

The Advent  Sabbath

Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS


Vol. 107

Takoma Park, Washington, D. C., April 17, 1930

No. 16



The Least of These



DAGO and Sheeny and Chink,
Greaser and Nigger and Jap;
The devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far, over the foam,
To this land of his heart's desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire,
While the eyes with joy are blurred,
Lo, we make the strong man sink,
And stab the soul with hateful word,
Dago, or Sheeny, or Chink.

Dago and Sheeny and Chink,
These are the vipers that swarm
Up from the edge of perdition's brink
To hurt and dishearten and harm.
Oh, shame! when their Roman forebears
Walked where the Cæsars trod.
Oh, shame! when their Hebrew fathers
Talked with Moses and he with God.
These swarthy sons of Japheth and Shem
Gave the goblet of life's sweet drink
To the thirsty world, which now gives them
Dago and Sheeny and Chink.

Dago and Sheeny and Chink,
Greaser and Nigger and Jap;
From none of these doth Jehovah shrink;
He lifteth them all to His lap.
And the Christ, in His kingly grace,
When their sad, low sob He hears,
Puts His tender embrace around each race
As He kisses away its tears,
Saying, "O least of these, I link
Thee to Me for whatever may hap,—
Dago and Sheeny and Chink,
Greaser and Nigger and Jap."

—Bishop McIntyre.

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

Vol. 107, No. 16

Takoma Park, Washington, D. C., April 17, 1930

One Year, \$2.50

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

Revival Leads to Reformation

"Bring Forth Therefore Fruits Meet for Repentance"

THERE can be no true revival without reformation. Reformation is the test of the revival experience, the same as works constitute the test of faith. To some in the early church who were boasting of their faith, the apostle issues this challenge: "Show me thy faith without thy works, and I will show thee my faith by my works." And he concludes his argument with the statement, "For as the body without the spirit is dead, so faith without works is dead also."

Reformation Follows Revival

Works do not constitute the means of faith; rather they follow as the fruit of faith. When Christ abides in the heart, the believer will do the works of Christ (1 John 2:6), and the evidence of the indwelling Christ is the outshining Christ in the life of the disciple. Hence we say again that reformation of life is the evidence of genuine revival. And to this experience of both revival and reformation the church of God is definitely called.

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Review and Herald*, Feb. 25, 1902.

What particular application should we make of this instruction? We may apply it in many ways. Each, of course, must make the application in

his own experience which the Spirit of God shall lead him to do. Some general observations may help.

The Fruits of True Revival

1. The fruits of genuine revival will be witnessed in frequent and earnest prayer. Only in this way can the revival life be maintained.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things."—*Testimonies*, Vol. VIII, p. 251.

2. The word of God will be our first and daily study. It has come to be the message of our dearest Friend, God's great Guidebook for the journey of life, and we will consult it frequently that we may know every step of the way before us. The Bible will claim our attention before the magazine, the newspaper, the radio, social calls, and the business and cares of life.

3. A genuine revival in our experience will place in our hearts an irrepressible desire to give to others the joy which we ourselves have found in the Lord. We will tell others of what God has done for us. We will seek to rescue them from the pit into which they have fallen, even as the grace of God has rescued us.

Cruel Criticism Banished

4. Criticism will be banished from our homes and its spirit taken out of our hearts. Several years ago a brother came to us and told us of the great joy he had found in the vic-

torious life; but before he had left our presence he was severely and unkindly criticizing one of his fellow ministers for some real or fancied wrong which he felt this brother had done him. Revival had not brought forth reformation in this man's experience, it had not tamed his unruly tongue, nor led him to leave to the Lord his own justification. But these must be the fruits of true revival in your life and mine.

5. The fruits of genuine revival will be seen in stricter Sabbath observance. There is great need of this reformation in the church. How careless many of us have grown! How the observance of this holy day has descended to the same plane as the observance of the first day by our neighbors around us! It has come to be, in too many instances, a day of social visiting, a day of physical recreation, a day of picnicking, a day of joy riding. The use of this day indicates indeed our relation to its divine Author.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Honesty Toward God and Man

6. The spirit of revival will make us honest men and women. If we have been tricky in business deals, if we have taken advantage of our neighbor, if we have robbed God in tithes and offerings, there will come a reform. We will return that we have robbed; we will restore to our neighbor that we have unjustly taken; we will become honest in the sight of God and men.

7. The spirit of revival will give us joy in the things of God. We shall find more pleasure in the prayer meeting than in the social gathering, more pleasure in listening to the preaching of the word than to some popular lecture. It will take out of our hearts the love of the theater and the movies. We shall delight in the pure and the holy, and the crude and the impure will find no appeal in our hearts, even as they found no response in the heart of our blessed Master.

Eat, Drink, and Dress to God's Glory

8. True godliness born of this spirit of revival, will lead us to count our bodies the temples of the Holy Spirit. 1 Cor. 3:17. When we eat and drink, it will be to the glory of God and the honor of His name. 1 Cor. 10:31. We shall study to partake of that food which will best promote our physical health, and give us clear and active minds which the Spirit of God can impress in the accomplishment of His work.

Recognizing our bodies as the temple of the Holy Spirit, we shall seek to clothe them to the glory of our divine Master. We shall dress with all becoming humility and modesty and dignity. We shall wear that which will not attract undue attention to ourselves, but will commend to others the holy religion we profess.

9. Genuine revival will deepen our interest in every branch of church work, and enlist our support in every church activity. We shall be willing, as the Holy Spirit may direct and lead, to minister in word and doctrine or to "serve tables." We shall not disparage the work assigned to our brother to the exaltation of our own. We shall count all service for God as spiritual, and all as necessary to a balanced and symmetrical development of the complete whole. The minister, the Bible worker, the colporteur, the office and institutional worker,—all will be counted as co-workers under one Master, Christ the Lord.

10. The work of revival in our own hearts will not make us self-righteous or self-sufficient. We shall not feel that we are better than our brother, or Spirit directed above our fellow workers. We shall not grow arrogant, critical, or independent, but rather meek, gentle, easily entreated, and without partiality. We shall not praise ourselves or our own accomplishments. We shall tell of what God has done, and not what we imagine we have done. If we glory, we will glory in the Lord.

What Is My Response to God's Call?

We pray that as we recount some of these things wherein reformation

is needed in the church, the Spirit of the living God will impress the heart of every reader. May you seek to know wherein your life is not pleasing to the Master, wherein there needs to be a mending of your ways, a reformation in your life. Do not concern yourself unduly about the life of another. Look first to yourself. See that your own garments have been cleared from sin. This will bring you into that state of heart and attitude of mind where you can take up in the spirit of Christ labor for others in whose lives you see evil and wrong. Gal. 6:1.

The tendency today is to make of the preaching of revival a mere theory, a religious philosophy, an appeal to sentiment. True revival is a genuine experience, and its genuineness will be attested to by our life, by the works we do, by our relations toward God and toward our fellow men. Otherwise the superficiality of our experience will be apparent to all, and our words will fall as idle tales upon unlistening ears.

The church of God today needs a revival. It needs above everything else true heart religion. It needs vital godliness, Christlikeness. This is the most urgent of all of its needs. But it needs this revival in such concrete ways and definite forms as shall work

repentance unto salvation, and bring forth fruit in the life.

"Are we hoping to see the whole church revived? That time will never come."—*Mrs. E. G. White, in the Review and Herald, March 22, 1887.*

The line of demarcation in the church is being drawn, and more and more two classes are forming, represented by the wheat and tares. These will exist together until the final harvest. But many in the church will be revived, and we who read these words may be among that number. By seeking for this revival experience in our own souls, we may set in operation, by God's grace, influences which will react mightily in effecting the revival of others.

"When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men."—*Id., March 13, 1888.*

May God lead us to engage earnestly in this work of seeking Him. We shall find in the experience peace and joy and holy communion with the One who has washed us from sin through His blood and saved us by His indwelling life. F. M. W.

This Second Advent Movement

The Spirit of Prophecy Pointing the Way

Educational Work

JUST as medical workers acknowledge the help derived from the Spirit of prophecy and the surety of its counsels as it has urged on the development of the health work, so in the development of the school and educational enterprise among Seventh-day Adventists, the educators have ever been blessed by counsels from the same source.

At a time when the tendency among the pioneers was rather to minimize the necessity of a strong educational provision, owing to their conviction that the coming of the Lord was so near at hand, the voice of the Spirit of prophecy was lifted up, calling upon the leaders to prepare for the training of workers in all departments, and to establish Christian schools to train the children and youth of the denomination to be consecrated, practical Christian members, whether called to engage in soul-winning service or in business cares and home duties.

These messages from the first laid special emphasis upon industrial training as a very part of the training

of the mind. The threefold ideal was pressed upon the minds of the educators: the education of the heart, of the mind, and of the hand.

In the ministry of this gift in educational lines various books were issued, as "Education," "Counsels to Teachers," "Fundamentals of Christian Education." These volumes and a great mass of other counsels that never appeared in books have been a great blessing to the educational leaders in the movement.

Some time ago an interesting experience was reported from one of the European countries, as follows:

"Quite recently in a certain European state an outcry arose among the Roman Catholics against the continual importation of foreign literature on the subject of education. They said, 'Let us produce our own.' In the course of time a book was produced by one of the leading Roman Catholic professors of that state. The book was acclaimed as the best work on education that had ever been published in that country, and it obtained a very wide circulation. A copy fell into the hands of one of our brethren, who thought he detected some familiar words. Upon investigation he found that the professor's book was (save for a few changes and additions) a word-for-word translation of one of Mrs. White's works on this subject."

In the light of such appreciation of educational principles shown by men of this Catholic university, it is fitting to recall the summons that came, in 1844, to a young woman without education, without training, at the age of seventeen, to begin the bearing of messages sent of God to help in the upbuilding and guidance of the advent movement.

So through the years instruction has come to workers in all departments; books for their guidance in spiritual life and in service have been issued for the ministers, such as "Gospel Workers" and "Testimonies to Ministers," books that search the very souls of men called to the ministry.

The Young People's Department, the Home Missionary Department, the Sabbath School Department, and others all have counsels upon their own special lines of work which the most experienced of the workers consider invaluable.

The Work of Missions

The messages from this gift called the leaders to plan from earliest times for a far greater work than ever had dawned upon their minds. In the early times the pioneers did not take in a really world movement. Some had the idea that the great awakening before 1844 had practically done the "work for the world," and now they were to labor in America and in Europe for the awakened ones. They had no thought of work in heathen lands. Even when the message of Revelation 14 was plainly declared to be for "every nation, and kindred, and tongue, and people," there was thought of but a limited work beyond the borders of North America, where they considered that people of nearly all nations had been gathered.

But in those years of the middle forties, while the messenger was still but a young girl, the real world scope of the advent movement was brought before her in vision. Some years later she wrote:

"In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ.' . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."—*"Gospel Workers," old edition, pp. 378, 379.*

Year by year, in messages of counsel to the early leaders, the world character of the movement was reflected. Yet but feeble plans were laid for a really strong work in all lands. Then it was that the hour of expansion and awakening to missionary responsibility came. It was brought about by a message sent in 1892 from Australia, where Mrs. White then was, declaring:

"The same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under an appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God."

The same work was called for—the same evangelism, the same establishment of schools for the training of

Our Trysting Place

BY MINA E. CARPENTER

WE have a trysting place, my Lord and I,
And to His bosom I would gladly fly
To talk things o'er,—the things I ever
meet
In daily life, of victory and defeat.

He is so kind e'en though I fail so oft
To bear His standard, holding it aloft
For all to see, and read His message there,
That they with me may in His goodness
share.

But O, I want, not victory and defeat,
But victory only—I in Him complete!
And so I'll keep my tryst with Him each
day,
And pray that He may lead me all the way.

And as He leads me, may our trysting
place
Grow daily sweeter, dearer by His grace!
And may each hour, nay,—lest my love
grow dim,—
Each moment find me at my trysting place
with Him!

workers, printing houses for the same ministry of the printed page, the planting of sanitariums and health centers in all parts of the world—as in America and Europe. It was an awakening message. Any one studying the history of the advent movement will find immediately following 1892 a remarkable expansion of the work. Literally the movement symbolized by that angel of Revelation 14 seemed to spread his wings for stronger, swifter flight toward every nation and kindred and tongue.

All the time the prophecy foretelling the advent movement made it plain. But it was necessary for the Lord to press the matter upon the hearts of the people by this gift, year after year, to awaken them actually to grasp the idea. Many observers in other churches remark upon the missionary zeal and activity of the people of the movement.

"Small though the denomination is," says one editor, "their missionaries are found in every quarter of the earth."

"One in every fourteen of their members," says one editor, "is a full-time worker. They emphasize the world-wide objective, and 57 per cent of their workers are outside the United States."

"They are the only people," another church organ says, "who are taking seriously the supreme command of our Lord, 'Go ye into all the world.'"

But this is not to compare one people with another. In view of the urgency of the message, Adventists repent before God for falling so far short of what they ought to do. But the purpose in repeating the words of some observers concerning missionary activity is to bear witness to the influence of the Spirit of prophecy in keeping the missionary aim before the movement. Men may disparage the claims of this gift, but the fruitage is apparent to all.

Still Speaking

Writing in a personal way of her work and her desire to see brought out the things that God had given her as a help to the people, Mrs. White wrote to one veteran worker in the General Conference, Jan. 30, 1905, ten years before her death:

"The question is sometimes raised, 'What if Mrs. White should die?' I answer: 'The books that she has written will not die. They are a living witness to what saith the Scripture.'

"Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit."—*General Conference File, Manuscript Book 1906, p. 9.*

The time came, ten years later, when in old age this faithful servant of God had finished tracing these messages. Since that time the blessing which the voice of the Spirit of prophecy has been in this movement has been realized perhaps even more fully than when the agent was living and working among the people. The published writings have had greater circulation. In no years have the messages had greater influence, perhaps, and in many lands these counsels given by the Spirit of prophecy are inspiring and guiding workers in their methods and endeavors, and blessing the people in their Christian lives.

Objectors have often said, "Yes, but now the agent you say was used in the gift of the Spirit of prophecy, is dead. Now what about the Spirit of prophecy in the movement?" But the gift still speaks its messages, its counsels covering even future times, and outlining experiences yet to come before the movement reaches the

Land of Promise. In the exodus movement God placed the gift of the Spirit of prophecy in the midst of the church: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13.

When the journey was almost completed and the people of the exodus movement were nearing Canaan, the Lord laid away the human agent. A little later, under the guiding instruction given through that agent, the exodus movement marched into the Land of Promise.

Now again God is leading a movement. He has set in the midst of the advent movement the gift of the Spirit of prophecy. Its guiding counsels deal with the experiences of the movement to the very end. The human agent through whom the great volume of counsel was given, has been laid away. The movement nears the eternal Land of Promise. In a little

time the Adventist people, the remnant church of the last generation, will march into the heavenly land, on the borders of that land joining the redeemed of all the ages as the Saviour comes and raises His people from the grave, to bring all home in triumph at last to the eternal Canaan.

It is not the intellectual fashion in the world to believe in a living, personal God who actually does things on earth today. It is easy to suggest that it is not reasonable to think that God would intervene actually by the Spirit of prophecy in the leading of a religious movement now, as we are told He did in the Bible times of old. But by the fulfilling of the "sure word of prophecy" through the ages we may know to a surety that the same living God who wrought in ancient times is overruling and guiding today, and the closing gospel work foretold in prophecy is being led onward to completion.

W. A. S.

A Latter Day Sign--Babylon Is Fallen

Part VII

A Movement That Meets the Issue Today

As we have traced in some detail the religious apostasy that has developed in our day, we have discovered that it attacks the very vitals of religion. Confidence in the Bible is destroyed by Modernism. There is no longer an absolute moral standard. The vital belief that men have a personal relation to a personal God disappears under the blighting influence of Liberalism. Departs also the sense of sin. And the hope of an escape from this evil world is taken away from men, for Modernism finds no place for the doctrine of a personal second coming of Jesus Christ. Such is the state of affairs in Christendom today. And the condition grows worse apace. In the midst of this sounds forth the prophetic command: "Come out of her, My people."

But where shall the honest-hearted, sincere seekers for truth, whom God calls "My people," go? Is there a movement that can meet the issue in the religious world? Such a movement must stress certain definite truths in order to cope with the situation. It must be able to restore confidence in the Bible, proclaim a clear moral standard, set forth our true relation to God as Creator and Redeemer, impress on men the fact of sin, and restore a vivid hope as to the personal coming of Jesus Christ. In the light of these necessary specifications, let us look at this Seventh-day Adventist movement, which we sincerely believe was raised up of God

for these last days. We cannot take space to examine all of its doctrines, but let us take the three most outstanding ones,—the Sabbath, the sanctuary, and the second coming of Jesus. With these couple two other doctrinal features so distinctive of the movement,—the emphasis on prophecy and the stressing of the binding claims of the law of God.

In these last days, when men are being told that the Scriptures are no more inspired than Shakespeare, nothing could do more to restore men's confidence in the Bible as being what it claims to be—the word of the everlasting God—than an exposition of the prophecies. When men see how the Good Book describes events long centuries before they occur, the most profound impression is created in the mind that the author of the Book is the One who knows the end from the beginning.

Three Mighty Pillars

The Sabbath, the sanctuary, and the second advent doctrines stand out like three mighty pillars dividing off the whole history of mankind. The Sabbath truth brings vividly to men the fact of a personal relationship to God, for God made us in His own image. The Sabbath truth gives a definite beginning for man. He turns his face backward to the past, and discovers, not a dim vista carrying him down through evolutionary periods to the slime and the creeping things, but to a great clear-cut event, the placing

of his forefather, Adam, full-fledged, upon a perfect earth as a son of God. As he turns his face to the future, he finds not a dim, interminable span of ages, with mankind blindly groping in their own strength to make this world a better place to live in. Instead, he gazes upon the glorious event of Jesus Christ coming in the clouds of heaven, and suddenly and completely bringing to an end the long reign of sin. And because the second advent is presented in terms of prophecy, he sees that mighty event as not only very sure but very near. Thus do the doctrines of the Sabbath and the second coming bring him face to face with God, whether he looks backward to the beginning of the world or forward to its end.

And as he contemplates the fact that Jesus Christ will personally come the second time without sin unto salvation, there is impressed on his mind the truth that Christ is indeed divine, and that He came the first time as a sacrifice for sin. But as the inquirer examines, he finds that in this Seventh-day Adventist movement the word "sin" is viewed as something vastly more real than a mere theological term, and that accordingly the work of Christ in saving us from sin assumes a much greater significance. Indeed, it is of pre-eminent importance that the relation of Christ to our sins should bulk very large. For it is on the question of Christ and our sins that the distinctive gospel of Christianity is built, and it is this very gospel that is so directly attacked by the apostasy today.

Two Vital Truths

Two truths stressed by our movement help to reveal the true dimensions of sin and the full magnitude of Christ's remedy. We stress the truth of God's moral law as His absolute standard of right for all mankind now and at the judgment, and that all deflection from this law is sin. Thus in a very simple and direct way there is brought home to the inquirer's mind the realization that sin is the breaking of the law that governs the kingdom of God. There is no room for speculation. The definition is simple.

Second of the two doctrines bearing directly on this point is that of the sanctuary. When the facts concerning sin and the atonement are presented in terms of the sanctuary, with all its vivid drama of offerings,—the laying on of hands, to signify the transfer of guilt, and the shedding of the blood of innocent victims,—the words "sin" and "atonement" move out of the vague theological language, and assume rugged reality and a vivid life-and-death meaning. The words

of John: "Behold the Lamb of God which taketh away the sin of the world," can be viewed no longer as merely a literary phrase.

In a day when the great truth of Christ's sacrifice for sinners is being obscured by apostate teachings, and sincere men and women are being troubled to know just what is the truth on this important doctrine, the great need is that the sanctuary truth should be expounded.

In such a day as this, when the whole idea of an absolute standard of right and wrong is being challenged,—for "the danger of Liberalism is license,"—the great need is that God's holy law, as the eternal standard of righteousness, should be held high before the world.

In a day when multitudes are falling into skepticism and despair, because apostate Christian teachers have robbed them of the hope of Christ's second coming, how great is the need that the hope of the world should be proclaimed everywhere!

In a day when almost the whole world has gone over to the evolutionary theory, and gradually abandoned the idea of a personal God who is interested in the affairs of man, how important it is that the mighty truth of the Sabbath should be proclaimed to the ends of the earth! Yes, and how vital is it indeed that those proclaiming this truth should see in it something vastly larger than some of them have seen in it heretofore. Too many have been tempted to view this basic truth as merely a question of keeping the seventh day rather than the first day of the week, simply because the Bible says to keep the seventh day. True, the Bible thus declares, but it sets forth as the reason the mighty fact that the seventh day is significant because it marks the end of a creative cycle,—a display of God's divine power in direct relation to this world.

Our Sign and Symbol

Every day that goes by reveals more clearly that the apostasy is based directly upon the belief that God did not create the world, that He did not display His supernatural power in direct relationship to this earth, but that, instead, man somehow by his own small efforts has pulled himself upward and must continue to do so. Thus does our Sabbath truth become each year more definitely the sign and symbol of our adherence to primitive Bible religion in opposition to the whole trend of the Christian world.

A further analysis of our doctrines might be given, such as the significance of our teaching concerning the nature of man, which proclaims that there is life only in Christ, and fore-

warns men against the subtle dangers of Spiritualism. But space will not allow. Enough has been given already to illustrate the unique relationship of our distinctive message to the apostasy of today.

A Remarkable Fact

It is a remarkable fact that when our movement began, the apostasy in the Christian world had not yet clearly gotten under way. How could the founders of the movement have known that the truths they set forth as their distinctive message would prove of such direct value in meeting the religious situation that now confronts the world? They could not. Only the One who knows the end from the beginning could have foreseen the state into which religion would fall, or could have foreknown what particular truths would need to be stressed in order to meet such a state. There is great need for all of us to realize more definitely than ever before, that God started this movement, that God gave wisdom to the devout founders, and led them into finding and stressing the very truths that would be most needed today. Nothing could do more to strengthen our faith in the divine leadership of this movement than a full realization of the mighty fact that our truths stand out now as the direct antidote for the poisons of religious apostasy.

It is high time that all of us obtained a larger, a broader, conception of the real reason for our existence as a people. Let us never be tempted to think of our movement as simply another denomination, and that our task is merely to persuade men to subscribe formally to a group of doctrines. Instead, as we see the wholesale apostasy in the Christian world, we should sense more fully than ever before that we have the solemn task of preaching a revival of primitive Christianity, and that the doctrines we teach are but so many aids in making clear to men their personal relation to God who created them and to Christ who redeems them. And as we sense that this is our task as reformers, we shall view our activities, not as building up merely another denomination, but as calling men out from every denomination into a mighty reformation movement in readiness for the immediate return of our Lord.

Time for Reformation

The time has come for such a reformatory movement. We have already called attention to the fact that godly men in the various denominations mourn over the trend of affairs, and openly declare that withdrawal from their communions is all that is

left for true Christians to do. Ought not we, then, to realize the import of this hour, and rise to our opportunity, redeeming the time because the days are evil?

Such a realization is our great need today. When we sense the true nature and dimensions of our task, we shall more definitely concentrate our energies on those lines that will most directly bring this reformation message to the world. Nor shall we be troubled in our minds and uncertain as to what we should preach because some one has a divergent opinion on this minor point or that. We shall be concerned, instead, with bringing to men the great central truths of their relation to their Creator and their Redeemer. The devil would fain break down our courage and divert our attention by creating dissension over some secondary point in theology. But our message to the world does not rest upon minor distinctions. And proper as the consideration of such secondary questions may be, we shall not allow such consideration to sidetrack us from the rugged, primary truths that a sin-sick world should hear and believe in order to meet their Lord in peace at His soon coming.

New Cavils in True Light

Furthermore, a realization of the import and magnitude of our task and message will cause us to view in their true light the cavils and objections of those who attack us for one reason or another. As long as God sees fit to carry on His work through frail human beings, there will be occasion for adversaries to launch attacks. But it is the message, and not the men, that glorifies this reformation movement. And that is all the glory and justification needed.

Summing up the matter, then, we would say: The open and bold nature of the apostasy in the religious world today furnishes us with a definite reason for courage, for this very boldness is preparing those whom God calls "My people" to obey His command, "Come out." And according to the prophetic record, the final end of all things is close at hand when this command sounds forth. Who knows how rapid may be the closing acts in the drama when God finally calls upon men everywhere to make a last decision? Is it not high time, then, that we see in the second angel's message a great deal more than many of us have seen heretofore; and seeing, make haste to proclaim the message intrusted to us?

F. D. N.

✻ ✻ ✻

"THANKSGIVING, not petition, is the best part of prayer."

Contributed Articles

God Gives Himself to Us

By F. H. WESTPHAL

"MOREOVER the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Rom. 5:20.

The offense was great against God, when man separated himself from his Creator, and was left a reproach to his Maker, without hope and without God in the world. But how wondrously has the loving Father met the issue. Notwithstanding the greatness of the sin, the grace given through Christ far excels it in abounding love and pardon.

Christ is the "mighty God." His name is Immanuel, which means "God with us." Isa. 9:6, 7; Matt. 1:23. God has given us Himself through the gift of His Son. The positive side of the first commandment is: "Thou shalt have Me." In saying, "Thou shalt have no other gods," the Lord is promising that we shall have Him. God Himself alone is great enough and good enough and holy enough to measure up to the infinite

demands of the first commandment.

God has given to us His only begotten Son, the price it cost Him to preach that spoken sermon, the ten commandments, from Mt. Sinai. Never was there a sermon preached at a greater sacrifice. The very moment we receive Christ in our lives, we are actually in possession of all that the commandment demands.

If we owed ten million dollars and some one made us a present of that amount of money and put the whole sum in our pocket, could we render a justifiable excuse if we did not pay the debt? To refuse to obey the ten commandments after God has given into our minds and hearts all that they demand, is more than a double sin. The death, sorrow, and heartache of our Saviour will be charged up to such as refuse the gift. We who know these things will especially be held accountable. "How shall we escape, if we neglect so great salvation?" Heb. 2:3.

The Power of Speech

By E. K. SLADE

WE are given to a prodigal use of words. The gift of speech is a precious endowment of heaven, and we are held accountable for every word spoken. We cannot be careless as to either the quantity or the quality of our speech. Words are to be "fitly spoken." "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

We all admire such words. We are all helped and pleased when just the right thing is said in a few well-chosen words of a timely, constructive nature, prompted by a pure and unselfish motive. A deluge of words does not necessarily indicate depth of thought or a gift of wisdom. Many times such words indicate a lack of control and the absence of careful forethought. They often come from such as are mentioned in these words: "A fool uttereth all his mind: but a wise man keepeth it in till afterward." Prov. 29:11.

He who "keepeth it in till afterward" does a little thinking before speaking. The too common practice

is to do the thinking too late. If there were more thinking before speaking, the flow of harmful, idle, and ill-chosen words would be greatly lessened. Oftentimes there is power in silence. A close friend of Mr. Coolidge has said that "one of the secrets of the power and success of this remarkable man is his ability to remain silent when silence serves best." His ability to refrain from speaking at times when less able men would be tempted to say much, made his silence a power.

What a pity that we are not permitted to see more of that wisdom which is manifested by silence! What a world of regrets and worries and wounded hearts could be removed from among us by complete victory over the unruly member! Without this victory our religion is vain: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "In many things we offend all. If any man offend not in word, the same is a perfect man,

and able also to bridle the whole body." James 1:26; 3:2.

It is painfully evident that we are not so much concerned about victory in the matter of acceptable speech as we should be. We approve of high standards in many lines, while seemingly forgetting that "the real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—"Patriarchs and Prophets," p. 568.

An uncontrolled tongue does not indicate true greatness. "Out of the abundance of the heart the mouth speaketh." The words uttered by us tell either for good or for ill. They indicate the state of the heart, and the suppression of idle, foolish, and evil words will be experienced by all who are truly victorious.

The great danger in uncontrolled speech is pointed out by the servant of God in these words:

"Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. . . . The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit. Jesus said, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.'"—"The Desire of Ages," p. 323.

The remnant people of God are to be overcomers in the fullest sense of the word. They are to be faultless in speech, as indicated by the following texts:

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13.

"In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

As a people we are not free from jesting and joking. We are too much given to cheap chitchat and idle, careless speech. We have not risen above carping criticism and cruel censure and faultfinding; and we are guilty of harmful gossip and shameful tale-bearing. Our unbridled tongues bear testimony to the fact that we are unready for the seal of God's approval.

Perhaps more than at any other time, our weakness in this matter of speech is revealed at the large gatherings of our people. We look forward

to such meetings with a prayer and a hope for a bountiful gift of the Holy Spirit. This is a proper prayer, and such a hope should be fully realized; but the enemy would not have it so. We are tempted to spend much time in unrestrained speech and ill-timed, idle talk, while thinking little and praying less.

Suffer Loss at Gatherings

It has been the observation of the writer that we fail and suffer loss in this respect at such great gatherings as our coming General Conference to be held in San Francisco. We become more busy and more absorbed and less prayerful. We are tempted to talk much with one another and less with God. The contact with our associates on such an occasion is such as to endanger our proper contact with God. We become unguarded in our speech, and many times engage in jesting and

joking, evil speaking and criticism, to an extent unbecoming for any occasion.

The San Francisco meeting will be a gathering of the leaders of God's remnant church from all parts of the world. All heaven will be interested in that meeting, which will outweigh in importance every other earthly thing at this time. How important that we be quick to hear and slow to speak at such a time and place! We should be sobered and humiliated by a sense of the largeness of our needs and the lateness of the hour to which we have come. It will be no place for unbridled tongues and unrestrained lips. May the Lord help us as we go to this meeting to pray sincerely:

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

The Spirit of Prophecy---No. 5

Remarkable Leadings in the Establishment of the Australasian Missionary College

By A. G. DANIELLS

HAVING fully decided as to the location of the school, the next problem was how to secure the money to pay for the land. We had been able to make a small deposit in order to bind the contract, but beyond that we did not have any money. At this point God sent us help in an unexpected way.

Within a short time after the committee had decided to purchase the land, there came as visitors to our school in Melbourne, Sister A. E. Wessels and her two youngest sons, also her daughter and her husband, Mr. and Mrs. Harmon Lindsay, all from Cape Town, South Africa. These good people were deeply in sympathy with Sister White's views regarding industrial education, and were interested in the proposition which the committee had undertaken. At Sister White's request, they visited the tract of land which had been selected, which was known as the "Avondale Estate." They were well pleased with many features of the location and the proposed plans, and the daughter, Mrs. Anna Wessels-Lindsay, gave us \$5,000 to cover the purchase of the land.

A Period of Discouragement

For a short time our hearts were glad, but there soon followed a long period of discouragement. We must have buildings, but how to obtain money for their construction was the problem. As president of the con-

ference, it fell to me to lead out in raising it, but it seemed impossible to interest the brethren to the point where I could persuade them to give toward the enterprise. Months passed by, and nothing was done. My courage was at a low ebb. The information then came to me that Sister White had borrowed \$5,000 from Mrs. A. E. Wessels, giving her personal note for the loan; and that she had placed this sum of money in the hands of the treasurer and manager of the school, urging that the building operations begin at once. Somehow that manifestation of faith on the part of Sister White made a powerful impression upon my heart. I felt terribly condemned, and confessed my sin in allowing my unbelief and dallying to increase the burden, perplexity, and heart sorrow of the Lord's servant. From that day my faith, courage, and zeal in that school never wavered, and I threw all my energies into efforts to provide the buildings.

Our first unit consisted of a small dormitory, and a dining hall and kitchen. We were so short of funds that, in finishing the dormitory, we were obliged to call for volunteers to give free labor. Among those who responded to this call were our highly honored Brother and Sister S. N. Haskell, one holding the lighted candle while the other drove the nails. Only those who passed through this financial struggle can realize how great it was.

When the dormitory and dining hall were finished and furnished, the first term of what was to be known as the "Australasian Missionary College" began. The first day of our new school—April 28, 1897—led us to realize that we were not to "despise the day of small things," for we opened the term with four teachers and ten students. Because of the perplexities and discouragement, and the long delay in securing the location and providing buildings and equipment, our people throughout the field had nearly lost heart. But when it was known that the school had really opened, interest revived, and before the close of the term there were between fifty and sixty students in attendance.

Thus far we had endeavored to pull through without calling upon the General Conference for assistance, but we found the grade so steep and so long that we finally appealed to the brethren in America for help. They promptly responded by offering to appropriate a sum equal to the amount we would raise within a reasonable limit. This gave us great encouragement, and with good heart our people in Australasia undertook to raise their share.

In the meantime we went on with our building operations, paying our share and running in debt for the amount that was to come from the General Conference, expecting that when they heard what we had raised, they would promptly send their share. We gave assurance to carpenters, plasterers, and the business firms from which we purchased material, that we would be receiving money from America to meet our obligations. We fully expected to receive this money from America by a certain mail, but we were doomed to bitter disappointment. Instead of receiving a draft, we received word that, owing to financial depression, the General Conference was unable to send their part, and we were advised by them to delay building operations until the financial situation in America had improved. We, however, had already gone on with the building arrangements, and now that we could not meet our obligations, we knew not what to do.

A Night of Trouble

The members of the school board met for consultation, and after long and fruitless discussion, we adjourned in a state of discouragement, to meet again the next morning. I retired for the night, but could not sleep. In agony of mind I rolled and tossed; and finally I left my room and went out in the bush where I could be alone, for it seemed to me that my nerves would go to pieces, and I knew

I must have help from some source. There in the dark I cried to God to send us help. I prayed on and on until the morning light began to appear. With all my heart I cried to the Lord to send me an answer, to give me some light. And there came to me the most positive answer: "I have delivered thee. I will meet this situation. Be of good cheer." The presence of God was so powerful that I could not stay on my knees. As I lay prostrate on the ground, I thanked and praised God for deliverance. That something was going to be done by the Almighty, I knew as truly as I knew I was alive.

I went back to my room and made ready to meet with the members of the school board, as appointed. When I entered the committee room, the brethren were all there, and from their countenances I could see that they were serious and perplexed. But I said to them, "Brethren, be of good cheer. We are delivered. Our obligations are met." They could not understand what I meant, and I could not explain all. But I told them that if they would allow me to go to Sydney, Melbourne, and Adelaide, I was sure that within a short time I could send them every dollar required to meet our obligations. They consented to my request, and I left by train at eight o'clock that morning.

It was immediately apparent that God was working to accomplish wonderful things for our deliverance; for while I was on the train, the brethren received a cable from a man in New Zealand, which was addressed to me, and asking if I could make use of \$2,500. I had not asked this man for money, and the fact that he should offer the money at this particular moment, could be accounted for in no other way but that the Spirit of the Lord was moving upon his heart. The brethren cabled him to send on the money, and he did so at once.

A New Perplexity

On my arrival in Melbourne, I faced a new perplexity. From one of our sisters living in this city we had borrowed \$1,500 to use in our building operations, and this amount of money was due within three days of the date of my arrival. I did not want to fail in meeting this obligation, and at first endeavored to get her to renew the loan for another year. But she declined to do so, and firmly stated that she would expect payment "day after tomorrow."

I was being entertained in Melbourne at the home of W. D. Salisbury, and when I retired to my room that night I was greatly troubled. The next morning, while I was pray-

ing and reminding the Lord of His promise and the assurance that He had delivered us, there came to me a very clear impression to get an answer from the Bible. Then I did what I had never done before, and I do not know that I have ever done so since,—I took my closed Bible and opened it for an answer. The words which greeted my eyes were these: "Thy God whom thou servest continually, He will deliver thee." Dan. 6: 16. I then wrote on the margin of my Bible beside those words, "*Salisbury's room, 7:20 A. M., 5-4-'99.*" In the evening of the same day, I again wrote on the margin of my Bible, "*Fulfilled, 5 P. M., 5-4-'99.*" It is seldom that I relate the marvelous way in which the fulfillment came, but I will do so in this connection.

On the morning of May 4, after having opened my Bible for the message so earnestly desired and so clearly given, I went to our printing office, the Echo Publishing Association, as I felt impressed to do, and

Be of Strong Heart

BY NELLIE WHEELER FAIRFIELD

LIFE bringeth many problems,
Questions that puzzle all.
O who shall solve them wisely,
Except to God we call?

That "Call, and I will answer,"
A promise is and true,
By One who ever doeth
Whate'er He's pledged to do.

Pursue thy way, ne'er doubting
The Lord of truth and love
Will send His steadfast children
Wisdom from heaven above.

Denver, Colo.

wanted to see what would occur. After the noon hour, I called Brethren Faulkhead and Salisbury together, and told them that the sum of \$1,500 must be delivered to that sister the next day, and asked if they could give me any suggestions as to how I could obtain that amount. Brother Faulkhead spoke of a man who had recently offered to lend the printing office a large sum of money, and thought perhaps we could get the amount from him. We went at once to see this man, but found that he had disposed of the money in another way. Brother Faulkhead then suggested that we might be able to get the money through the bank with which the publishing house did business. But by that time it was four o'clock in the afternoon, and the bank was closed. It was suggested that the next best thing would be to go to the banker's home and see him privately. I con-

fess that the prospect of such a course looked very uncertain to me, but we decided to make the attempt.

Bank Door Mysteriously Open

The bank stood on the corner of a prominent street, and to reach the banker's home we had to pass the door of the bank. As we were hurrying past the bank, we noticed that the door was partly open—a space just about the width of a man. Brother Faulkhead at once pushed inside the door, and I after him. We found the banker and his assistant getting affairs in shape for the visit of a London bank inspector, and the contents of the vault were spread out on the counters before them. As we entered and came up to them, the banker looked up in amazement, and recognizing Brother Faulkhead, he said, "Faulkhead, how did you get into this bank?"

"We walked in," was the reply.

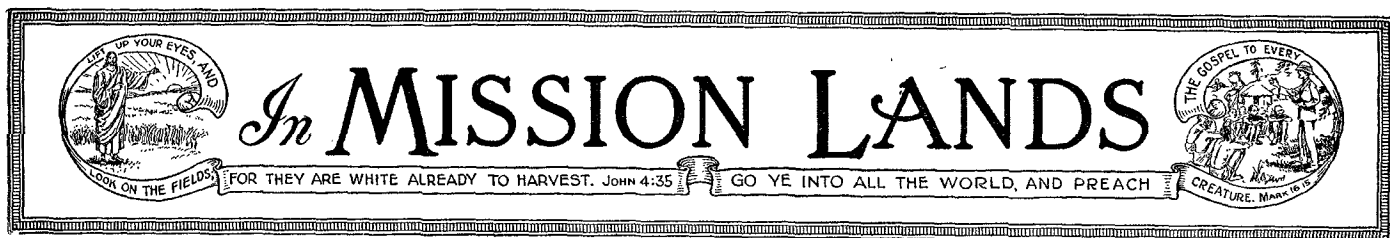
"Yes, I know. But how did you get the door open?" said the banker. "I shut, bolted, locked, and chained that door myself. How did you get it open?"

"We did not touch the door," Brother Faulkhead replied. "We found it open, and as we were anxious to see you on business, we entered, thinking we might find you here."

The banker was so shocked that he turned pale. He could not account for the incident. But there came to us the consciousness that God's hand was in it, and that an angel had opened that door.

As soon as the banker could compose himself, he asked what we wanted. Brother Faulkhead told him that we would like to see him in his private office. As soon as we were seated, he told the banker that we wanted £300 [\$1,500] in order to meet an obligation the next morning. "What security can you give?" asked the banker. "Only our word this afternoon," we said, "but we will give you something more later." Right then and there that banker counted out 300 shining sovereigns and placed them in our hands. The next morning I took the money to the home of the sister, and thus met promptly the obligation due her.

These experiences made a never-to-be-forgotten impression on my mind,—the assurance which came to me in the bush near the college, the assurance in the room at Brother Salisbury's home, the open door of the bank, and the money in my hands that same evening. All this is encompassed in that word "Fulfilled" which I wrote on the margin of my Bible. But the end was not yet, as we shall see as we proceed.



Remarkable Awakening in Rumania

By O. MONTGOMERY

As we met with the brethren of the Rumanian Union committee in their annual council at our union headquarters and publishing house in Bukharest and joined them in the study of their problems and listened to the stirring experiences related by the presidents of the different conferences as they told of the mighty movings of God's Spirit and grace in all parts of the country, our hearts were thrilled and then thrilled again.

There is a wonderful awakening in Rumania. It would be difficult to tell of the things that are being accomplished. The work truly is away beyond the possibilities of the staff of workers to compass it. Approximately 2,000 were baptized and taken into the various conferences during the year 1929. One hundred churches were organized and taken into the conferences during the annual summer meetings, and many others have been organized during the last few months of the year. There are literally thousands of interested people, new believers, and friends who are waiting for fuller instruction. There are hundreds who are waiting for baptism. Let me give just a few of the many experiences that were related.

Open-Air Meetings

One worker, writing from the northern part of Rumania, states that he baptized 242 last conference year, and this year expects to baptize 500. When he wrote, he stated that he was holding meetings in one of the cities, but could find no place large enough to hold the people, so had to preach out in the open. His heart was deeply touched to see a thousand people standing with uncovered heads in the open field for two full hours, listening attentively to the message he bore. In another town on Sunday afternoons he has a meeting from 5:00 to 6:30, dismisses that congregation, and from 7:30 to 9:00 he preaches to another large company of people. Yet he cannot take care of the many interests of this kind that have sprung up in the district of which he has charge.

In one conference they have three times as many members today as they had five years ago. In another field

thirty-nine new churches were taken into the conference at the last camp meeting. In the West Muntenian Conference one worker has in his district twenty-five churches and twenty-five organized groups. In one church on a recent Sabbath 500 were present. When the invitation was given to those who desired baptism to stand, seventy arose. During the first nine months of the year one worker baptized 276 in this field, another 148, and another 97.

In another conference we are told that the interests are so extensive that it is utterly impossible for the workers to care for them. In a place where we have 170 members in our church, 500 interested friends are coming to the meetings regularly. If a worker could spend a little time there, he could baptize 250 in a short time.

Preaching to Persecutors

In a certain place where there was a great interest aroused through our literature, a worker went to hold a meeting on Sunday afternoon and to visit the people who were interested. The priest in that place stirred up a mob, and led them in an attack to drive the worker away and to crush the heresy. They came to the place where our brother was speaking to the people, the meeting being in progress. They commanded our worker to come outside. The people who were inside the building refused to let our worker go outside, telling him he would be terribly beaten and perhaps killed. They locked the doors and closed all the windows.

But he had a very great burden to speak to the mob. He stepped to a window, threw the outside shutters open, and began to speak to the people outside. His words had an immediate effect. They became quiet, and began to listen attentively, paying no attention to the priest, who tried to arouse them to an attack. Finally they said to the priest:

"This man is a good man. He is telling us good things. He is not as you represented him to be. He is preaching to us from the Bible. He is telling us the things that we want

to hear. We are going to listen to him."

Then they told the priest to begone, that they would not follow him any longer, that they were going to attend our brother's meetings and follow his teachings. They turned against the priest and sent him away. The power of the priest is entirely broken, and these people are rapidly turning toward the truth.

Miracles of Healing

In a certain town there lived a woman who was afflicted with epilepsy. She had a son of about eighteen or nineteen who through an accident was paralyzed in his lower limbs. This woman came in touch with our truth through reading some of our literature. She gave her heart to the Lord, and became an earnest, devoted child of God, walking in the light of the truth as best she understood it. She established family worship in her home morning and evening. She entreated her son to kneel with her, but due to his condition he found it quite impossible. After several weeks she finally prevailed upon him to kneel while she prayed.

In his effort to kneel he suffered excruciating pain. He said to his mother, "I am in an agony of pain. It hurts me so to kneel here." She felt led to pray the Lord to take away the pain, and then prayed earnestly that God would heal him and restore him to health. When she had finished praying, the son said, "Mother, the pain is all gone." She rose from her knees, and he rose without the use of his crutches, fully healed. He gave his heart to the Lord Jesus.

After a few weeks the mother felt led to pray for her own healing, which she did very earnestly. The Lord heard and healed her fully of her epilepsy.

These answers to prayer in the double healing very quickly became noised abroad, and created a great stir in that community. The wife of a police officer came to see and hear for herself the wonderful story of the healing of this woman and her son. Through this contact her own heart was won to Christ, and she became

an earnest, devoted Seventh-day Adventist. Her husband was a drunkard, and was very cruel to her when under the influence of drink. He was very bitter against the Adventist meetings and opposed her strongly, but she was faithful and began to pray the Lord in behalf of her husband. Repeatedly she invited him to attend the meetings, but for a long time he would not. Finally she prevailed upon him, and he went, but secretly, in the darkness, and entered the place of meeting unseen. He was strongly influenced by the meetings.

Then she persuaded him to read the Bible. As soon as he began to read the Bible, he became bold and attended the meetings openly without fear. The chief of police called him into his office and reprimanded him for attending the meetings of these

"fanatics," and threatened to dismiss him if he continued; but the officer, despite the threat, came to our meetings, gave his heart to God, was completely saved from drink, and is now a thorough Seventh-day Adventist. Of course he lost his position, being dismissed from the police force. But the Lord graciously gave him another position where he could keep the Sabbath, and both he and his wife are rejoicing in the Lord.

So in this one center, due to the influence of that epileptic woman, three mighty miracles of grace were wrought through the Spirit of God. Is it any wonder that in that community there is a great interest in our message and hundreds of people are coming to hear? Even from neighboring villages the people come.

(To be continued)

The Work in Japan

By V. T. ARMSTRONG

WE are glad to be back in Japan after more than a year's absence from the field. How fast time passes, and what changes and growth come to this speeding work in a few months! From different parts of the field good reports are received. It seems we are on the verge of a greater work. Our two training schools have enrolled a fine class of students. The sanitarium, which opened less than one year ago, is full. This institution is winning many friends. Letters come from former patients, expressing their thankfulness for the help given them.

Today a letter came from a noted missionary who is superintendent of one of the well-known mission organizations of Japan. This man was a patient at our sanitarium in Tokio for several days. A paragraph from his letter will show, better than my own words, just how our medical work is regarded:

"I want to thank you again for all the kindnesses and courtesies which you showed me during the time that I was under your care at your fine institution. I appreciate all that was done for me more than I can tell you. You will be interested to know that I am sending out a copy of the inclosed letter to each of the thirty-five members of our mission."

Following is the letter sent out by this man to his fellow workers:

"In the interest of health, working efficiency, and economy, I take the liberty of passing on the following first-hand information which came to me as a result of my recent siege with influenza and nervous debility. Finding that I was not making headway, I went out to the Tokio Sanitarium Hospital at Ogikubo.

"I found the accommodations there so modern, the care which they gave their patients so efficient, and their treatments and their prices so reasonable, that I

feel we, as a mission, ought to avail ourselves, when necessary, of the help of this institution. . . . I cannot speak too highly of the care which Dr. Getzlaff and his efficient staff gave me. Aside from that, I feel that here is an institution that ought to succeed, and that will help us, at reasonable rates, when we are in need of medical attention and care."

One Japanese girl who came in for treatments was placed in a ward with others. The young woman had never studied the Bible and knew nothing of Christianity. One of the ward patients was a Christian, and each day read and talked about the Bible. As a result the non-Christian bought a Bible and began Bible studies. Now she is much interested, and intends to be baptized when she has sufficient knowledge of our doctrines.

E. J. Kraft, our union bookman, has just returned from a trip to the northern section of Japan, where he spent several weeks with our colporteurs. The books "Daniel and the Revela-

tion" and "Patriarchs and Prophets" are being sold throughout the field. Daily our evangelists are receiving inquiries and requests for study from those who have read our literature or heard of our work through friends.

We are soon to hold a workers' meeting, and following it our union session. This meeting should prove a great blessing to the field. In closing let me add that the financial help given this field by the gifts from the homeland, have been a great help, and will surely speed the work forward in this part of the vineyard.

A Good Word From Colombia

E. E. ANDROSS, of the Inter-American Division, in company with C. K. Meyers, of the General Conference, has just completed a visit to the interior of Colombia. Writing under date of March 5, Elder Andross says:

"In company with Brother Meyers, I spent a strenuous yet very interesting month in visiting the republic of Colombia. It is one of the richest and most promising that we have in the division, looking at it from the standpoint of worldly prospects; and viewing it from the standpoint of our work, it seems also to be one of our most promising fields.

"The Lord is greatly blessing the efforts of our small force of workers in that field, and now with the small increase that we are able to make in this force of both foreign and native workers, we are expecting far greater things for the future. This is undoubtedly the supreme time for evangelistic efforts in Colombia, and we have reason to believe that every effort put forth will meet with results at the present time."

A RECENT baptism in the Blauwkrantz River of South Africa added eight to the Rokeby Park church in Cape Province.



L. V. Cleaves and His Baptismal Candidates at Bogota, Colombia, Taken Immediately Preceding Their Baptism



Conducted by Promise Kloss

A Pleasant Memory

By INA WHITE BOTSFORD

ONE Sabbath afternoon in early summer my sisters and I went with our parents for a walk in the field. It was not a long walk, for the field was our own; and we soon came to a cozy corner where the sugar orchard met the field on two sides, the branches of some of the trees overhanging the fence in a way to form a picturesque background. The outlook in the opposite direction was away to the hills beyond.

Here we seated ourselves on the grass in as comfortable a way as possible, although I now suspect that father and mother would have found their easy-chairs at home more restful. They worked hard all the week, part of father's work perhaps having been in that very field; consequently this was no treat for him, and must have been wholly for the benefit of us children. He had brought along the current number of the REVIEW; and while we sat enjoying nature's scen-

ery, he read aloud several interesting articles.

Most vivid in my recollection are the beautiful white flowers that were in the short grass around us. The leaves of the plants were familiar to me, for this was not the first time I had been in that part of the field; but I never had chanced there in their season of bloom, and I was filled with surprise and delight. Although I was only a child, I was curious to know their name. Father could not tell me, but I never forgot those flowers, and in after years learned to know them as foam flowers.

That was many years ago,—a quarter of a century having passed since my parents were laid to rest,—but the merest mention of a foam flower recalls to my mind that Sabbath afternoon scene of father reading aloud from the REVIEW, with our family sitting among the beautiful foam flowers.

In the Rain

It was raining, and already the pavements were running with water. The missionary coming down the aisle of the almost deserted church, sighed. She wondered if she had reached, if she had touched, any heart, so few had gathered to hear her.

She was staying at the home of one of the church members, a Mrs. Wilson, whose automobile was drawn up to the curb waiting for her. Its lights winked and blurred in the darkness. But before she reached the door a light touch fell on her arm. The missionary stopped.

There, facing her, stood a little slender woman in a raincoat and a little close-fitting hat. Her hair, already white, shone like silver under it.

"You said," she began, as she searched the missionary's face, "you said that before you were born your mother prayed that you might do a special work for God. Did she really do that?"

The missionary regarded her.

"She surely did," she answered.

"My mother was a very spiritual woman, and that I be set aside for service was her prayer always. It has come true. I have spent long years in Africa, and I am going back."

There was a silence. The little slender woman broke it.

"I could never do that," she said slowly and with some bitterness. "I could never pray that a child of mine be set aside for special work. It might mean missions. It did in your case. I have a son who has long wanted to go to China as a medical missionary. I have held him back. I have refused to give my consent. I have wept, I have counseled, I have commanded. My son in China! My son on whom I depend in my old age, on whom I have lavished my affection, to leave me for such a cause! Why, it is unthinkable; it is unbelievable; it is impossible!"

The missionary studied her with her grave eyes.

"Nothing is impossible with God," she replied gently.

She paused for a moment, waiting. "Let me tell you something," she went on. "If God wants your son in China, if He needs him there in the work of a medical missionary, nothing you can say, nothing you can do, will disarrange God's plan. Can we, poor finite beings that we are, cope with the will of the Infinite? He plans the life of every child before the child is born. Can we frustrate His aims, His will? We may think we can: we may oppose, we may threaten, we may demand; but in the end what He desires will come to pass."

The little white-haired woman was again searching that calm, sweet, tranquil face.

"You regard, then, my pleasure, my happiness, my wishes, as nothing?" she demanded.

The missionary was silent a moment.

"If those wishes and that happiness clash with the will of God, yes," she answered. "If it is His will that your son go as a medical missionary to China, you must submit to that will."

"But I'm his mother," cried the distressed little white-haired woman.

The missionary nodded.

"I know, but you have no right to dictate, to block the aims and the desires of a life that wants to serve God on the mission field, even if he is your son. Parents have no right to do that. Let me repeat: If God wants, if God needs, your son in that particular field in China, He will bring it about."

The little white-haired woman stood silent in the church. All at once she bowed her head.

"I have been wrong," she murmured, "wrong! I have striven to arrange my son's life. I have tried to mold him to my will. I have determined his future, pointed out a way, because it was my way. I came in the rain to hear you tonight, never thinking of the upheaval your address would cause me. Listen, I am going home; I am going to tell my son that he shall have his heart's desire. Be it Africa, China, India, whatever he may wish, I will not interfere. I will give my consent at last."

The missionary from Africa was silent.

"Do you know," she added tremulously, "I thought tonight as I closed

my address that I had touched no heart, that I had done no good. I forgot that God has said, 'My word . . . shall not return unto Me void.' And when the rain came and so few gathered, I began to doubt. Oh, you have made me very happy! It is worth it all, the loneliness that is always mine, the separation from those I love,—all are as nothing compared to the joy I

now feel. I have helped some one to see the light."

The little white-haired woman was crying openly. With a surrendered will she was saying reverently and very brokenly: "My Father, my Father, the chariot of Israel and the horsemen thereof!"—*By Susan Hubbard Martin, in the Watchman Examiner.*

The Magic Alarm Clock

By IRMA MORRIS

"FREDDIE, get up," called Mrs. Williams, her voice rising shrilly on the "up."

"I can't get the boy out of bed," she wailed desperately, as she hastily carried in her husband's cereal.

"Douse him with cold water," growled Mr. Williams, who was never in a very happy frame of mind until after breakfast.

Mrs. Williams looked irresolute for a minute, then proceeded to the kitchen with firm steps. Shortly after, howls came from Freddie's room, and soon the racket in the rear of the apartment announced the fact that Freddie had risen and was making a wild scramble to get ready for school on time.

Mrs. Williams sang about her work all day, fondly believing that Freddie was "cured." But the next morning her young hopeful seemed to have entirely forgotten his recent unpleasant experience, and repeated calls and shakings brought no response.

"Douse him again," volunteered his father. But Mrs. Williams did not relish a repetition of yesterday's wearing scene. So she coaxed and threatened Freddie in "the same old way," till he finally tumbled out of bed and hurried into his clothes.

That afternoon there was a parents' meeting at Freddie's school. A lecturer spoke on habit formation and invited questions. After listening to several questions such as, "How can I make Jane eat?" and "What can I do to make Jack more tidy?" and "What's the best cure for thumb sucking?" Mrs. Williams raised a timid voice, "How can I make my boy get up in the morning?"

The lecturer asked a few questions about Freddie, and then calmly said, "Getting up in the morning is Freddie's job, not yours. Put the responsibility where it belongs. I feel quite sure your boy will be able to meet it. Why not get an alarm clock, telling him you expect him to get himself off in time for school from now on, without any assistance from you? Try it."

After the meeting Mrs. Williams purchased an alarm clock. She in-

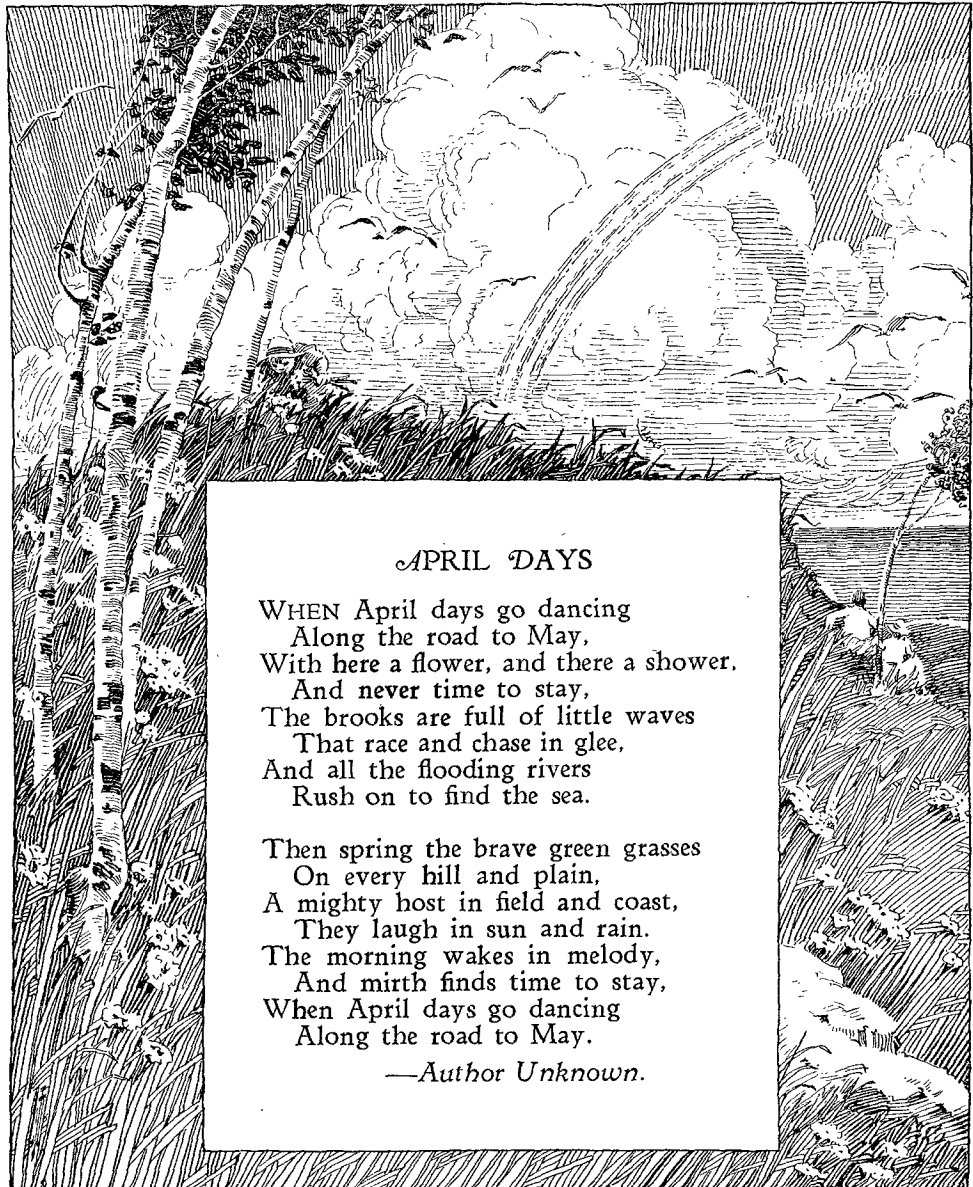
roduced it to Freddie that evening. The next morning she listened to its loud peal with bated breath. Freddie jumped right out of bed! Mrs. Williams busied herself in the kitchen, and left him entirely to his own devices. Soon he appeared, face shining, hair slicked down, shoes clean. Mrs. Williams served his breakfast. After breakfast, he donned his coat, just like his father, and strode manfully into the kitchen to give his mother a good-by kiss.

That morning Mrs. Williams did some hard thinking. "That's the

whole trouble," she said to herself. "I've been doing everything for that boy. I haven't given him a chance to shoulder things himself. Why, of course he'd rather mind himself than mind me. I must change." And she did. But she still insists that the alarm clock "did it." She says, "He's as good as gold now, and I just couldn't do anything with him before."—*Issued by the National Kindergarten Association.*

Magic Stockings

ON rainy days when my two- and three-year-olds get "underfoot," and the nursery fails to charm, I take out my "magic stockings," as I call them, and give one to each child. They are an old pair of woolen stockings full of all sorts of odds and ends that delight children; such as, an old bottle cork, a little perfume box, empty spools, a little sample cake of soap, odd large buttons, bits of ribbon, bright scraps of goods, old picture cards, talcum powder boxes, odd gloves, in fact, everything that to us is junk and to a child is magic.—*Children, the Parents' Magazine.*



APRIL DAYS

WHEN April days go dancing
 Along the road to May,
 With here a flower, and there a shower,
 And never time to stay,
 The brooks are full of little waves
 That race and chase in glee,
 And all the flooding rivers
 Rush on to find the sea.

Then spring the brave green grasses
 On every hill and plain,
 A mighty host in field and coast,
 They laugh in sun and rain,
 The morning wakes in melody,
 And mirth finds time to stay,
 When April days go dancing
 Along the road to May.

—Author Unknown.

Bureau of Home Missions

God "hath made of one blood all nations of men for to dwell on all the face of the earth."
 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Good News From the Home-Foreign Field

By M. N. CAMPBELL

DURING the last four years 4,674 foreigners were brought into the truth, baptized, and added to our churches. That is the record of what has been accomplished under God in our great home-foreign mission field in North America. Does this stir our hearts as would such a report coming from across the seven seas?

While our eyes and our heart interests are centered on the triumphs of the message among the peoples of other nations who still abide in their own lands, should it not be a matter of equal interest to see it move steadily forward among these same people whose enterprise and longing for better opportunities for themselves and their children have led them to come among us on this side of the ocean? In other words, are the souls of Russians, Poles, Rumanians, and Italians more precious to us when dwelling on the *east* side of the Atlantic than when dwelling on the *west* side? Does the Lord love a man better living in one place than in another? We all say, Of course it makes no difference in the eyes of God. The blood of His divine Son was shed for all, wherever sinful men are found. Then should it make a difference in the eyes of His church? Should all our prayers, the gifts of our youth and our means, be consecrated alone to those who live across either the Atlantic or the Pacific, while we forget the millions of similar people right here in North America? We might well study these questions.

The 4,674 converts are divided as follows:

German	1,918
Spanish	633
Swedish	508
Danish-Norwegian	414
French	328
Russian	226
Italian	131
Ukrainian	115
Portuguese	109
Slovak	74
Serbian	59
Hungarian	50
Rumanian	33
Japanese	18
Bohemian	17
Polish	15
Icelandic	12
Greek	5
Finnish	5
Indians	3
Chinese	1
Total	4,674

During this same period forty-five foreign-language churches were organized.

The 18,000 foreign-language believers pay into the treasury in tithe approximately \$650,000 and in mission offerings \$375,000 each year. As a rule the foreign churches take pride in raising their full mission quota and doing their part in supporting every conference financial interest.

Our English-speaking churches are doing very good work soliciting the foreign populations for the Harvest Ingathering and circulating the foreign Ingathering magazines among them. This is very helpful, and to a certain degree brings the foreigners in contact with the message. If plans could be laid to follow up this work with other literature in the tongues they speak, it would be still more effective. They appreciate having English-speaking people take a personal interest in them. Ordinarily the foreigner feels that he is held in rather light esteem by his English-speaking neighbors, and when some one shows a different attitude, it is greatly appreciated.

The millions of foreigners scattered

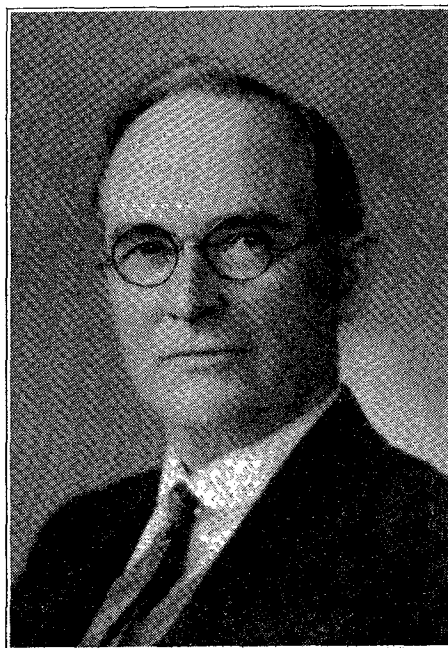
over the country offer an exceptional opportunity to each of our people to secure a real taste of foreign mission service without facing the inconveniences and dangers that often confront our missionaries. Our church members may eat at their own tables and sleep in their own comfortable beds, and yet be real foreign missionaries, and bring the truth to the foreign-speaking people about them. Thrilling stories are told by many who have entered whole-heartedly into this work as members of foreign bands in the local churches.

Value of Tracts

One sister did missionary work among Bohemians in her home town, and today a Seventh-day Adventist Bohemian church stands as a memorial of her zeal. Some English-speaking brethren in Western Canada distributed Russian tracts in a near-by community of Russians. The interest thus awakened, followed up by preaching, resulted in bringing out a Russian Seventh-day Adventist church of 150 members. A good-sized Spanish church came into existence largely through the interest started by two Spanish Big Week books sent to a postmaster by a Catholic lady. And so the stories might be multiplied if space permitted. Thousands of equally interesting experiences await those who engage sympathetically in this work.

Young people of foreign extraction should be encouraged to enter the schools that specialize in the training of workers for the foreign-language work. Some American and Canadian youth who have learned a foreign tongue and entered this line of work, have met with a good degree of success in winning these people to the message. Why should this not be done in America as well as in other lands where our youth must learn another language in order to accomplish their work?

The reaching of these alien millions is a task for the whole church, and the sooner we take hold of it in a thoroughgoing way, the sooner our task will be finished.



M. N. Campbell, Secretary of the Bureau of Home Missions

To All Languages and Tongues in North America

By W. A. SPICER

IN the very forefront of the prophecy of the advent movement it is made plain that every tongue is to herald the message. That means that we are to sound the judgment hour call to all the peoples of North America who must needs hear it or read it in their own mother tongue.

The Bureau of Home Missions is the department of the General Conference organized to co-operate with the conferences in this great task. The facts that the workers spread before us demonstrate the wisdom of our brethren who long ago formed this plan of work. When we see the record, we know that God is pouring out showers of blessing upon the foreign-language churches, led by the comparatively small band of men and women evangelists and teachers who are giving their strength to this great work.

This foreign-language evangelism is not something separate and apart. It all heads up in the local conferences. The bureau work is co-operative with the local conference, which is the shepherd of all the churches, and has committed to it the evangelization of all dwellers in the conference territory, of every nation and tongue. As the Scripture says, "None of us liveth to himself," and so in the work of God no local church and no language group lives unto itself. All are mem-

bers together of the one body. We each need the close contact with one another in life and work. Each language and nation or race has its helpful influence that blesses all the others in the one family of believers.

It is a wonderful providence which in these last days has filled the North American continent with millions of people from other lands. Here is the great modern mixing bowl of nationalities. All of the hundred thirty million or more in the United States and Canada, save for the remnants of the Indian tribes, represent the great migration of peoples of many nations into a New World in modern times, brought here in the providence of God to form—all nationalities together—a great missionary base for the carrying of the last message to all the world. More than any other of our bases, North America represents great gatherings of peoples of many tongues. We must build strongly, not only in the English work, but in the work for the multitudes who must hear in the mother tongues.

We appeal to our English-speaking believers to keep informed as to the progress being made in this great foreign-language field in North America, and to co-operate in every way in spreading the light of truth among peoples who read and speak other languages.

A Growing Work

By J. L. MCELHANY

ONE of the outstanding and encouraging features of our work in North America is the large number of foreign-speaking people who are accepting the message. Never since we first began to organize our efforts in behalf of these millions, has this work seemed more promising. For many years we have rejoiced over the strong churches that were raised up among the Scandinavian and German people. These churches have been a tower of strength to this movement. Their loyal support of the movement in all its activities is known to all. The young people who have come from these churches for training in our schools, now take a large place in the world-wide work of the denomination.

It would be impossible really to estimate the value and worth of these churches and workers to the cause of God. In almost every English-speaking church throughout North America

are to be found devoted members representing many languages. Often these members are serving as church officers and carrying great responsibilities.

In our conference work the same is true. Conference presidents, secretary-treasurers, departmental workers, and others whose mother tongue is not English, are found serving acceptably. All these are a part of the advent movement. We rejoice over them all.

During more recent years the problem of presenting this truth to the foreign-speaking peoples has been an important one. The problem may not yet have been solved fully, but it is heartening indeed to review what has, under the blessing of God, been accomplished. To list up fully all the languages in which we now find believers and churches in North America, would necessitate cataloguing the

principal languages all over the world.

Down along the southern border of the United States a new life is being given to the Spanish work. Many new believers are being raised up. This is but a sample, we believe, of what can be done in other places.

In the great centers of population where large numbers of foreign-speaking people are to be found, the work is encouraging. To attend a workers' meeting in New York, Philadelphia, Chicago, and many other places is really like attending a convention of foreign workers. To hear them tell of their experiences and labors is to be reminded of the gift of tongues on the day of Pentecost.

And the blessed thing about it is that these workers are winning souls. Their labors are fruitful, as shown by the fact that last year more than 1,300 foreign-speaking people were baptized and received into our churches.

These workers need our prayers, sympathetic interest, and encouragement. Often they labor under difficulties of which most of our people know but little. Our English-speaking churches can do much to foster this work by definite labor for foreign-speaking people. We have a splendid literature for this line of work. Our publishing house at Brookfield is well equipped to turn out the pages of truth-filled matter. Recently we stood beside the linotype machines in that publishing house and saw them doing this marvelous work. Under the skilled touch of the operators they speak in more than a score of languages.

This last summer a carload of foreign-speaking believers drove onto one of our camp grounds. To their disappointment there was not a worker there who could speak their language. They could understand no English, Russian, German, or Swedish, so sadly they drove away again. This incident emphasized anew the great need of training more workers in these various languages.

THE Massey Hall effort, conducted by O. D. Cardey in Toronto, Canada, opened January 12 with an attendance of 2,500 people. The subject was, "Approaching the World's Greatest Event," and took up Christ's coming. There were 242 persons who left their names for literature, and it is hoped that some of these will take their stand for the truth. A donation of \$209 was given.

THE tabernacle effort in Wichita, Kans., is going on with continued success. Recently thirty-one were baptized and received into the church.

Broadview College

By THOMAS W. STEEN

THE stranger who enters the chapel of Broadview College for the first time has his attention drawn almost instantly to that striking device which was unveiled on the occasion of the recent annual board meeting, and christened "Extended Cords."

The center is a large picture of College Hall, and from its door scores of blue silk cords extend in both directions to two large hemispheres—each cord ending at the place of work of some one who was trained in Broadview (or in Clinton, which later united with Broadview), and went either to some foreign field or to the foreign-language work in North America. Altogether nearly 200 cords testify to the noble work that this institution has done in these brief years.

And while it is inspiring to see the many cords extending to Africa, to South and Central America, to the Orient, and to the islands of the sea, it is nevertheless even more significant to see that this school has done, and is doing, what hardly any other school among us is even seriously attempting to do; namely, supplying properly trained and consecrated workers to carry the message among the millions of foreigners who have come to these shores. Perhaps the very fact that more than 1,100 of these people are accepting this message every year through the efforts of our foreign workers, is the finest testimony that could be offered as to the wisdom of having a school of this kind and the efficiency of the work there done.

Broadview's student body is unquestionably the most interesting group of Adventist students gathered together in North America. With the possible exception of our training school in France, there is, doubtless, nothing like it in the whole world. By interesting, we do not mean peculiar; we mean that they are unique in the talents that they possess and the possibilities that they offer for the developing of our ever-growing work in the world.

The largest elements in the student body are those from the north of Europe. Originally the school was entirely Swedish, and the Scandinavians are still represented by a large number. For more than half a century these people have demonstrated to these people have demonstrated to us not only their special fitness for work among their own people, but also leaders in every continent on the globe.

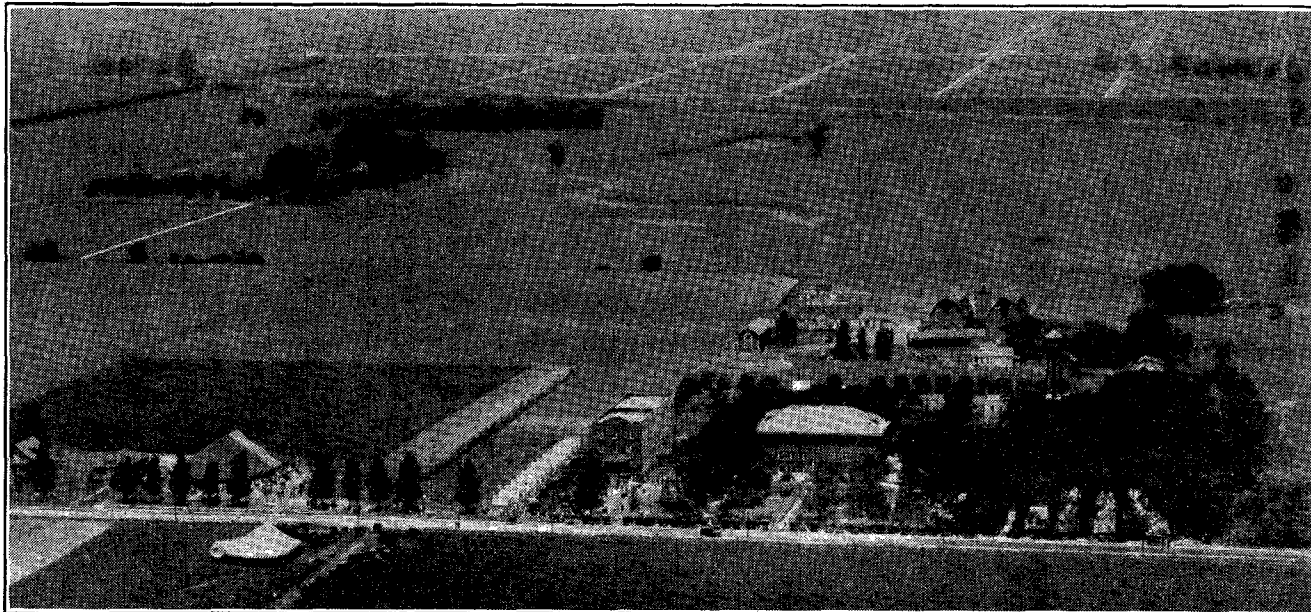


BROADVIEW COLLEGE FACULTY 1929-30

From left to right, back row: K. A. E. Lehto, Superintendent Store and Bakery; David Anderson, Printer; Alexander Long, Italian; Jacob E. Riffel, Woodcraft; A. D. Haynal, Czechoslovakian; S. G. Burley, Russian; Donato Internoscia, Dean of Men, History, Spanish; Charles Degering, Assistant Business Manager; D. A. Mozar, Hungarian; Jose Creanza, Italian.

Second row: Rhoda A. Lehto, Librarian; Eunice Marsh, Home Economics, Matron; Mrs. T. W. Steen, Music; Gladys S. Wakefield, English, Spanish; Alice Bauer, Mathematics, Physics; L. Marguerite Ford-Halenz, Art; Fannie Healer-Marx, Normal Critic Teacher; Anna D. Paulson, Dean of Women; Esther D. Schneider, Normal Critic Teacher; Evelyn Fernstrom, Stenography.

First row: Miriam Switzer, Education; E. M. Hause, History; H. G. Reinmuth, German, Greek; H. F. Halenz, Physics, Chemistry; August Anderson, Swedish, Bible; T. W. Steen, President; M. H. Schuster, German, Sacred History; Karl Mattsson, Swedish, Mathematics; C. R. Bruns, Commerce; Elsie Gibbs, Registrar, English.



AN AIR VIEW OF BROADVIEW COLLEGE, A TRAINING SCHOOL FOR FOREIGN MISSIONARIES

Numerically, the German students are the strongest, for our German constituency in North America is much larger than any other. Nearly seventy Broadview students speak this language. A number of them were born in Europe, and others are of German-speaking people of North America. Many of the students of both these languages are preparing not only to work among the peoples who speak their mother tongue, but are also receiving an adequate preparation to work in the English language as well, for naturally nearly all our foreign-language workers are obliged to conduct meetings in English as well as in their own special language.

Aside from these larger representations in our student body, we have promising groups speaking the Russian, Czechoslovakian, Ukrainian, Polish, Bohemian, Italian, and Rumanian languages, to say nothing of the smaller representations of such languages as the Hungarian, Portuguese, Spanish, Chinese, Estonian, etc. All these unite in a common ambition. Much of their school work they do in common in classes where the English language is used altogether, but spe-

cial teachers are maintained for their instruction in the grammar, rhetoric, and literature of the languages in which they are to work, and they are also given considerable Bible study in these languages.

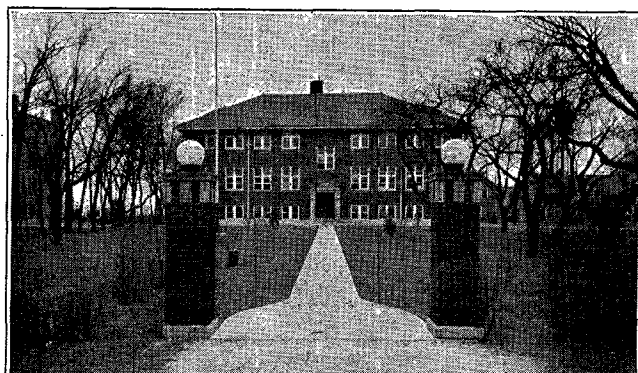
The picture of the Broadview faculty which appears in connection with this article, shows most of our teaching staff, which now numbers over thirty. Those who do not appear on the photograph are O. S. Beltz, the head of the music department, and also the teachers of voice and violin. Not only are practically all our teachers graduates of our own colleges, but in addition many of them have taken considerable advanced work along the lines of their teaching specialties in various universities, practically all the department heads holding master's degrees in addition to other graduate work.

The faculty is so constituted that in addition to the regular collegiate work carried forward in English, strong specialized work is arranged for each department. For example, in Swedish Elder A. Anderson conducts various classes in Swedish Bible and Prof. K. Mattsson in the Swedish language. In German, Elder M. H.

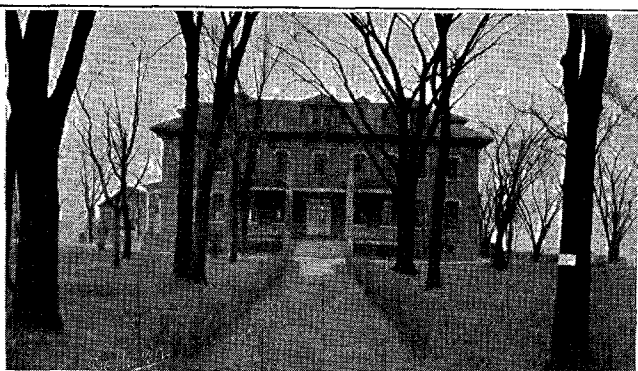
Schuster conducts classes in German Bible and Prof. H. G. Reinmuth the advanced classes in German language and literature. The amount of instruction of this kind given in each department varies according to the call for that work that has developed in the student body. Each year alterations are made as some of the departments develop.

Music has always been considered at Broadview as of prime importance. In addition to private classes in piano, voice, violin, and other instruments, various theoretical classes are carried, such as harmony, history of music, sight-singing, etc.

One of the most delightful characteristics of the Broadview students is their activity in missionary lines. Every Sabbath sees a large number attending the various foreign-language churches in the city of Chicago, where they assist in carrying forward meetings, teaching Sabbath school classes, and doing other missionary work. Some are holding public evangelistic meetings during the school year. Then again, the whole student body unites on our denominational campaigns, such as the Big Week, the Week of Sacrifice, and the Harvest



College Hall



Elm Hall

Ingathering. For many years Broadview's contribution to the Harvest Ingathering campaign has been in excess of \$2,000 a year, which, taking into consideration the size of the student body and that many students and teachers also help on the goals of other foreign-language churches, is indeed a very encouraging record. The little paper published by the students and known as the *Exponent* has increased in popularity until upwards of 1,700 copies are published every two weeks.

Student Help Provided

Not content with its unique offerings in languages and courses of study, and its special opportunities for missionary work, Broadview College has gone farther than most of our schoolmen believed was possible in providing self-support for its students. It

was early realized that many of our foreign-speaking students were unable to pay their way through school except as they could meet their expenses through their own efforts. In addition to the farm, poultry, dairy, kitchen, store, laundry, etc., the school added two years ago the printing industry, and some months ago started a woodworking industry that is giving satisfactory results. Many girls obtain work in near-by families, enabling them to meet their school expenses.

It is, therefore, perhaps natural that the Broadview faculty and student body feel thankful for what the school has been able to do so far, and that they are filled with courage for the future and believe that even greater achievements will crown their efforts.

and is married to a good Seventh-day Adventist farmer in Kansas. This makes nine children in the family, all of them in the message and eight in the work. Had it not been for our school and their faithful parents, these children would not be where they are. Our schools furnish us the workers.

Another German family from the Western prairies moved to Clinton, Mo. The father taught in the seminary, and the mother kept the home fires burning. Today one of their sons is a missionary in Africa, another son has charge of a conference in South America, and the only daughter and her husband, who were both products of the seminary, are teaching in our Brazilian school. The third son is teaching in an academy. Out of five children, four are in the work. Father and mother are now aged and gray, and are living by themselves. One day I said to the father, "Isn't it pretty hard for you two old people to be all alone, and especially to have your only daughter go away?" He replied, "It may look that way, but we feel we have only done our duty. We dedicated the children to the Lord and educated them for His work, and they belong to Him." God bless such parents!

There have been 240 Germans graduated from our Theological Seminary, 131 of whom are in the work as ministers, teachers, doctors, nurses, mechanics, etc., and a goodly number in foreign lands.

Parents who educate their children for the Master will reap a rich reward through time and eternity. Soon all earthly things will close. Let us at the end of our journey be able to say, "Here am I, and the children whom Thou hast given me."

The German Work in North America

By J. T. BOETTCHER

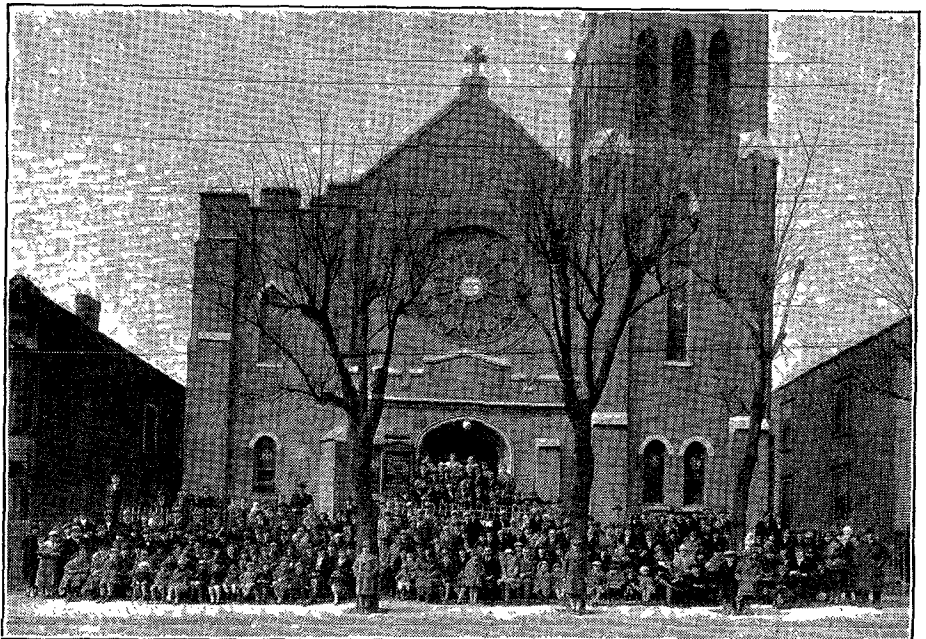
THE history of the German work in North America dates back to 1881, when a small beginning was made in Iowa and South Dakota. Today we have thousands of believers scattered over the Eastern, Central, Southwestern, Northern, and Western parts of the United States, and in Western Canada. The exact membership cannot be estimated because many of our German people belong to English-speaking churches. But as near as we can get the figures there are 7,000 of them.

Approximately 10,000,000 Germans in North America must be reached by our God-given truth. We have only two ways of accomplishing this task, one through our literature and the other by means of the living preacher. A good start has been made as far as our literature is concerned. The Pacific Press Publishing Association in Brookfield, Ill., is doing a noble work.

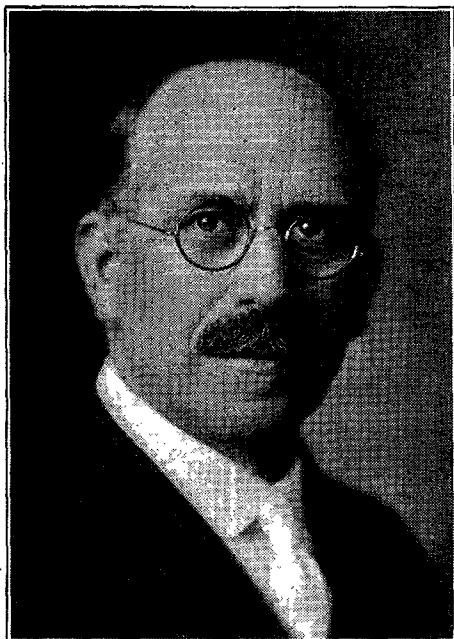
As a language, the German ranks next to the English in the number of books and tracts printed. We are adding to our stock every year. The results are gratifying, as many souls have embraced the truth because of the effort put forth. The Lord has greatly blessed in this literature work. We are also thankful for our young colporteurs who carry the message from door to door and from city to city.

I am thinking of two German young men who are now professors. The parents were poor and had a large family, but they determined that their children should have a Christian education, and so moved near the German Theological Seminary and sent their children to school. Father and mother

both worked hard to keep the wolf from the door. When vacation came, the boys would go out canvassing. They desired an education, but had to dig to earn their scholarships, and they surely made good. One of the boys in one year earned three scholarships, and today both of them have completed college courses. One is teaching in a college, and the other is taking postgraduate work to equip himself for further usefulness. One of the daughters is in Mexico as secretary-treasurer of a mission field. Two other daughters are married to teachers. One daughter is teaching in a church school; another is a music teacher; and still another is in one of our colleges as a critic teacher. Last but not least, one was a Bible worker,



German Church in Brooklyn



J. T. Boettcher, Associate Secretary of the Bureau of Home Missions

Literature for Foreigners

BY G. C. HOSKIN

THE International Branch of the Pacific Press Publishing Association, home of our foreign literature, located at Brookfield, Ill., has completed fifteen years of development and work in supplying literature to the foreign-speaking people in every part of the world. There are many who will remember the word that was flashed across the country about sixteen years ago, stating that the plant of the International Publishing Association, located at College View, Nebr., had been burned to the ground, with a total loss. The appeal went out to our field and publishing interests, with the result that the General Conference requested the Pacific Press Publishing Association to undertake the financing, rebuilding, and promotion of this branch of our literature ministry.

In giving study to the re-establishing of this branch of our work, it was the opinion of our foreign leaders in America, in addition to counsel of the General Conference brethren, that the institution, in being rebuilt, should be located much nearer the great foreign centers of population. Committees were appointed and the present site at Brookfield, Ill., just a few miles

from the center of the great Chicago metropolis, was selected as the place from which to radiate a stronger work along this line than had ever been undertaken by our people.

The plant was erected, the machinery installed, and the work of preparing literature in the three leading languages, German, Danish-Norwegian, and Swedish, was begun. New fields opened up rapidly, and called for literature in many of the other languages. Great areas of population were found in all sections of the East. Two, three, and five new languages were added every year.

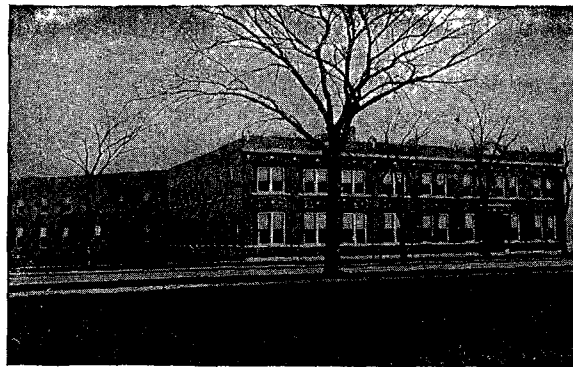
At the close of three years of work in its new location, the plant was found to be too small, and was enlarged to more than double its original capacity. New languages were added continually, until now, after fifteen years of work, literature is being prepared in twenty-six languages, and shipments are going to all parts of the world. Literature in these many languages can now be had in a total of 190 bound books, 11 pamphlets, 217 tracts, 7 periodicals, 13 *Present Truth*, and 10 Sabbath School Quarterlies, and this number is constantly added to from year to year.

The present season is one of the busiest that Brookfield has experienced for many years. At the present time our presses are working almost twenty-four hours a day, with heavy overtime in both our type room and bindery. This is occasioned by the rush of work in getting our Big Week books into the field. Aside from that, we have a large run of work that will carry us clear through to next August or September, keeping us working overtime much of this time.

One of our most recent large books is "The Home Physician and Guide to Health." It has been printed in the Dutch, German, Icelandic, Italian, and Yiddish languages, and is now being translated into Ukrainian. "Patriarchs and Prophets" and "The Great Controversy" are also being translated into Italian. This year nine new books are in process for our Big Week effort. *Present Truth* is published in thirteen languages, and as many as thirty-three numbers in some of the languages have been printed. The sale of this class of literature has been fairly encouraging, although it could be much larger.

Our list of tracts in our many languages is increasing constantly, and still there are always more calls for literature in the languages of these millions of people in this country who do not speak or understand English.

The foreign prospectus, which has meant so much to us in meeting these foreign-speaking people and introducing and selling them our literature, is receiving a wide circulation. Over a thousand copies have been sent out in just the last few months, and a new edition is going through the factory. This little booklet, in a loose-leaf arrangement, with a beautiful embossed art cover, contains sixty-two pages, and has illustrations descriptive of fifty-seven large subscription books and eighty-five small books, a total of 142 books in twenty-two languages. These descriptions and canvasses are all prepared in the respective languages, and about all that is necessary to sell the literature is to exhibit the prospectus and let the people read the description of the book. Thousands of copies of our foreign books are sold in this way by our colpor-



International Branch of the Pacific Press Publishing Association at Brookfield, Ill.

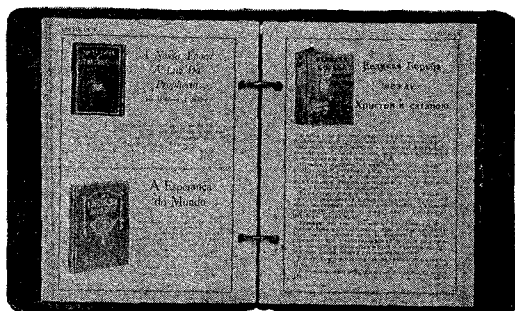
teurs, home missionary workers, and lay members who feel an interest in our foreign work.

The Ingathering magazine, which is now published in twenty languages here at Brookfield, has a total circulation of half a million copies. This paper is very kindly received by all these people, and those who devote a little time to our foreign work are rewarded with good offerings.

Brookfield is a modern, well-equipped shop, and is doing an excellent line of work. The institution is also manned by a good, true-hearted group of workers whose hearts are loyal and devoted to this message, and whose first aim is to see the cause prosper.

Six were recently baptized as a result of the effort held in Pontiac, Mich.

Six have recently been baptized in the Capital-Memorial Church of Washington, D. C.



Foreign Prospectus

The French Work in North America

BY L. F. PASSEBOIS

THE work among the French-speaking people of North America is moving onward. We see evidences of the Lord's working and preparing the way for the finishing of His work.

Today we have in North America 811 French Sabbath keepers. These members raised during 1929, \$18,699.62 for Harvest Ingathering. They gave \$29,833.52 to missions, and paid a tithe of \$21,026.54. During the last two years two of our French workers, J. Fortier and E. M. Sears, were ordained to the gospel ministry, and the Lord is blessing them with converts.

We have wondered at times how some parts of the country could be reached with the message where people were not allowed to buy our books nor attend any services, and are forbidden to receive in their homes any one who comes with a Bible. The French historian, D'Aubigné, says, "God takes ages to prepare His work, but when the hour comes, accomplishes it by the feeblest instruments."

Some time ago the writer was asked if he would broadcast in the French language why he was a Seventh-day Adventist and how he became such, which he consented to do. This brought many inquiries from different parts of the country. As a result, fifty-six are studying the message, and in one place five are keeping the Sabbath. The man who invited me to broadcast, a Roman Catholic, is now studying the message. He desires to have me broadcast again, and he will pay the expenses.

From the far north on the Labrador coast came a letter inclosing a



L. F. Passebois, Superintendent of the French Department of the Bureau of Home Missions

money order for French literature. The letter contained the following paragraph, "We are without any one here to teach us. We were visited by an airplane, which left a package of books and papers with your name and address, and we are writing you. Can you send some one here to teach us?"

On the island of St. Pierre, near Miquelon, as the result of literature that had been sent to that island, nineteen are keeping the Sabbath.

We are at present opening the work among the French in Louisiana, and the prospects are very encouraging. Not only are we favored with large congregations, but we have received several invitations to speak to other French congregations and present the message for the last days. From Lafayette, St. Salvador, West Wasco, and Bienville, La., calls have come for some one to teach them the truth about the soon coming of the Lord. A lonely sister, whose letter has just been received, says, "At last my prayers have been answered. For fifteen years I have been alone, but now several have decided to keep the Sabbath, and eleven are meeting together. Come and meet with us as soon as you can."

Our lay brethren are working for their neighbors and creating interests all over the field, and we are not able to answer the many calls that come. We are planning for a general meeting of our French Sabbath keepers during the coming summer, and it will be the first gathering of its kind in this country.



Work Among the Jews

BY F. C. GILBERT

It gives us much encouragement as we observe the strong influences operating to break down the prejudice which for so many centuries has existed against the Jews. Various societies and organizations have recently come into existence to bring the Hebrew and the Gentile together on a more co-operative platform.

A committee has been perfected of Jews, Protestants, and Roman Catholics, whose duty it is to bring about a feeling of good will among these religious faiths. In the Eastern part of the United States a representative of these bodies broadcasts once or oftener each week, giving the public the strong points for mutual friendship which may be gleaned from the various systems of beliefs.

However, in the work which we as a people are doing in bringing our message to these Jewish friends and neighbors, we are glad that encouraging progress is seen in our contacts.

During the last few years these sons and daughters of Abraham have come to recognize in Adventist believers true followers of the Saviour. They perceive the principles of the gospel in a clearer light as the years come



F. C. Gilbert, Superintendent of the Jewish Department of the Bureau of Home Missions

and go. The spirit of real Christianity is having a clearer interpretation than these people have been accustomed to understand. The teachings of the New Testament and the Old Testament are seen to harmonize. Instead of there being so much opposition between the two Testaments, many now recognize that the New Testament as well as the Old Testament is a Jewish book.

Not long since I visited a city where there is a Seventh-day Adventist church. Near one of our believers is a Jewish home. The Jewess has spent many hours in the house of these Sabbath keepers, until this family of Jews has the fullest confidence in our people. Whenever these Jews are in need of friendly aid, they at once call their Adventist neighbors. If the Jew is strict in his diet, he has no fear that his home or his food will be contaminated by the Adventist, for he knows the Sabbath keeper uses no pork, no lard, nor any unclean food. The Jews recognize that they can depend upon the Adventists because of their honesty and simplicity. Knowing that the Sabbath keeper is a faithful tithe payer, the Jew expects that this Christian neighbor will be honest under all circumstances. How valuable is such confidence!

The Jews express themselves as being very appreciative when they come to know our people. From Massachusetts to California our sanitariums

are patronized by these Jewish friends. They often tell the writer what wonderful people the Adventists are. Some of these children of Abraham make their home in our institutions. A Jewish gentleman told me that he was planning to dispose of his business, place his children in our college, and make his home near one of our institutions, in order that he might gain counsel and helpful information from our people. We frequently find Jewish young people in our schools.

Not long since a Jewish rabbi wrote the following letter to encourage the members of his congregation and the Jewish societies of his city to assist our brethren in their Harvest In-gathering work. Here is a portion of the letter:

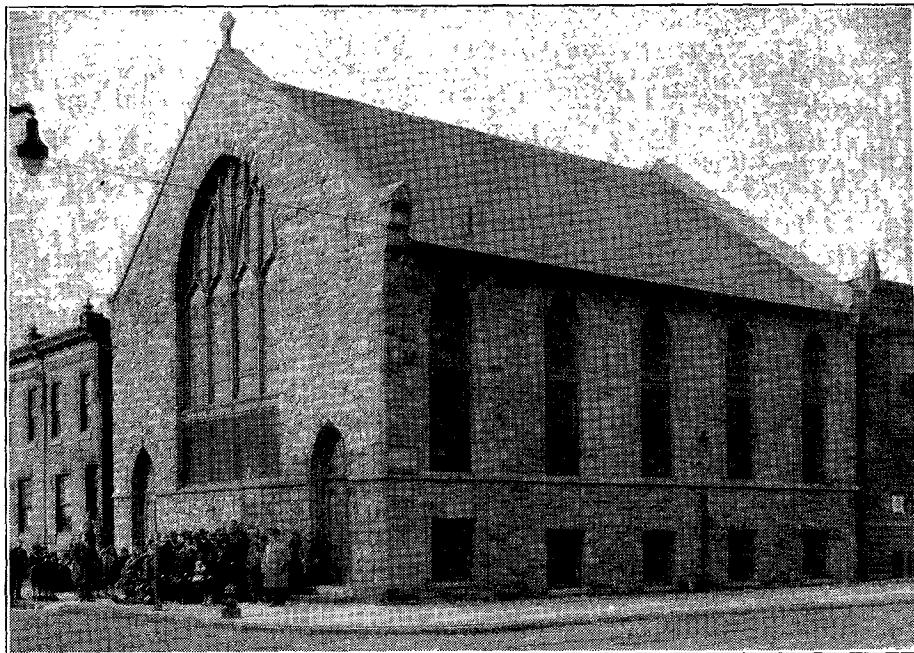
"To Whom It May Concern:

"The Seventh-day Adventist church on ——— Street consists of a body of Christian brethren that are not only preaching the gospel of good will toward all men, but exemplifying it in their lives. They not only try to preserve the Sabbath of the Old Testament, but share with the Jewish people in a number of other beliefs and practices; for example, the giving of the tithe (*maaser*) of their profits earned in business pursuits and turning it over to God in support of the sanctuary. Above all, being a minority sect in Christianity, they, like the Jewish people, have to wage from time to time a battle for self-preservation against the tyranny of the majority. . . .

"At this time of the season they have an annual harvest offering from all liberal-minded people of the city. This year especially has been a trying year for this church, calling for greater support of its sacred and noble work along all religious, educational, and social lines.

"I therefore recommend the fine institution of these simple but earnest-minded good brethren to the consideration and support of my fellow religionists."

We certainly thank God for the many omens of progress which we see



Italian Church in Philadelphia, Pa., Feb. 11, 1930

in their desire to know and to understand this precious message, and we are filled with courage in the assurance that God's Spirit is influencing this people to know Him of whom Moses and the prophets did write, Jesus of Nazareth, the Messiah of Israel.



Miscellaneous Language Work in the West

BY J. J. REISWIG

I BELIEVE the readers of the REVIEW AND HERALD will be glad to hear of the progress of the work in the miscellaneous languages department west of the Mississippi River. We have some very encouraging reports to give of what the Lord is doing for these people who have come to this country for the purpose of gaining wealth; but God, in His providence, has given them more than earthly wealth, He has made them rich in the Lord Jesus Christ.

George Soloniuk, who is laboring among the Ukrainian-speaking people in Manitoba, has baptized a number of new converts who accepted the third angel's message this last year. In writing of the experiences of the church, he says: "It seems that the spirit of love has given them the power of heaven. Many hard experiences have been settled. Forsaking the world, and leaving all things behind, they press forward to the mark."

Peter G. Yakovenko, who labors among the Russians in Saskatchewan, reports seventy-two baptisms for last year. He is conducting an effort at the present time, and says the prospects are better than ever before for a large harvest of souls. Our Rumanian worker in Regina, Saskatchewan, believes that he can see a

very definite interest on the part of the members for the finishing of the work; and the reports show that the tithes and offerings are coming up, so we are looking for a revival among the Rumanians there.

William Ruminson, our Ukrainian worker in Alberta, reports twenty-five baptisms, with a number still in the baptismal class, and with a prospect of a large harvest of souls before the time of the General Conference.

Brother Inouye, the Japanese worker in Seattle, had the privilege a few Sabbaths ago of seeing a young Japanese man baptized. A good interest is manifested there, and a number of calls are awaiting Brother Inouye's attention as soon as he can leave Seattle.

Brother Iano is working hard among the better class of Italians in Oakland. We are hoping soon to have another worker for the Italians, as there are many calls for one. Brother Iano writes that he has several places where he should be conducting meetings right now, but he is trying to do what he can in carrying on his public work and also in keeping up the interest where he can reach the people by either literature or cottage meetings. The Italian work at Fresno needs a worker at the present time, but the brethren in that little church have promised to hold the ropes until help can be sent them.

We certainly need many workers in these different languages. The giving of this message to the foreigners in our country must rest upon the heart of every true Seventh-day Adventist. We are looking to our people to prepare the way by the use of literature, and let these workers simply come in to assist them in binding off the interest that has thus been created



J. J. Reiswig, Associate Secretary of the Bureau of Home Missions



H. O. Olson, Secretary of the Swedish Department of the Bureau of Home Missions

by our missionary activities in our English and foreign churches. Thus the message can be given to these foreigners in a short time and the work finished, so Jesus can come, for we all realize that the Lord will not come until this gospel has been preached "to every nation, and kindred, and tongue, and people." May the Lord greatly bless His servants and give them courage to go on.

I have not mentioned the work in Los Angeles, San Francisco, and a number of other places where our brethren are laboring earnestly for their native people. We have a loyal corps of workers in the miscellaneous language department west of the Mississippi, but they are only a few, and their task is a very difficult one, so remember them in your prayers at the throne of grace.



The Swedish Work in America

BY H. O. OLSON

A RETROSPECT of 1929 in our Swedish department reveals many encouraging features and points of interest.

In the Northern States public efforts have been conducted in the Swedish language from the Atlantic to the Pacific. In connection with these efforts a great deal of literature has been scattered, and thousands of visits have been made in the individual homes. In this department, as in every department of our work, many difficulties have been encountered, but we praise God that 153 souls have been won, 138 of these uniting with the church by baptism, and fifteen, who had previously been baptized, on profession of faith. A number of these have accepted present truth through the faithful efforts of our laity. We greatly appreciate the work of the Home Missionary De-

partment, and believe that through this department much can be done in behalf of those who speak another language than the English.

A systematic campaign has been carried on in behalf of the Swedish people in conferences where we have no Swedish ministers. From Alaska to Florida and from Northern New England to California thousands of names and addresses have been secured, to which literature is being sent. Letters of inquiry are sent to these addresses, to ascertain if the literature sent them is being read and if more is desired. The accompanying picture shows parcels of Swedish literature ready to be taken to the Winnipeg post office from the Western Branch of the Canadian Watchman. These individual packages were sent directly to the Swedish homes in Western Canada. Brother Neithercut, the branch manager, writes:

"It may interest you to know that this is one of the largest (I think it is the largest) shipments of parcels we have ever sent out from this office."



Large Shipment of Swedish Literature Ready to Leave the Winnipeg Branch of the Canadian Watchman Press

Our Swedish brethren are loyal financially in supporting this line of work. In some localities the English churches have responded nobly in behalf of our foreign literature. We also greatly appreciate the plan followed by some conferences in paying half of the cost of sending out *Present Truth* and other missionary papers, foreign as well as English. We believe this is money invested in as effective and economical missionary work as can be undertaken. Other conferences may desire to enter into this plan in the future.

The plan adopted at the Fall Council in Springfield, Mass., 1928, to have a divisional evangelist for several of the language departments, makes it possible to begin work in new places where conferences are too weak to carry the full financial responsibility of a public effort. As a result of the first effort conducted on this plan by our Swedish divisional evangelist, J. A. Swenson, assisted by J. S. Berndtson and Mrs. Swenson, a new Swedish church of twenty-one members was organized in Rockford, Ill., the last Sabbath in November. This

number included the workers and a few who had previously accepted the truth.

The financial reports received for 1928 show that over a quarter of a million dollars has been paid in for denominational work during the year by our Swedish brethren. One church with a membership of about 100 averaged over \$200 per member, according to the report sent me by the conference treasurer.

We feel keenly the need of a larger measure of the Holy Spirit in our endeavors to reach our nationals with the last message of saving truth. That this may be realized we solicit the cooperation and the prayers of our brethren.



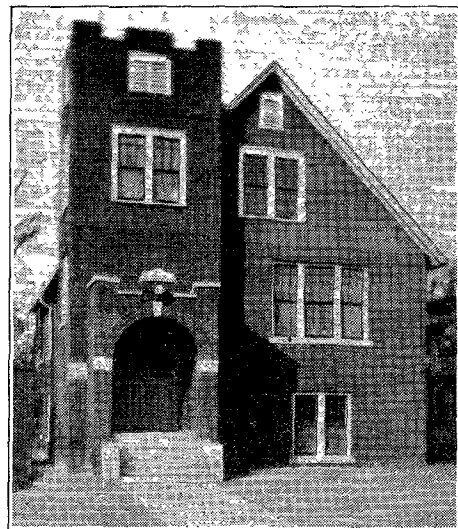
Danish-Norwegian Department

BY N. R. NELSON

DURING the past year God has greatly blessed in this department. None of the workers have been seriously ill or taken from us by death. We thank our heavenly Father for His mercy and for the help that He has so abundantly given us.

Besides conducting efforts in our churches, public efforts have been held in a number of places, and the results have been fairly fruitful. During the year eighty-nine have been baptized and 100 added to our churches, an average of six converts for each worker. During the last four years 414 new members have been added to our Danish-Norwegian churches and companies.

Our books and papers play a large part in placing this truth before peoples of foreign languages. C. A. Thorp has for a long period of years worked faithfully as editor of *Evangeliets Sendebud* (Gospel Messenger), published by the Pacific Press at Brookfield, Ill. This periodical presents our message in all its phases, besides giving reports from home and



Swedish Church, Jamestown, N. Y.

foreign fields. It also contains the Sabbath school lessons and missionary readings for our Danish and Norwegian believers. Wherever it has found its way, there souls are rejoicing in the truth that for fifty-nine years has been proclaimed through its pages.

Our veteran worker, P. L. Hoen, by his untiring interest and efforts in behalf of our paper, has made it possible for hundreds of families to receive the truth. We trust others will follow this worthy example.

In this connection I wish to make mention also of the important work of H. P. Hanson, our ship missionary in New York Harbor. Brother Han-



N. R. Nelson, Secretary of the Danish-Norwegian Department of the Bureau of Home Missions

son has for many years done faithful and fruitful work on Scandinavian boats. Thousands of papers, tracts, and books have been sold and given away. Eternity alone will reveal the fruits of the seed sown by this work.

We are glad to report that the Scandinavian department at Maple Wood Academy, Hutchinson, under the leadership of M. S. Reppe, is making good progress. A goodly number of our young people are attending the school this year and availing themselves of the opportunity to learn another language, so as to be able to work for the Scandinavian people in their mother tongue. We have several young men preparing for the ministry and a few ladies for the Bible work.

A large work still remains to be done for the Scandinavians. Extensive districts in several conferences are yet unworked.

The following statement recently received from a sister, a member of a country church, throws a little light on existing conditions in one of our oldest conferences: "We surely have

a great mission field all around us. I was surprised last summer to find only Scandinavian people at every place we visited, and it was mostly Scandinavian books they wanted. I wish our young people would get a burden for their own nationality."

God has blessed our people in spite of the fact that times are not the best. In most of our Scandinavian churches the Harvest Ingathering results were larger this year than last. Mission offerings and the tithe showed an encouraging increase. Few of our people are out of work, though many in the world are unable to find employment. God is blessing His people, that they may maintain His cause and thus hasten His coming. Increase in means will give increase in souls. We thank the Lord for what has been accomplished, and dedicate our lives anew to the finishing of the work.

❖ ❖ ❖

Spanish Department

BY H. D. CASEBEER

MANY of our people do not realize the great possibilities for winning souls among the Spanish-speaking people in the United States, but experience is proving that where the proper preparation is made and efforts put forth, rich fruits will result. Because many are poor and live humbly, our policy has too often been to meet them in corresponding poverty of equipment. But this method has not proved a success, so now most of our conferences where there are large groups of Spanish-speaking people, are giving up the old meager facilities, and providing more appropriate and suitable equipment, and the Lord is richly blessing in the gathering in of souls.

Recently a new church has been built in Corpus Christi, Tex. Several have been added to the membership in this place, and all have helped

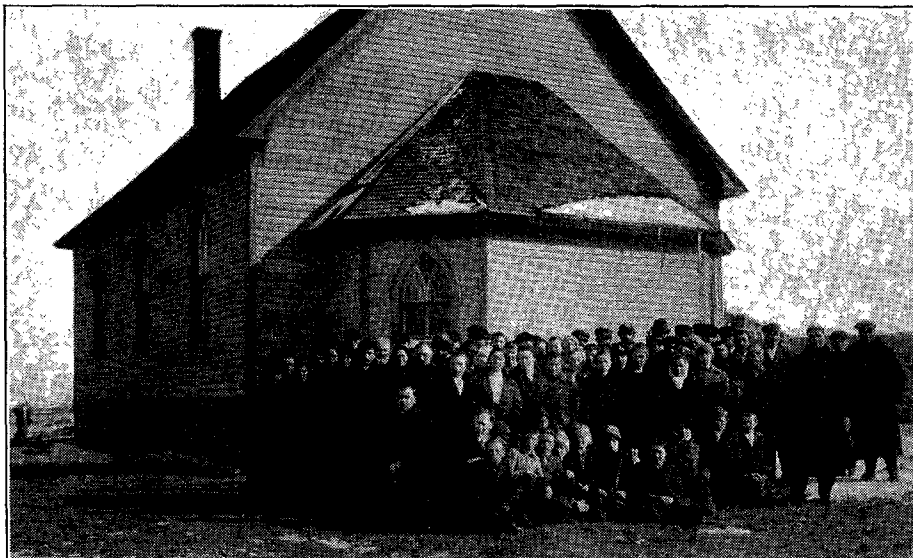


Danish-Norwegian Church, Minneapolis, Minn.

toward the erection of a suitable house of worship, which is located on one of the best streets.

Our work in Los Angeles had been growing rapidly until a new house of worship was imperative. A beautiful new church, situated near the White Memorial Hospital and Clinic on Boyle Avenue, with seating capacity in the main auditorium of about 300, is rapidly nearing completion. It will be a great day of rejoicing for our believers in Los Angeles when at last the new building is ready. Although many are poor in this world's goods, they are rich in faith, and during 1929 gave an average of 72 cents a member for missions. At the same time they were working hard to raise money for the new church building which was so much needed.

An evangelistic effort has been in progress in Colton, Calif., where twelve are ready for baptism and many more are preparing to follow soon. Hundreds came out from night to night, most of whom had never before seen a Bible nor heard a sermon preached. One of our physicians in private practice in Colton conducted a clinic in connection with the meetings, which contributed not a little to the success of the campaign. Our medical work is surely an opening wedge, and goes hand in hand with evangelistic endeavor.



Russian Church, Butte, N. Dak.

These instances which we have cited, and many more that could be mentioned, lead us to believe that in many great centers of Spanish population we would have the same success or greater, were proper facilities provided and evangelists secured. The hearts of these dear people are tender, and many are willing to obey as soon as they see the light.

We find the Mexican brethren faithful in giving the message to their friends and neighbors. One brother who has had very little education led

The Stranger Within Our Gates

BY J. F. HUENERGARDT

WHILE we as a people are always ready to respond to calls for means for the advancement of the cause of God in regions beyond, we sometimes forget that the Spirit of prophecy has called our attention to the fact that by bringing the message to the stranger within our gates we are doing a work which will yield direct results here in the home field as well as in fields beyond.

The thought often arises in the minds of some, whether, after all, it pays to spend so much time and money to get the truth before the foreign-speaking people of this country. My visit last fall and winter to Southern Europe was a revelation to me in this respect, and I am prepared to give our people the benefit of my experiences.

I found numerous churches and companies in Rumania, Hungary, Transylvania, Czechoslovakia, Jugoslavia, and even in Greece, which were started by workers and also lay members who had received the truth in Chicago, Milwaukee, Detroit, Cleveland, Pittsburgh, Philadelphia, New York City, Toronto, and other centers in the East. In conversation with individuals I learned that the truth came to them somewhere in the United States, and their burning desire to see their own people in the truth took them back to their native country.

This proves that the work among the foreigners in America has actually resulted in building up the work in Europe. Today, many of the leaders of the work in different parts of Europe are American citizens of foreign parentage. This fact is unknown to many and overlooked by some, but it positively proves the truth of what the Spirit of prophecy says. This should encourage our brethren in the different conferences where the for-



Mexican S. D. A. Church at San Antonio, Tex.

eigners are located to push the work with more zeal and energy than ever before.



Portuguese Work in the East

BY J. F. KNIPSCHILD

OUR Portuguese membership is now fifty-nine in Taunton, Mass., with about seven planning to be baptized soon. Our young people's department of the Sabbath school, as well as the children's department, is growing so that we are beginning to be cramped for space in our church. Our Sabbath school membership is around 100. Last year our Taunton church contributed over \$4,200 to the cause in its various branches, the tithe being about \$1,800. We obtained our Harvest Ingathering goal in six weeks, receiving over \$600. In the Big Week campaign last year our Portuguese people responded nobly, 60 per cent of the members selling books not only to the Portuguese people, but to many of the English-speaking people, and over 500 books were sold.

In our New Bedford, Mass., Portuguese church we have fifty-one members, with four preparing for baptism. The Sabbath school has a membership of 104. The total funds turned in last year by that church were \$3,506.02, of which \$1,603.94 was tithe and \$1,017.33 mission offerings.

We are in desperate straits for a church building in New Bedford, and we sincerely hope that something may be done to help us out in this need.

In Fall River, Mass., where we held



J. F. Huenergardt

fifteen precious souls into the truth during the past year. We shall soon be able to organize a church in this locality as a result of his efforts. This brother has been faithful in the distribution of our truth-filled literature. In another State a church member has won sixteen already, and many more are preparing for baptism entirely as a result of his efforts, with the blessing of God. The Sabbath school is filled to overflowing each Sabbath. Another member sold a copy of *El Centinela* to a business man, and later on this business man was converted, and united with the church largely through the reading of this good missionary paper.

Everywhere these people are reaching out their hands for help. We have the light; shall we deny to them the light of truth? God forbid that we who have been blessed with these saving truths shall neglect to reach across the seeming barriers of language and custom, and do all in our power to prepare them for the coming of the Saviour. We rejoice over the 200 won to the truth in the Spanish department during 1929. As the Lord increases our numbers, let us pray that He will also increase our zeal.



Serbian Church Members in Detroit, Mich.

the camp meeting last year, we are having a real interest. Already two have decided to unite with us, and I am sure more will soon follow. There is an excellent interest in our cottage meetings, and a fine group of young people are interested in the message.

We have twenty-four enrolled in our East Taunton, Mass., church school. Sixteen have not been absent or tardy so far this year. There are five members of the church who have been won through the school. One more will be baptized this year. Eighteen reading course certificates were granted last year to the church school children, and eight Bible Year bookmarks. They have given away 400 papers and 700 sold. In addition to this, thirty-five missionary letters were written and ninety hours of Christian help work reported.

❖ ❖ ❖

Why Home-Foreign Missions?

FOREIGNERS from every nation come and go who are made better or worse by their contact with American ways.

Every year more than 40,000 non-commissioned representatives—tourists, commercial travelers, and returning immigrants—leave American shores for every nation and country.

About 10,000 foreign students, representing 120 nations and tribes, are studying in American colleges, learning American ways.

Nearly ten times as many foreigners are coming to America every year in normal immigration as there are converts to Christianity in the foreign field.

Twice as many of these people go from America back to their old homes each year as there are converts to Christianity in the foreign field.

There are 4,000,000 Jews in the United States. One fourth of the



Portuguese Church in Taunton, Mass.

The group includes less than half the members. This building, put up two years ago, is already proving too small for their Sabbath school.

Jewish population of the world has come to America in the last fifty years. There are 161 towns and cities in the United States that have 1,000 or more Jews as a part of their population.

Spiritual illiteracy is the greatest peril of organized society. The church that cannot win and hold its own children for Christ, cannot hope to win the world for Christ.

There are 27,000,000 Protestant young people in our country under twenty-five years of age, growing up without religious training of any kind.—Selected from an article by R. A. Hutchinson, D. D., in the United Presbyterian.

❖ ❖ ❖

FOREIGN BIG WEEK SETS IN FIFTEEN LANGUAGES

By Herbert Griffith

During the last two years, 1928 and 1929, Big Week sets have been prepared in fourteen languages. This year, however, we have prepared sets in fifteen languages. The foreign Big Week sets are made up of two books, and are wrapped in a neat jacket on which is printed a brief description of the books in the languages in which they are printed.

Big Week sets are available this year in the Bohemian, Chinese, Croatian, Danish-Norwegian, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Polish, Rumanian, Russian, Slovakian, Spanish, Swedish, Ukrainian, and Yiddish languages. The new language added to the Big Week program this year was the Yiddish. A new set of books has been prepared for the Yiddish and Yiddish-English. The Chinese, Japanese, and Spanish Big Week sets are prepared by the Pacific Press Publishing Association, Mountain View, Calif., and the French Big Week set is prepared by the Canadian Watchman Press, Oshawa, Ontario.

There has been a continual growth in the number of Big Week sets used. During 1929, 1,324 more sets were used than during the previous year. From the way the sets are being ordered this year, we think that several thousand more sets will be used during 1930 than were used during 1929.

New Crisis Books Published This Year

Nine new books have been published since the first of the year, to be used in the 1930 Big Week effort. These books represent eight different languages. Following is a list of the titles: "Life's Mystery Solved," in the Danish-Norwegian language; "Thoughts From the Mount of Blessing," in the German, Hungarian, Italian, Polish, and Swedish languages; "God's Solid Foundation," in the Swedish language; and "May

We Know the Future?" in the Yiddish and Yiddish-English.

It is our plan to publish new books each year for Big Week if sufficient money is given to the Foreign Translation Fund on the first Sabbath in August of each year to pay the initial expense. At the present time we have a number of other new books to be printed, but on account of insufficient funds in the Foreign Translation Fund, we are unable to publish these books.

Foreign "Present Truth"

During the year 1929, 223,566 copies of foreign Present Truth were sold, as compared with 88,111 for 1928. This is a very good increase, and from the way orders have been coming in thus far this year, we have reason to believe that 1930 will show a sale of over 400,000 foreign Present Truth. Of the Present Truth sold during 1929, 37,696 were in the Swedish language, 37,373 in the Italian language, and 35,420 in the German language.

A series of Present Truth is now available in thirteen languages. Following is a list of the languages and the number of titles in print in each: Finnish and Serbian, each one title; French and Greek, each eight titles; Bohemian, nine titles; German, twelve titles; Danish-Norwegian and Swedish, each sixteen titles; and Hungarian, Italian, Polish, Russian, and Slovakian, each thirty-three titles.

The foreign-speaking people are eager to get hold of our literature, and the colporteurs who call upon them usually have wonderful experiences and are glad to have worked for these neglected people. There seems to be a new interest being aroused for these people at this time, and we are hopeful that more of our people will endeavor to place the printed page in the hands of those who do not understand the English language.

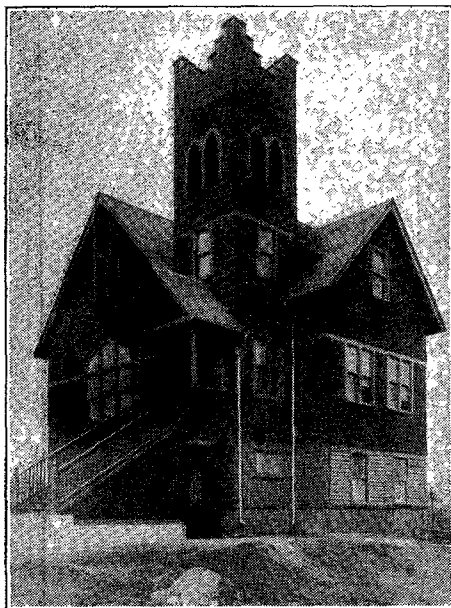
❖ ❖ ❖

A NEW church of fifteen, organized in Detroit, Mich., as the Polish-Slovakian church of Detroit, makes three fully organized churches among the foreign-speaking people of Detroit, besides a company of nine Hungarians who meet regularly.

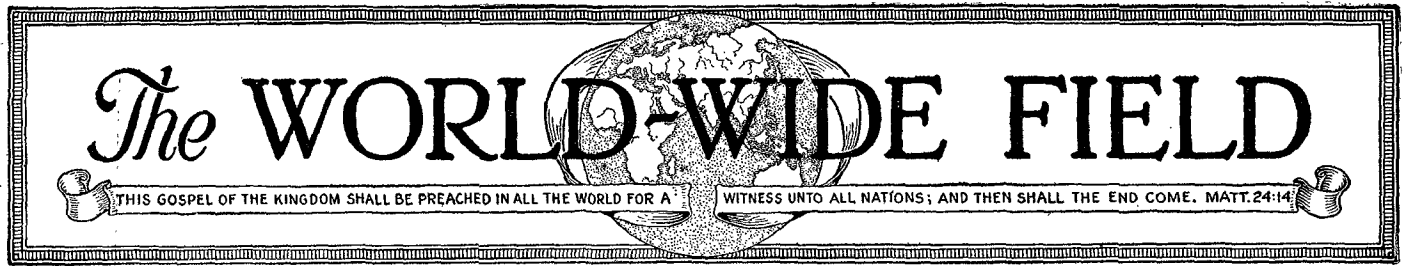
THE February *South American Bulletin* reports the baptism of seventeen persons in South Brazil, and forty-eight in the Austral Union.

ELEVEN were baptized in Fort William, Ontario, Canada, at the close of a successful effort there. Others are preparing for baptism.

ELEVEN new believers were recently baptized and joined the church at Edmonton, Alberta, Canada.



Slovakian Church, Bridgeport, Conn.



That Ten-Per-Cent Increase

By N. Z. TOWN

THIS month the North American Division colporteurs made an even 10-per-cent gain in their sales over February last year. The foreign fields show a gain, but so small that it spoiled the good story on the summary that we hoped to tell. But let us rejoice that both North America and the foreign field made gains over the same month last year. The two months together show a total gain over January and February last year of \$40,802.88, or 9.4 per cent. Only \$1,700 more would have given us a 10-per-cent gain for the two months.

The field leaders are determined to make the suggested 10-per-cent increase this year over 1929, and we believe they will. The following heartening word comes from secretary Joyce of Great Britain:

"I am in hearty accord with Brother Town's suggestion that we aim at a 10-per-cent increase in our sales for 1930. I believe we are going to reach that goal, because our colporteurs are of good courage for more and better service this year. This is a strong factor for success, and will make their extra work a pleasure. A 10-per-cent increase does call for extra work, but it may be accomplished evening after Sabbath and Sunday, or as Gideon did it. We read, 'So it was, . . . that he could not do it by day, that he did it by night.' Judges 6:27.

"While in Belfast, Ireland, recently, we wanted a meeting with the colporteurs there immediately after sunset Saturday, but were told by a chorus of voices that that was inconvenient, as they all went canvassing with periodicals or shilling books on Saturday evening from sunset till ten o'clock. 'What time can we come together on Sunday?' was my next question. 'Not until seven o'clock,' was the answer, 'because we put in a full day

canvassing on Sunday.' Some of them sold sixty copies of *Present Truth* Saturday evening and from 140 to 148 on Sunday. These people had no trouble with 'the Monday morning feeling' that keeps some colporteurs at home until Tuesday. They had met and overcome that feeling immediately after Sabbath closed. If the command to work six days is obeyed, there will be no question about reaching this goal of a 10-per-cent increase by Dec. 31, 1930."

And now comes another good word from Brother Bjaanæs, the Scandinavian Union field secretary. For two or three years Brother Bjaanæs has been dividing his time among the departments, but he is back with us now, and giving his whole time to the book work. He says:

"The report of our work from January 1 to February 15 shows that the colporteurs in our union have worked 16,646 hours, while last year in the same period they worked 15,642 hours. This means that the hour increase has been 7 per cent.

"Our sales in the same period this year were 66,896 kroner, while in 1929 they

Colporteurs' Summary for February, 1930

North American Division				
Unions	Agents	Hours	Value 1930	Value 1929
Atlantic	73	6613	\$ 9986.50	\$ 11816.00
Columbia	185	13543	18608.37	19649.54
Lake	145	8579	11475.33	11138.34
Central	54	3884	4537.45	3408.05
Northern	22	723	2050.70	1145.90
North Pacific	43	3091	4141.05	2958.95
Pacific	64	4024	9343.93	8043.94
Eastern Canada	18	2094	4523.49	3058.88
Western Canada	40	3665	6091.35	4011.40
Southeastern	47	4816	6395.26	4452.47
Southern	64	4137	5735.40	4722.25
Southwestern	28	1948	4439.75	4909.74
	783	56617	87273.58	79315.46
African Division				
	25	2445	9219.66	12209.84
Australasian Division				
	92	5690	18055.71	13911.66
Central European Division				
Arabic	--	--	--	--
Bulgarian	9	720	95.60	199.14
Czechoslovakian	60	7955	2046.59	1677.32
East German	137	16167	5926.87	4978.33
Grecian	4	207	55.96	--
Hungarian	60	8466	1899.80	2489.68
South German	74	8370	5162.27	7333.00
West German	166	21193	9643.79	9125.38
	510	63078	24830.88	25802.80
Northern European Division				
Baltic	45	5404	1557.23	-----
British	69	6813	7055.30	-----
East African	35	-----	503.69	-----
Ethiopian	--	-----	-----	-----
Iceland	7	195	155.70	-----
Nigerian	--	-----	53.95	-----
Polish	53	4479	789.52	-----
Scandinavian	102	10140	11614.83	-----
	311	27031	21730.22	-----
Southern European Division				
Franco-Belgian	27	1828	1120.54	971.19
Iberian	20	1827	866.79	59.55
Italian	23	2377	878.62	775.94
Jugoslavian	53	5429	1292.10	1156.42
North African	--	-----	-----	190.00
Rumanian	100	14471	2468.51	2272.63
Swiss	31	3069	2877.72	2891.34
	254	29001	9504.28	8317.07

Far Eastern Division

Central China *	6	826	\$ 3108.55	\$ -----
East China	14	444	1690.58	-----
Japan	9	1057	522.25	946.53
Malaysian	--	-----	-----	2988.77
Philippines	36	6831	4860.97	10885.66
South China	26	372	2759.17	-----
	141	9530	12941.52	14820.96

Inter-American Division

Antillian	13	742	1602.28	2568.76
Central American	--	-----	-----	4743.46
Colombia-Venezuelan	--	-----	-----	922.10
East Caribbean	16	1435	2504.76	-----
Mexican	--	-----	-----	1276.15
	29	2177	4107.04	9510.47

South American Division

Austral	--	-----	-----	-----
East Brazil	--	-----	-----	2723.38
Inca	29	2455	1529.46	1297.08
South Brazil	46	4949	3521.06	20165.18
	75	7404	5050.52	24185.64

Southern Asia Division *

	34	5875	4644.16	-----
--	----	------	---------	-------

Foreign Totals	1471	152231	\$ 110083.99	\$ 108758.44
N. American Totals	783	56617	87273.58	79315.46
Grand Totals	2254	208848	\$ 197357.57	\$ 188073.90

* Two months' report.

COMPARATIVE BOOK SUMMARY

	1927	1928	1929	1930
January	\$228425.25	\$218796.43	\$245677.30	\$277196.51
February	228447.76	221098.65	188073.90	197357.57
March	246251.38	212849.48	192937.40	-----
April	215716.64	215826.55	258942.95	-----
May	192349.05	258530.53	305508.11	-----
June	325807.62	325030.88	378203.90	-----
July	327515.58	329518.76	400009.57	-----
August	330138.57	347340.96	261140.21	-----
September	234723.35	219549.42	275341.55	-----
October	189151.73	195510.14	256013.97	-----
November	207055.82	215962.48	227408.48	-----
December	222395.31	225171.18	219246.18	-----
	\$2947984.06	\$2984685.46	\$3208502.82	\$474554.08

were 62,464 kroner. This also shows an increase of 7 per cent. The colporteur institutes in Sweden and Finland were conducted so late that we have received only five reports from these fields; last year we received six and seven. If this were not the case, I am sure we could report an increase of 10 per cent today. But just wait, we will soon be there. There is no doubt that we can this year increase

our sales, and we will do it. Our leaders and our colporteurs have faith in it, and all things are possible to him that believeth."

We thank God for the good beginning made and the encouraging outlook for a 10-per-cent increase this year over 1929.

Making a Success of Colporteur Work

By W. W. EASTMAN

It has been a source of encouragement and inspiration to many through the years to see men and women making a success of the colporteur work, and maintaining themselves and their families. Here is a word from D. D. Johnson, of Minnesota:

"I have been in the colporteur work seven years this coming February, and during this time I have had varied experiences in meeting the people. The interest manifested is more keen at the present than it ever has been, so Mrs. White's statement that this work is to go forward with increasing success is surely being fully demonstrated.

"During these seven years, I have worked in Minnesota and Wisconsin. I find this work profitable for various reasons. I can be of help to others; there are educational benefits; and there is the financial income from it. During the seven years that I have canvassed, my sales have been in the neighborhood of \$35,000. I consider the book work an important part of our message, and know the Lord has been with me."

This is an enviable record. Just think of it, an average of \$5,000 sales a year for seven years!

From B. M. Preston, of Northern New England, comes the following good word regarding one of their colporteurs:

"It certainly is in order to make honorable mention of one of our colporteurs, H. O. True, who holds the record for time worked during the year 1929. He works from forty to fifty hours a week, and is always right at the work. He has a family of nine children, and he told me the other day that since he has been in the colporteur work (1½ years) he has been paying on bills contracted while he was earning \$50 a week in the shoe shops. If we were to settle up with Brother True, after he turned over the stock he has on hand, we would have to give him probably \$50; in other words, we owe him instead of his owing us."

This man had put in 2,263 hours during the year, and God is giving him a support for himself and his family of nine even better than when he was working for the world.

There are many others doing equally well. Thank God for these faithful self-supporting laborers, and may the Lord of the harvest send us more of them.

day was a Chinese boy helping in one of the homes of the compound. As many thousands of tracts are distributed and many such invitations are given month by month, and most of them are without any visible effect, I was eager to know what caused Li Sien Seng to respond to the invitation. I asked him if he had ever in any other way come in contact with Christianity.

"When I was a little boy," he answered, "I passed by where a meeting was being held, and stopped a while to listen. The speaker was telling about *tien gwo* (heaven), and what a beautiful and happy place it was. When I returned home, I began to ask where heaven is, but could find no one who knew. Some told me that it was China of which the speaker was telling, but I was sure that it must be some place different from China. For years the vague memory of the description of such a place, and *tien gwo*, the name of the place, stayed in my mind.

"The tract which was given me was one relating to the prophecies, and I became so interested that a few evenings later I called at the chapel. The first thing that attracted my attention was a ten commandment chart, and characters on it said that it was the law of the God of heaven, that place that I had heard about so long ago. I took out pencil and paper and began to copy the commandments, and as I wrote a young man came up and asked what I was copying them for. He said I need not go to the work of copying them, as he could give me a printed copy."

After Li Sien Seng was baptized he entered the colporteur work, and having himself been won by a tract, he believes in distributing them. I was pleased to find him carrying them with him as he worked, and when he completed his call at a place, he not only presented the prospect with a tract, but also added his personal testimony for Christ. Thus we see that the humble combination of a Chinese servant boy and a little tract not only won a man to Christ, but the work of this humble origin is still going on successfully.

Won by a Tract

By W. P. HENDERSON

SOME days ago, in a town in southern Manchuria, it was my pleasure to accompany a colporteur in taking subscriptions for the Chinese *Signs of the Times*. At the close of the last day's work we stopped at the little Mohammedan restaurant where we had been taking our meals, the main dish of which was noodles, while the accompanying *tsai* might be one or more of a number of vegetables.

As the train on which I was to leave did not go until midnight, there was time for a visit with the colporteur after we returned to our room at the inn. As we chatted I asked Li Sien Seng how he had first been attracted to the gospel, and the story he told shows something of the humble means which God uses to lead men to Christ.

Li Sien Seng said that he was employed as a clerk in a little shop in Mukden, and one day a young man came along distributing tracts, and besides handing out the tract, extended an invitation to those in the shop to call at our little chapel. The one who distributed the tracts that

Delivered From Snake Bite

By W. E. READ

WE read in the book of Acts of the wonderful experience the apostle Paul had at Melita while on his way to the city of Rome. A viper had fastened on his hand, and it seemed to the on-lookers that he must surely die. However, the Lord manifested His mighty power on Paul's behalf, and his life

was preserved. We are inclined to think that experiences like this are natural to the apostolic age, and it is not often, perhaps, that we hear of such happenings today.

Not long ago, however, down in Sierra Leone on the west coast of Africa, one of our native workers was

traveling to the workers' institute, and met a similar experience. He had to march for many miles through the bush before reaching the railway station, and while making his way along the winding native path he was bitten by a deadly snake. He was alone and quite a distance from the nearest village, and furthermore he had no kind of medicine with him. In the natural course of events there was no help for him, and he knew it.

Realizing his situation and having learned to know God, he began earnestly to seek the Lord in prayer. He

laid hold of the promises of God by faith, and sought Him for deliverance. The bite was a bad one, and a feeling of sickness had already begun to make itself manifest. As he prayed, this went away, and he has felt nothing more of the snake bite to this day. The Lord certainly stepped in to help him in his hour of need.

Truly the God of the apostles is our God. He is ever ready to bring deliverance to His servants in their time of need. His promises are as sure today as they ever were.

The Montana Conference

By B. M. GRANDY

WITH a population of about half a million and for territory the third largest State in the Union, Montana affords an extensive and interesting field of labor. With a total membership of only about 800, more than 200 of whom are isolated, our churches are small and far apart. Our people are as faithful and zealous for the truth as are those in the more thickly settled territory.

Our departments are well manned, and during 1929 we had two ordained men and two licentiates devoting most of their time to evangelistic and pastoral work. Successful efforts were held at Plentywood, Missoula, Jordan, and Whitefish. Ninety-two were baptized, and seven others added to the church upon profession of faith.

Business conditions have been generally good in Montana for the last five years. The Lord especially blessed His work in 1929, both in

souls won and in finances. The tithes exceeded any former year, being \$32,034.80; the mission offerings totaled \$20,596.98, or 50 cents a week per member, a new record. The Harvest Ingathering surpassed any previous year, reaching \$6,433, which is a per capita of \$8.12. The Sabbath school offerings exceeded any former year, reaching \$10,601. The book sales of \$15,762.35 topped the peak year of 1919, and set a new record for both subscription and trade books. The burden of debt is fast being reduced, and has reached the low level of \$5,000, which is owed by the Mt. Ellis Academy at Bozeman.

Our workers and people are of good courage, and unless a drouth or unforeseen disaster occurs, 1930 should be a good year in the Lord's work. Our great need is spiritual power, that more souls may be won to the Lord and be prepared for His soon-coming kingdom.

The Field Training School in San Francisco

By G. B. STARR

It has been my privilege to visit this school a number of times during the recent past, and to attend some of the important councils, both in the schoolroom and out in the groves away from the city in an all-day council for study, which they observe every Monday. To see this entire student body seated on the grass or upon rugs, with their Bibles and the Testimonies in hand, spending hour after hour in the most delightful study of God's method for reaching souls, is indeed inspiring. This is followed by a close study of the list of names the students have obtained from those attending the public services who have reported themselves as interested. Special advice and counsel is given in each case, and fervent prayers are offered for the conversion and salvation of these persons.

It has been my privilege also to attend the evangelistic services now being conducted by students who have spent one or more years in this field training, and it is the conviction of many that these evangelistic services are well conducted, the truth being clearly presented, following closely the outline given in the Spirit of prophecy. The privilege of such a practical training right in a large city, with the theory and study of the truth in all its points blended constantly with attendance and participation in active field work in connection with public efforts in large halls, is certainly ideal training.

We are profoundly impressed that similar training centers should be conducted in hundreds of large cities of the world, and that in the immediate or near future.

It may be asked who would be included in a list of prospective students. We would suggest the following: City evangelists, ministers, missionaries, nurses, canvassers, dietitians, physicians who wish to add practical soul winning, and consecrated, mature laymen who wish to become more efficient in church and home work.

✽ ✽ ✽

DANIEL F. ROTH, who has charge of the German work in Cincinnati, Ohio, reports a year of great progress in the Cincinnati Berea church. At the beginning of 1929 it was decided to purchase a church, which was secured for \$20,000. During the year, by diligence and the blessing of the Lord, the church members succeeded in paying off considerably more than half of this debt, besides keeping up their regular mission offerings. A large interest has been created among the German people of the city by Sunday night lectures. At the close, Elder Roth plans to begin a German effort in the near-by city of Hamilton.

Appointments and Notices

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, President,
H. E. Rogers, Secretary.

✽ ✽ ✽

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, President,
H. E. Rogers, Secretary.

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 17, 1930 No. 16

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

TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.40

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

The Next General Conference Session

EDITORIAL
WRITERS



A. W. Anderson
AUSTRALASIA



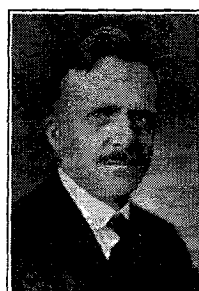
O. Schubert
CENTRAL EUROPE



Mrs. M. E. Andross
INTER-AMERICA

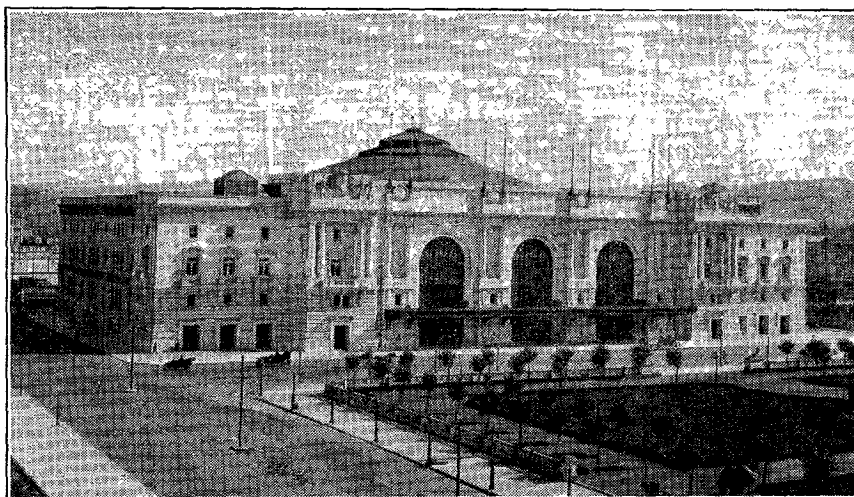


W. E. Read
NORTHERN EUROPE



L. L. Caviness
SOUTHERN EUROPE

THE PLACE



Civic Auditorium, San Francisco, Calif.

THE TIME: MAY 28 TO JUNE 12, 1930

THE reports of the General Conference session will be made through the REVIEW.

To report the conference in an adequate way, six REVIEWS a week will be published during the period of the General Conference.

An editorial force will be maintained in San Francisco and in Washington, so that the reports can be handled quickly. In addition to the editors, special editorial writers, one from each division, have been selected so the readers will receive reports from the conference from a foreign viewpoint as well as the viewpoint from the homeland. We wish to place before our readers a vivid pen picture of the great meeting, so that they will feel its thrill and inspiration in their own lives.

Modern inventions, such as the telegraph and telephone, will make it possible to report important happenings the same day. The speedy air mail will bring the less urgent reports from San Francisco to Washington.

Subscribers will receive the extra numbers containing these reports as part of their subscription.

If your subscription has expired, or will expire soon, be sure to send your renewal promptly. Perhaps you can encourage some one else to subscribe, and thus get the benefit, not only of the General Conference reports, but of all the other good matter published in the REVIEW in the course of a year.

The REVIEW, one year, is \$2.50.

The Big Four—REVIEW, LIFE AND HEALTH, LIBERTY, PRESENT TRUTH—one year to one address, only \$3.

Send orders to your Book and Bible House.

EDITORIAL
WRITERS



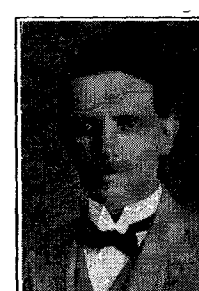
Alonzo L. Baker
NORTH AMERICA



C. B. Haynes
SOUTH AMERICA



Frederick Lee
FAR EAST



A. H. Williams
SOUTHERN ASIA



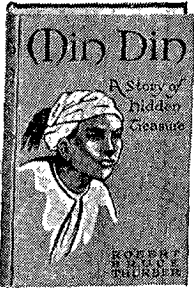
B. M. Heald
SOUTH AFRICA



Start a



Missionary Library

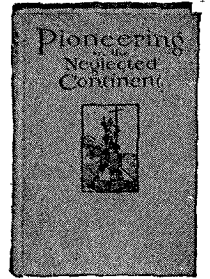


THEN WATCH the interest in missions grow in the hearts of your family. Feed them on mission stories and mission experiences, and it will not be many years before you will

have real missionaries, — young men and women who will be willing to go and to do and to dare for God, for their hearts will be fired with the service, and the sacrifice, and the courage of mission fields.

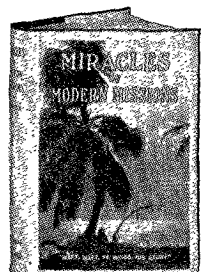
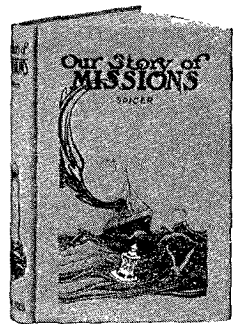
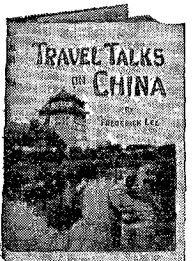
I ASKED a little girl recently in one of our churches, "What are you going to do when you grow up?" Promptly came the answer, "I am going to be a missionary."

Would you like to have your boys and girls as interested as this girl was?



Here are some of the books that will make a real missionary library:

AFOOT AND AFLOAT IN BRUMA By A. H. Williams	224 pages. Price, \$1.00
AMONG THE ARABS IN BIBLE LANDS By W. K. Ising	213 pages. Price, 1.50
CANNIBALS AND HEAD-HUNTERS OF THE SOUTH SEAS By C. H. Watson	286 pages. Price, 1.50
CHOMA By Ella M. Robinson	176 pages. Price, 1.25
IN THE LAND OF PAGODAS By R. B. Thurber	318 pages. Price, .50
IN THE LION COUNTRY By S. M. Konigsmacher	176 pages. Price, 1.25
JUNGLE STORIES By E. B. Hare	160 pages. Price, 1.25
MIRACLES OF MODERN MISSIONS By W. A. Spicer	319 pages. Price, 1.50
MIN DIN By R. B. Thurber	236 pages. Price, 1.50
MISSIONARY ADVENTURES IN AFRICA By W. H. Branson	255 pages. Price, 1.50
OUR STORY OF MISSIONS By W. A. Spicer	372 pages. Price, 1.00
PIONEERING IN THE NEGLECTED CONTINENT By F. H. Westphal	148 pages. Price, 1.25
STORY OF PITCAIRN ISLAND By Rosalind Young	266 pages. Price, 1.00
THE SIGH OF THE ORIENT By Miss V. C. Chilton	192 pages. Price, 1.25
TRAVEL TALKS ON CHINA By Frederick Lee	254 pages. Price, 1.50
ISLES OF OPPORTUNITY By L. D. Warren	224 pages. Price, 1.50



Sixteen books that fill one shelf of your library, but think of the possibilities in interesting the boys and girls and molding their minds so that in later years they will be inclined toward the MISSION FIELDS.

Prices Higher in Canada

Order today of your Book and Bible House, or of the
REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., APRIL 17, 1930

EDITOR FRANCIS McLELLAN WILCOX
ASSOCIATE EDITORS
 W. A. SPICER F. D. NICHOL C. P. BOLLMAN
SPECIAL CONTRIBUTORS
 A. G. DANIELLS O. MONTGOMERY J. L. SHAW
 C. K. MEYERS B. E. BEDDOE E. KOTZ
 I. H. EVANS L. H. CHRISTIAN C. H. WATSON
 J. L. McELHANY W. H. BRANSON E. E. ANDROSS
 C. B. HAYNES A. W. CORMACK H. F. SCHUBERTH
 A. V. OLSON
CIRCULATION MANAGER L. W. GRAHAM

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.

The Bureau of Home Missions

WE are glad to present in this number fine reports of the work of the Bureau of Home Missions. All will be interested to read what God is doing in behalf of those who are seeking an asylum in America. These stories of progress should be a strong incentive to our brethren and sisters in every part of the American field to reach out after those of every nationality living in their neighborhood or section. Here is a great field in which thus far we have done comparatively little. Several reports from conference presidents regarding the work in their fields were crowded out, and will appear later.

In a personal letter recently received from Guy Dail, he says:

"The book sales of the West German Union for 1929 were 615,387 marks, against 560,945 marks in 1928, though there were four less colporteurs in 1929 than in 1928—171 colporteurs last year and 175 for 1928.

"The Neandertal school had book sales of 30,694 marks in 1928, and 48,742 marks in 1929. The work of the student colporteurs during their efforts to place our literature in the homes of the people, is doubtless one cause of the good spirit I find among the Neandertal student body.

"I was very much pleased with the attitude of the graduating class, the young men of whom we met in committee individually, while the house-keeping economics class and the colporteur class met with the school board in a group. Brother Wintzen spoke very kindly to the class, and we were all pleased with the fine spirit shown especially by the Bible class students, some of whom intend to sell

our publications, and some we shall be happy to see engaged in evangelical work. What a treasure God has given His church in our children and youth!"

Prayer Has Its Place With Treatment

THE following interesting experiences given us by Dr. Horace A. Hall, medical director of the Manila Sanitarium and Hospital, are very much to the point in setting forth the important relationship between prayer and treatment. Who better than a doctor knows the limitations of human effort and the need of depending upon divine help, whether it be in cases that seem amenable to treatment, or those that seem beyond all human help?

"We have had many remarkable healings in answer to prayer. In some instances there were only one or two people taking part in the prayers where healing was accomplished. In others a group of believers were gathered by the bedside where the patients received the rite of anointing with oil. The account of these healings would make a story which should stir the most hard-hearted infidel.

"The most recent of these cases which I call to mind is that of a girl aged about fourteen who had a desperate endocarditis with complications, and all symptoms, signs, and findings of early death. Her heart practically filled her chest on account of its enormous size. She was in great distress with dyspnea, and was forced to get her night's rest sitting up in a chair or on the bed. In fact she was practically sleepless.

"We called her father from his home to the bedside, and told him that there was no hope from any earthly agency to save his girl from death's power. He was an Adventist, and so was the daughter. He was willing that we should have prayer, seeking the definite intervention of God in this particular instance, and asking that God's power be manifested and that the girl be restored to health. After several of us had prayed, Brother Wiedemann anointed her with oil.

"When we rose to our feet, a striking change was noticed in the girl's face. She seemed to be happy and peaceful, and was able to sleep lying upon her left side. That was something I had not known her to do before. She grew better rapidly, her temperature began to go down, and the heaving of her chest was much less noticeable. In a week she went home, a considerable distance by railway. Now after about six weeks we

have a report from her home, stating that the girl seems to be practically normal so far as the family are able to ascertain. This is but one of many instances in which we have seen divine healing as a result of prayer.

"Some time ago we had a patient who was in a desperate condition with paralysis of almost every muscle in the body. She was the mother of one of our workers, and after we had prayer for her at her home, she was brought to the institution and given our treatments. She became rapidly better, and now, I understand, is able to walk around and is seemingly well.

"Serious conditions as after effects of heavy surgery have been relieved, and other manifestations of crisis miraculously terminated by prayer. Bad hearts have been made well, serious infections have been signally overcome, wounds that would not heal have closed as the result of prayer, and so on, case after case might be cited in which we know that power from on high was the cause of prompt relief and healing."

L. A. HANSEN.

The Stream of Immigration

THINKING the readers of the REVIEW would be interested in learning the number of foreigners who have entered the United States in recent years, we are printing the following table, which gives the number of immigrants each year from 1912 to 1929. During 1928 and 1929 it is estimated that fully 100,000 immigrants crossed the borders illegally and found residence in the country. This would be in addition to the figures shown in this table.

During the Fiscal Year Ended June 30	Immigrant Aliens Admitted
1912	838,172
1913	1,197,892
1914	1,218,480
1915	326,700
1916	298,826
1917	295,403
1918	110,618
1919	141,132
1920	430,001
1921	805,228
1922	309,556
1923	522,919
1924	706,896
1925	294,314
1926	304,488
1927	335,175
1928	307,255
1929	279,678
Total, 18 years	8,722,733

This showing indicates that the stream of immigration is a long ways from being dried up when during the last four years a million and a quarter immigrants reached these shores.

M. N. CAMPBELL.