

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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The Sculptor's Chisel

By W. A. GOSMER



TRIALS are the instruments in the hand of God for shaping and perfecting the characters of His saints. They are like the hammer and the chisel by which the sculptor transforms the rough, unshapen mass into a thing of symmetry and beauty. The chiseling, cutting, and polishing is a long process which cannot be hastily accomplished; days, months, and even years may be required. For as long as a single line is out of proportion, the image is imperfect, and the work of chiseling must continue until the pattern stands out in answer to the exact concept in the mind of the sculptor, and he is satisfied.

So God deals with us. We have "been taken as rough stones from the quarry of the world, and have been brought into the workshop of God, to be hewed and shaped." Stroke after stroke must fall, until every line that would offend the eye of infinite loveliness and grace is fully eradicated, and the perfect image of His Son is clearly reflected.

But unlike the insensate marble, we are oftentimes ready to cry out with pain long before the Master's task is finished; for we do not see, as yet, the offending lines that His all-seeing eye so clearly discerns. Hence we are admonished that no matter what the pain or the price of suffering, we must submit to the process until in place of our misshapen characters, warped and distorted by human imperfection, the divine image shall stand out at last in full relief.

"The hammer and the chisel of trial are in the hands of One who is skillful; they are used, not to destroy, but to work out the perfection of every soul." "Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully." "Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE
By CALVIN P. BOLLMAN

"This Generation"

Please explain Matthew 24: 34.

P. S.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

This text must be understood in the light of verse 14 of the same chapter: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

In the light of what has gone before verse 34, it is impossible to limit the "all these things" of this verse to the destruction of Jerusalem, as some have endeavored to do. Verses 30 and 31 refer most clearly to the second coming of Christ and the gathering of His redeemed people from all over the earth. Verse 33 says, "When ye shall see all these things, know that it [margin, "He"] is near, even at the doors." And then follows the verse in question, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

It is impossible that Christ should have thus spoken of the generation living at His time. Then of what generation was He speaking? Clearly of the generation that should see the fulfillment of "all these things," that is, of all the signs foretold by Him. Not that any one generation would see all these things with their natural vision, but see them as signs and have cognizance of, or be in a position to recognize, them as signs; that is, as witnesses to the truth of our Saviour's words. And that is the generation that sees the last of the signs of portent given by our Lord to warn the world of the soon-coming end. And that is the generation now living and acting upon the earth. It is this generation that shall not pass until all these things be fulfilled.

God's Memorial Name

What is the "memorial" spoken of in Psalms 135: 13?

O. D.

A comparison of this text, as rendered in the A. R. V., with Exodus 3: 15, A. R. V., will give us the answer to this question.

The revised text of Psalms 135: 13 reads thus: "Thy name, O Jehovah, endureth forever."

In the same version, Exodus 3: 15 gives us this: "God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent Me unto you: this is My name forever, and this is My memorial unto all generations."

The Sabbath is a memorial, not of God Himself, but of His work of creation. His name, Jehovah, meaning the self-existent one is pre-eminently the Creator's memorial.

The No-Law Argument

How can I best meet and refute the no-law argument of those who insist that the ten commandments are not now binding upon Christians?

L. Z.

Do not allow any one to put and to keep you on the defensive, attempting to answer questions intended to confuse you, and to befog the real issue. Take the lead yourself, and turning to Romans 3: 19 and 8: 1-4, insist that the theory of the abolition of the moral law be reconciled with those texts.

Paul wrote the book of Romans a full quarter of a century this side of the cross, at which time he knew nothing of the abolition of the moral law, for he wrote: "We know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Note that, according to this text, a quarter of a century this side of the time when the no-law people say the law was abolished, it had power to stop every mouth and to show all the world guilty before God.

Then note the perfect agreement between Romans 3: 19 and 8: 1-4. The first of these texts teaches that the moral law speaks to all the world, showing all to be guilty. The second text declares that the law "was weak through the flesh," that is, while the law was so strong as to condemn all the world, the flesh was weak, that is, the law demanded more than the flesh could do. What then is the remedy? To abolish the law? No, indeed; but to give strength to the believer to obey the law. Note what verses 3 and

4 say: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Observe that God sent His Son "that the righteousness of the law might be fulfilled in us," not that the law might be abolished.

What, then, is the conclusion? In the words of the apostle himself, it is this: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

And let all the people say, Amen.

The Tribe of Benjamin

Was one of the tribes of Israel lost? If so, which one? Does the Bible say anything about it?

E. M.

There were ten tribes said to be lost. These were the tribes that revolted after the death of Solomon, and set up a government of their own with Jeroboam, son of Nebat, as king, as related in 1 Kings 12. After a more or less precarious existence of about two and a half centuries, the kingdom of the ten tribes was conquered by Sargon, who exiled 27,290 of the Israelites, and sent in colonists from Babylonia to take their places. The result was that these tribes lost their identity, and are to this day spoken of as "the ten lost tribes."

It is also true that the tribe of Benjamin, a part at least of which remained loyal to the house of David, became so small that it may be said to have lost its tribal standing, but not its identity, for in Philippians 3: 4, 5, we find Paul describing himself as "of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee."

Translation

What does the word "translation" mean?

H. G. B.

In the Scriptures, translation means the removing of one from earth to heaven without the change known to us as death. (See Heb. 11: 5 and 2 Kings 2: 1-11. Compare also 1 Thess. 4: 15-18.)

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

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The Future of Islam

By HEBER H. VOTAW

ALL the readers of the REVIEW will recall as a result of General Allenby's victories in Palestine, at the close of the Great War the British government was in full control of that land. It will be recalled also that Lord Balfour declared for a Jewish state as a national home for the scattered Israelites.

But Britain's attempt to remake Palestine has not succeeded very well. The burden undertaken proved greater than British statesmen anticipated. After some years of trial, changes were proposed last year, but these were bitterly resented by the Jews, who felt that they were being betrayed and that the promises made them were being repudiated. Nothing that has been done has satisfied Arab ambition and desires. They feel that the promises made to secure their aid on behalf of the Allies are now disavowed.

Palestine, at the crossroads of the nations, has through the centuries occupied a place of importance out of all proportion to its size, military strength, or wealth of natural resources. The happenings in the Holy Land have been of great interest to Adventists, because we have understood that certain of the prophecies which foretell events immediately preceding the coming of Christ, point to Palestine as the place of their fulfillment. When the Lord gathers the nations of earth to the last great battle, the soil of the Promised Land is to echo with the tread of the marching millions who will assemble at Armageddon. It seems clear from the Scriptures that the devotees of Islam will be prominent in that conflict.

There is much significance in an article by John Steele, foreign correspondent of the *Chicago Tribune*, which appeared in the issue of March 17, 1931. Seventh-day Adventists undoubtedly will be stirred by the following quotations:

"A distinct movement is afoot to make Jerusalem—instead of Mecca—the center of Islam, and to direct from there an active propaganda campaign to revive Mohammedan power. The newly founded Moslem university will be the chief implement of the propagandists, it is understood.

"The new move was started with a sensational splash by Moulana Saukat Ali, the younger brother of Mohammed Ali, trenchant leader of the Moslems in their quarrels with the Hindus at the Round Table Conference on India here. He delivered a speech in the mosque at Haifa upon his departure from Palestine recently, martaling the faithful, ridiculing their subservience to Western and 'infidel' customs, and demanding unity in the creation of a Pan-Islamic power. . . .

"Saukat Ali had just left the Round Table Conference when he reached Jerusalem with the memory of what a mass movement can do under the leadership of a man like Mahatma Gandhi, and how it can appeal to the heart of the world by its spectacular success.

"In Palestine he found the Moslem population seething with discontent, more particularly because of the recent statement of British policy there. . . .

"Saukat Ali explained how the all-India nationalist congress had succeeded in creating a mass movement in India. Education, along national lines, suited to develop and train the youth of the country for active propaganda, was the keynote of the Indian congress movement. It was education, Saukat Ali urged, which would stir up the Arab and Moslem population throughout the world.

"Thus definite guidance was given Moslem leaders in Palestine. Saukat Ali appealed to them to become the leaders of the Neo-Pan-Islamic movement of cultural development. He roused their sense of patriotism."

This Moslem leader must have found fertile soil for his teaching, for Mohammedans generally believe that there will be a conflict between them and "infidels." This has been told me by merchants in the bazaars of India, and by household servants, as well as by the educated leaders of Islam. They expect that this war between the "faithful" and the "infidel" will come to its close with a mighty battle on the soil of the Promised Land.

We will do well to watch developments there.

The Purposes of the Almighty Will Be Fulfilled

By R. A. UNDERWOOD

"THUS saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. "I have spoken it, I will also bring it to pass." Isa. 46:11.

"To this sin-darkened earth He [Christ] came to reveal the light of God's love,—to be 'God with us.' . . . But not alone for His earth-born children was this revelation given. Our little world is the lesson book of the universe. . . . It will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."—*The Desire of Ages*, pp. 19, 20.

Again: "To the angels and the un-fallen worlds the cry, 'It is finished,' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory."—*Id.*, p. 758.

While Christ redeemed this world by His death, He also saved other worlds from falling. It is said of Christ that He wears "many crowns." Rev. 19:12. In John 12:32, speaking of His death, Christ says, "I, if I be lifted up," referring to His death on the cross, "will draw all men unto Me." The word "men" in this text is a supplied word. If you want to put in a word in the place of "men," use "worlds." Thus it will express abundantly the truth.

In 1885, speaking of the progress of the threefold message of Revelation 14:6-12, which is to ripen the harvest and prepare the people of this world for the end, the Spirit of prophecy said: "Every means is employed to hinder us in our work, and yet the broken-down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. Angels of God are working with the efforts of His faithful servants, and the work steadily advances."—*"Testimonies," Vol. III, p. 573.*

Speaking of the church, the Spirit of prophecy says: "Not one cloud has fallen upon it that He [Christ] has not prepared for; not one opposing force has risen to counterwork His work that He has not foreseen. All has taken place as He predicted. . . . All His purposes will be fulfilled."—*"The Acts of the Apostles," pp. 11, 12.*

God's Purpose in Creation

God's purposes have been revealed to man through His word and through the Spirit of prophecy, so far as it is necessary for us to understand them. I will mention some of these:

1. God has not created a single world that will not ultimately accomplish His purpose. Proof: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:26. Our little world is the only one that has gone astray. God uses the death of His Son and the redemption of this world as a lesson book to all the universe. While Christ's sacrifice redeems the earth, "it saves all other worlds from falling," hence Christ is crowned with "many crowns."

2. It is clear that it was the purpose of God that our world should be peopled with a redeemed and glorified people. During the years of each generation of men, Christ has presented the gospel by various means to all mankind, giving to all the choice of life in Him or death in sin. Deut. 30:19.

3. God has multiplied the number born (Gen. 3:16) into this world in each generation until out of that number He has found the same number who have accepted Christ and will be saved that would have been born in the same period of time had sin never come into this world.

4. At the same time other worlds that have not sinned are peopled according to God's original plan for this world. Gen. 1:27, 28. This brings

us to the purpose and plan of God for the worlds.

5. Probation in all the worlds in the universe closes at the same time. This the Bible teaches, and so also do the Testimonies. We all recognize that the solemn decree that closes probation and settles forever the destiny of all mankind, goes forth from God just before Satan and his angels are bound to this earth. Rev. 20:1-3.

Destiny of All Settled

Soon after this, Christ appears. Then the living saints and those who have been raised from the dead are taken to heaven, the wicked are slain and remain in their graves for one thousand years, and Satan and his angels are bound to this earth for a thousand years.

The decree affects and refers to four classes, settling for all eternity their destiny. Listen: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. This includes all classes that have ever lived, and is universal.

In harmony with this decree, read from "Early Writings," page 290, under the heading, "The Earth Desolated." Speaking of the binding of Satan, it says: "Here is to be the home of Satan with his evil angels for a thousand years. . . . Limited

alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen. . . . I heard shouts of triumph from the angels, and from the redeemed saints, which sounded like ten thousand musical instruments, because they [saints and angels] were to be no more annoyed and tempted by Satan, and because the inhabitants of other worlds were delivered from his presence and his temptations."

On page 295 of "Early Writings," under the heading, "The Second Death," after describing the second death in which Satan, his angels, and lost men have their final punishment (Mal. 4:1-8), Sister White says: "Again I looked, and saw the earth purified. There was not a single sign of the curse. . . . God's entire universe was clean, and the great controversy was forever ended."

Praise God, the conflict of six thousand years or more is ended. The prophet, speaking of this time, says, "Affliction shall not rise up the second time." Again the revelator says, "There shall be no more curse." Rev. 22:3. The tragedy of sin and rebellion against God has run its course. Its costly price will be the study of God's intelligent creatures throughout eternity. The plan of redemption reveals the infinite love of God, and magnifies the wisdom of His government to all His creatures forever.

A Warning Rejected

(Concluded)

By MRS. E. G. WHITE

IN Revelation 14, the first angel is followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17, Babylon is represented as a woman,—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His, and His alone. He declares, "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness,

and in judgment, and in loving-kindness, and in mercies." Hosea 2:19. And again, "I am married unto you." Jer. 3:14. And Paul employs the same figure in the New Testament when he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2.

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine." "And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My

comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord," "as a wife that committeth adultery, which taketh strangers instead of her husband." Eze. 16: 8, 13-15, 32; Jer. 3: 20.

In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

The woman (Babylon) of Revelation 17, is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots." Says the prophet, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Rev. 17: 4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days;

therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel, "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the

Your Religion

BY ROBERT HARE

Does it make your life the sweeter?
Make your willing feet the fleetest?
Give your hand a kinder touch?
If not—does it matter much?

For the hearts that walk in blindness,
Does it move your tongue in kindness?
Make your spirit true and strong?
If not—then it must be wrong!

Does it bid your life's endeavor
Face the great, the grand forever?
Or do trifling things control?
That religion has no soul!

Do the friends you touch the nearest
See the rays of light the clearest?
Does your life a triumph tell,
Or religion's broken spell?

O get closer to the Master,
Hasten lest supreme disaster
Follow when the light grows dim,
And you fail to live like Him!

curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Eze. 16: 14, 15.

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics.

A Roman Catholic work argues that "if the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."—*Dr. Challoner, "The Catholic Christian Instructed," Preface, pp. 21, 22 (ed. 1897).*

And Dr. Hopkins, in "A Treatise on the Millennium," declares: "There is no reason to consider the anti-Christian spirit and practices to be confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from . . . corruptions and wickedness."—*Works of Samuel Hopkins, Vol. II, p. 328 (ed. 1854).*

Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question, "Did they come clean out of Babylon?"—*"The Gospel in Ezekiel," by Thomas Guthrie, p. 237 (ed. 1857).*

"The Church of England," says Spurgeon, "seems to be eaten through and through with sacramentarianism; but nonconformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." 2 Thess. 2: 7. During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, . . . came forward and new-modeled the cause."—*"Ecclesiastical Researches," by Robert Robinson, chap. 6, par. 17 (ed. 1792, p. 51).* To secure

converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols."—*Gavazzi's Lectures*, p. 278 (ed. 1854). As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshipping in secret their idols."—*Ibid.*

Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly "flood, flowing into the church, carries with it its customs, practices, and idols."

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility, self-denial, simplicity, and godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding. . . . Lay out nothing to gratify the pride of life, to gain the admiration or praise of men. . . . 'So long as thou doest well unto thyself, men will speak good of thee.' So long as thou art 'clothed in purple and fine linen,' and farest 'sumptuously every day,' no doubt many will applaud thy elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God."—*Wesley's Works*, Sermon 50, "The Use of Money." But in many churches of our time, such teaching is disregarded.

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all

their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church records, and fashionable sins are concealed under a pretense of godliness.

Commenting on the present attitude of professed Christians toward the world, a leading secular journal says: "Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants." "All things, indeed, that help to make religion attractive, the church now employs as its instruments." And a writer in the *New York Independent* speaks thus concerning Methodism as it is: "The line

of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties."

Says Howard Crosby: "It is a matter of deep concern that we find Christ's church so little fulfilling the designs of its Lord. Just as the ancient Jews let a familiar intercourse with the idolatrous nations steal away their hearts from God, . . . so the church of Jesus now is, by its false partnerships with an unbelieving world, giving up the divine methods of its true life, and yielding itself to the pernicious, though often plausible, habits of a Christless society, using the arguments and reaching the conclusions which are foreign to the revelation of God, and directly antagonistic to all growth in grace."—*The Healthy Christian: An Appeal to the Church*, pp. 141, 142.

In this tide of worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost. "Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ." But "if funds are wanted now, . . . nobody must be called on to give. Oh, no! have a fair, tableaux, mock trial, antiquarian supper, or something to eat—anything to amuse the people."

Governor Washburn, of Wisconsin, in his annual message, Jan. 9, 1873, declared:

"Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt) is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engaging in these chance enterprises, and easing their consciences with the reflection that the money is to go to a good object, it is not strange that the youth of the State should so often fall into the habits which the excitement of games of hazard is almost certain to engender."

The spirit of worldly conformity is invading the churches throughout

The Song of Experience

BY MRS. A. J. OLSEN

I ASKED for a song, a sweet, sweet song
I could sing as I journeyed the way
along,
That resounding through every act of my
life
Would help some soul in the onward
strife.
Perchance 'twould come in the stillness
of night,
Or burst on my heart with enrapturing
light,
Filling my soul with its tender lays
And bright'ning the dullness of darker
days.

But soon a storm gathered over the skies,
The wind was chill as autumn, when dies
The tender flower and the verdant leaf,
And death stalks by with swollen sheaf.
A trial came thund'ring through the rain,
And my patience felt the awful strain,
The lightning's flash showed one test
more,
No sweet, sweet song came through my
door.

Ah, would not God in His infinite might
Hear the prayer of His child who sought
the right?
Then, lo! as I listened, through the rain
I caught the sound of a sweet refrain,
Like angel voices chanting clear:
The song comes forth from the storms
met here,
And you make it heard to those around
As your own heart learns to catch the
sound.

And the song born of grief on time's little
sand
Will be heard beyond to eternity's strand,
Where the victor over the ills of this sod
Shall sing with the saved in the city of
God.

Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England:

"The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. . . . *Apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"—*Second Advent Library, Tract No. 39.*

The great sin charged against Babylon is, that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication which she presents to the world, represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

Rome withheld the Bible from the people, and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, speaking of the Protestant churches: "They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way."—*Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Ind., Feb. 22, 1846.*

When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and

thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant, that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.

The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, . . . because she made *all nations* drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world

conforming and indifference to the testing truths for our time, exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with *all* power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2 Thess. 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition, and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, "Come out of her, My people." Rev. 18:4.—*"The Great Controversy," pp. 434-445.*

Prospect

BY MARY HUNTER MOORE

No sorrow there!
Through all the swiftly rolling length of
years
In that sweet land above where are no
tears
Of dull-eyed grief, nor passion's maddened
sway
O'er sin-sick hearts, nor hope's too long
delay—

No sorrow there!

But joy is there!
O'er the bright trees and never-failing
streams,
A joyful peace falls in the sun's warm
beams;
And in the eyes of each inhabitant
Lie looks of sweetest joy that knows no
want—

For joy is there.

And love is there!
The hearts that long have toiled and wept
and yearned
And spent their fullness where no love
returned,
Are satisfied with love, their toil's reward
Is sweet companionship with Christ their
Lord,

For love is there.

And God is there!
O, fullness of escape from bonds of sin,
And glad relief from trials all within,
And rapturous fellowship through years
to come!
The crown of all redemption in that home
Is, God is there!

The Law of God

The Third Commandment

By T. H. JEYS

"THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

Men's names are frequently mere titles, words to designate individuals. They are often applied according to the fancy of the one who bestows the title, with no consideration as to their significance. Not so the sacred name of the great God. Hidden in a cleft of the rock, covered by the hand of the Almighty, Moses had the privilege of hearing the name of God proclaimed. Ex. 34:5-7. And as that wondrous voice sounded, Moses formed a larger conception of the character of the holy God whose glory he had begged to behold. And though his eyes were not permitted to see the vision, his ears caught the glory proclaimed.

To take the name of God is to profess His service, to assume the privileges accorded His family, to accept the blessings provided His children. This may be done by word, act, or any visible or tangible token. To take His name in vain is to belie that profession, to disgrace the relationship, to act contrary to the character, to walk disorderly, and not according to the principles of the One whose ways are perfect. Cursing and swearing are, of course, ways of breaking the command, but by no means the only way.

"Merciful and gracious," declared the voice in Moses' hearing. Let him then who has assumed the name of the Master see well to it that mercy marks the life. Permit no evil surmising or evil speaking, no unkind suggestion, to bring distress. Let no vain, envious, ungracious words drop from the lips, but "that which is good to the use of edifying." But if, while I call myself by the name of Christ and enjoy the privileges of His kindred, I exhibit the qualities of another master, I am taking Jesus' name in vain.

In the final adjustment of all earthly affairs, some will come into the presence of the Judge, saying, "Lord, Lord, have we not prophesied in Thy name?" Possibly they have. The Judge may not say they are mistaken, but He will say, "I never knew you." He will accuse them of being workers of iniquity. Their use of the sacred name had been in vain. It had not purified, renovated, and ennobled their lives. In vain they had worshiped Him, "teaching for doctrines the commandments of men." Matt. 15:9. They had taken His name, but had rejected His life. It was in vain.

The picture of Matthew 7:22 is an agonizing one. It is not a view of the great unsaved, unbelieving, mocking, wicked world. All these will be lost, but not disappointed. They will not expect salvation. They have chosen their own way, and are receiving what their choice supplies. But here are those who have seen the loveliness of that Blessed One. Possibly they have been ministers, and have preached in His name. They have prayed for the sick. They have written articles on Christian doctrine. Perhaps they have been church elders, secretaries, teachers, Sabbath school superintendents. They have given their quota to Christian missions. They have paid their tithe, and kept the morning watch. They have not been guilty of Sabbath work. But now the dreadful words are heard, "I never knew you." Their lives have not measured up to the standard. Their works belied

their profession. They had taken the name in vain.

But it need not be so. There is a positive as well as a negative meaning to the commandment. In that great requirement lies not only a prohibition, but a promise; and when the dear Lord says, "Thou shalt not take the name of the Lord thy God in vain," He gives a grand assurance that every fearful, trembling soul who lays hold upon the all-prevailing name, is entitled to know that there is no failure possible. He has never said, Seek ye My face in vain. "His name through faith in His name hath made this man strong," said Peter. Acts 3:1.

That name stands now, as ever, the bulwark against all human weakness. O sinner, flee to the defense prepared! It is the Rock that is higher than you, the strong tower in which every fearful soul may hide. When the blast of the terrible ones is as a storm against the wall, that name is a sure refuge. And fleeing there, we have the divine assurance that it shall not be in vain.

Grasping the Wires

By STEMPLE WHITE

SOME months ago many readers of the REVIEW no doubt had the thrilling experience of hearing the voice of His Majesty, King George V, of England, as he opened the Peace Conference in London. As the gracious words of peace were plainly heard by listening millions, few realized that a near tragedy was being enacted in the operating rooms of the broadcasting station.

Just a few minutes before the voice of the king was to go on the air, a broken connection was discovered in the broadcasting apparatus. To repair the damage would have taken considerable time. In order that the king's message might not be interrupted, the official in charge grasped the broken ends of the wire with his bare hands, and all the powerful current necessary for the transmission of that message poured through his body. Little did we who heard those words of peace and good will from the king, realize what it all cost,—the scorched hands, the strained, writhing muscles of that faithful servant who so wanted us to hear the king that he risked his life to make the connection.

Think what the good news of salvation, victory, joy, and peace to lost sinners cost the Prince of Peace! When the connection between heaven and earth was broken by sin, the only begotten Son of God so desired that fallen humanity might again get in personal touch with the Creator that

He reached down from the very throne of His Father and offered His hand in loving invitation to the most degraded and helpless in the mire of sin. Assuming all our liabilities, He became one of our kin, born in the likeness of sinful flesh, was tempted in all points like as we are, yet without sin, and bore all our sins to the most ignominious of deaths, even the death of the cross.

Amid all the mockery, insult, derision, humiliation, and torture, when even Satan "wrung His heart," He who became the very ladder connecting heaven with earth, fainted on the road to Golgotha. But goaded on by the mad rabble whom He longed to redeem that they might hear words of peace from the Father, Jesus wearily toiled up the hill to the "place of a skull," where, upon the cross prepared for Barabbas, those helping hands of the Saviour were made fast unto death by the cruel spikes.

But thank God for the risen and ascended Saviour! Thank God for Immanuel, our intercessor with the Father! "We have such a high priest!" After His second personal coming, when He shall present the redeemed to His Father, and throughout eternity, those scars upon the hands of the Prince of Peace will lovingly and thankfully knit their hearts closer to Him who "grasped the wires" that we might be heirs of God and joint heirs with Jesus Christ.

EDITORIAL

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

Our First Church Building South of the Equator

WHILE in the "field day" meeting in the big tent they are singing, "There's a place for every worker," let me begin to set down the record of the first church in Tasmania. When the conference president, F. G. Rampton, mentioned the fact that the Collinsvale church building was the first one erected by Seventh-day Adventists in all Australasia, I was interested in finding out something about this church. "Who will tell me about it?" I asked Brother F. J. Butler. He looked about the camp, and said, "Here is F. H. Gall, Sr., one of the early members."

"I was not the first to accept the truth," said Brother Gall, "but I was there when M. C. Israel came down from Melbourne to Tasmania, over forty years ago."

So out in a country valley, near Hobart, the first seeds of truth were planted in this southernmost state of Australia.

"Our first elder," our brother told me, "was C. Fehlberg, and one of his sons is elder now. We sawed the timber for the building by hand, and hand split our shingles." It was a church in the wildwood, this first

church erected south of the equator. (The Beaconsfield church, in South Africa, must have been the second.)

"We wanted to send our elder out to visit St. Marys," said Brother Gall, "and finally I found a buyer for a cow, and the price of the cow provided the money for Brother Fehlberg's journey."

One fine story I was told of this faithful first elder, who now sleeps in Jesus: "He had a family of sons and daughters, and every one married in the faith; and all the children are in the truth."

This first church to erect a house of worship south of the equator is still the largest church in Tasmania, and the secretary of the Sabbath school department says that their last report shows every member a member of the Sabbath school. But there are five other churches represented here showing the same 100-per-cent record.

This is Tasmania's largest camp meeting, and plainly these devoted believers are dedicating themselves to yet more earnest effort to win more souls and see more churches raised up here.

Hobart, Tasmania.

W. A. S.

The Social Meeting

Is the so-called social meeting going out of practice in some of our churches? We fear it is. It is still held as a part of the prayer meeting, but we have wished many times that it could be made a part of the regular Sabbath service.

As we hark back to the Sabbath services of our boyhood days, we vividly recall that no Sabbath service was considered complete unless opportunity was given for the members of the congregation to speak of their Christian experience, and to offer praise and thanksgiving to God for His many mercies. And this was a general practice, whether the Sabbath services were conducted by the local church elder, or whether some minister was present and gave a sermon for the occasion. The rank and file of the church had an opportunity to express, in an after meeting, their

thanks and hopes and purposes in connection with the service of Christ. And we can recall how we were thrilled by some of the humble testimonies borne. They did us more good than some of the sermons to which we listened.

We wish there could be a revival of this in some of our churches. We wish that once more opportunity could be afforded at the Sabbath service for praise and thanksgiving on the part of the congregation. It might require a shortening of the long announcements, which would be indeed refreshing; it might require that the minister should shorten his discourse, which sometimes would make it more forcible and appealing. We recognize, of course, that in some of our large churches this might not be practicable. But in the great majority of our congregations, services could be con-

ducted in this way. It might not be best to follow this plan every Sabbath, but we believe that occasionally this could be done with great profit.

Large numbers of our congregations never attend prayer meeting, unfortunately, and so they are deprived of the privilege of social worship? Why not afford them the opportunity of telling what God has done for their souls? We believe that the effect would be most wholesome, even upon those not of our faith who might be present.

F. M. W.

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Led by the Spirit

THE leadings of the Holy Spirit are always in harmony with the teaching of the Bible. It could not be otherwise. It was through the inspiration of the Holy Spirit that the divine word was written. The Spirit of God in the life of the believer will not lead him to go contrary to what the Spirit has already revealed. God cannot deny Himself.

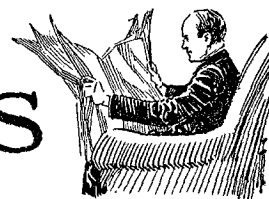
Unfortunately, some are deceived regarding this. We well recall years ago, while we were conducting a tent effort in northern New York, a woman who attended our meetings was deeply impressed for a time with the Sabbath truth. But she excused herself from obedience by the statement that the Spirit of God in her heart approved of her observance of the first day of the week. In other words, the Holy Spirit through the word taught that the seventh day of the week is the Sabbath; but He taught this woman, according to her belief, that the first day of the week was the Sabbath. Surely we cannot charge God with such inconsistency.

We believe in the leadings of the Holy Spirit. Many times He speaks to the heart of the believer, awakening him to a sense of his own sinfulness, to a conviction of duty. But we must recognize also that the enemy of all righteousness likewise speaks to our consciousness. How shall we distinguish between impressions from the source of good and those from the source of evil? The divine test is the Scriptures of truth, the word of God. That which would lead us contrary to that word, we may know is from beneath, and not from above.

F. M. W.



Comments on CURRENT EVENTS



PREACHERS AND POLITICS. As the years go by, religious leaders in general are putting increasing emphasis on the idea that the church, as such, should get behind every social betterment program, every piece of legislation that is intended to alleviate the economic or social conditions of the masses. There is something subtle and very persuasive in the argument brought forth to support such a policy. Surely it is laudable to strive to help our fellow men in all ways possible, but it is evident that there is a fallacy somewhere in the reasoning that underlies this whole trend of the churches toward material help for the masses. The practical result of such a program is a decreasing emphasis on the primary problem of spiritual relief for sin-sick men. The *Washington (D. C.) Post*, in a significant editorial entitled, "Forgetting Religion," says in part:

"It is the misfortune of the churches that they are too often misused by visionaries for the promotion of 'reforms' in fields foreign to religion. The departures from Christian teachings are astounding in many cases, leaving the beholder aghast at the willingness of some churches to discard the ancient injunction to teach 'Christ and Him crucified.'"

We agree with this statement. The church is an organization created of God for the one specific object of presenting to mankind the true solution, not of any of their economic or material problems, but of their spiritual. This is a sufficiently large task for even a heaven-born organization to compass in this world of ours, which lies in iniquity. There are many excellent enterprises well manned and well financed which can address themselves to the solution of material problems. It is the attempt to make the church accomplish the tasks of both types of organizations, that creates the difficulty and brings the church oftentimes under merited censure. The fallacy of thus mixing material and spiritual activities is brought to its logical and tragic end when church leaders, reasoning that they should lead out in all reforms in the land, become involved with the legislative and the political elements of the nation. In this connection we cannot do better

than quote from Macaulay, who in discussing the relation of church and state, declared:

"Without a division of labor, the world could not go on. It is of very much more importance that men should have food than that they should have pianofortes. Yet it by no means follows that every pianoforte maker ought to add the business of a baker to his own; for, if he did so, we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be wisely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge. . . . For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible Society for the Promotion of Christian Knowledge. The community, it is plain, would be thrown into universal confusion, if it were supposed to be the duty of every association which is formed for one good object, to promote every other good object."—*Essay, "Gladstone on Church and State,"* paragraph 9.

It is the failure of the churches to remember this fundamental principle of division of labor, that God has divided out to them the one task of bringing salvation to men, that lies at the bottom of much of the trouble in which the churches find themselves today.

AN INVENTOR CONFESSES. We have so much these days about our marvelous age of invention and discovery, and of how all this mechanical wizardry is bringing in a better era, that it is refreshing to read these words of confession by Edouard Belin, a noted French inventor:

"The more completely we conquer the outside of our sphere, the less attention we pay to the inner life of our fellow creatures. We are in such a hurry to cover thousands of miles that we cannot find time to attend to what lies nearest to us—our wives, our children, and our friends. Family life becomes less and less important to us, and man becomes more and more foreign to his neighbor. I cannot help thinking that to influence the minds of others in the right direction is an enterprise worthy of quite as much attention as technical progress and overcoming the resistance of matter."—*The Washington (D. C.) Star*.

The truth of these words is all too evident. We are in such a hurry with our world on wheels that we haven't time to be hospitable. Our great in-

ventions have given us this civilization, in which we are often anything but civil. Men have gone about to discover all the mysteries of nature, but have lost God, the Author of nature. They have turned their telescopes to sweep the whole expanse of the universe, but have failed to see Him who ruleth in the heavens. They have microscopes so powerful that they can detect infinitely small germs, but their researchers report no discovery of the virus of sin. They have X-rays so powerful as to enable them to study the inmost secrets of our physical being, but these marvelous X-rays fail to show the moral corruption of the heart. They have harnessed the powers of nature until even the tremendous forces of the lightning are subject to them, but they find no way to curb the powers of evil, those forces of destruction that ever and anon burst forth from depraved mankind.

So far as the real problem of seeking salvation, of escaping evil and finding God, is concerned, our marvelous modern age, with its inventions and discoveries, has proved of no help to us. We might as well be sitting back with Abraham in the door of his tent. Yes, we might even better be there with him, for in the freedom from noise and confusion, hurry and rush, there would be better opportunity for God to speak to us.

Let us beware lest we be swallowed up in all the roar and excitement that so mark our age. Let us make certain we in no way succumb to the widely proclaimed doctrine that the world is really making great progress, that this is truly a good age in which to live, and that we may well settle down and enjoy its material comforts. Let us never forget that men are going down to perdition as fast today as they ever did, if not faster; that the world is as greatly in need of a Saviour as ever; that though our neighbors round about us may have every material comfort and their homes may reflect all the discoveries of our modern age, they are still as much in need of God as men ever were.

If inventions be the order of the day, then it is for us to invent more successful ways for reaching men's hearts with the gospel. If discovery

be the key word of our time, then it is for us to discover anew to men the fact of sin, and the fact of God who can save from sin, for both have well-nigh been lost from the thoughts of men today. If the proclaiming of the laws of nature be the chief objective of our scientific era, then it is for us to proclaim anew to men the great laws of God's moral realm. And finally, if it be the order of the day in our luxury-loving age, for the leaders in invention, in discovery, in science, and in manufacture, to bring material comfort to men's bodies, then let it be our one unswerving purpose to bring spiritual comfort to their souls.

CHINA'S FAMINE. Just the other day we received through the mail an appeal from some organization that is carrying on famine relief work in China. Probably because of the fact that quite some time ago this famine had lost its news value, and thus nothing was appearing about it in the daily press, we had forgotten that this dread scourge was still afflicting a large area of our earth. Something of the dimensions of this economic disaster may be realized from the following statement in the *Survey* from the pen of Grover Clark, for ten years editor of the *Peking Leader*:

"The past two years and a half have seen a famine in the great Yellow River basin in China which, in terms of loss of human life, ranks among the greatest calamities in human history. At least as many people have died of starvation and its incidental diseases as died from all causes in all the fighting forces of the World War; and though rains at last have made crops possible throughout practically all the drought area, the loss of life is by no means over."

But great as this China famine has been, it is but one of a number of such major tragedies in the last twelve years. It is because of our modern speedy methods of transportation, coupled with the ability to co-ordinate relief measures, that these famines have been deprived of some of their awfulness. But the fact that millions of lives are saved in a certain area because of the generosity of peoples in other lands, cannot minimize the fact that the famine was of great dimensions. Following hard on the heels of famine comes the companion scourge of pestilence, so that ultimately more may die from the ravages of disease than from lack of food.

Thinking back over the depredations of these twin scourges both in Europe and in Asia during the last decade, there come to our mind again the words of Christ concerning the signs of the end: "Famines, and pestilences, and earthquakes, in divers places."

BLUE LAWS AND LEGALISM. Elsewhere in this week's REVIEW is an article by C. S. Longacre, telling of the invoking of Maryland's ancient blue law against a Seventh-day Adventist brother who happened to be doing a little carpenter work in his house on Sunday. Such an incident as this helps to remind us of the fact that in virtually all the States of the Union are to be found Sunday laws, which laws have been placed there, probably without exception, at the earnest behest of religious leaders in the various Sunday-keeping denominations. That religious leaders are of the same mind today as were those who caused the enactment of these laws years ago, is made evident by the fact that when any attempt is made to repeal a Sunday law, these religious leaders are the ones to protest.

Specifically, right in Maryland, where an attempt was being made in the legislature to nullify the Sunday law at the identical time when our brother was in prison for violating this statute, the representatives of the leading Protestant bodies were present in force at the legislature to see that the law was retained. Brethren from our Religious Liberty Department were present to speak against the law on the ground that the question of whether an individual kept any day as holy was not a proper subject for legislation, but should be left for every man to decide for himself.

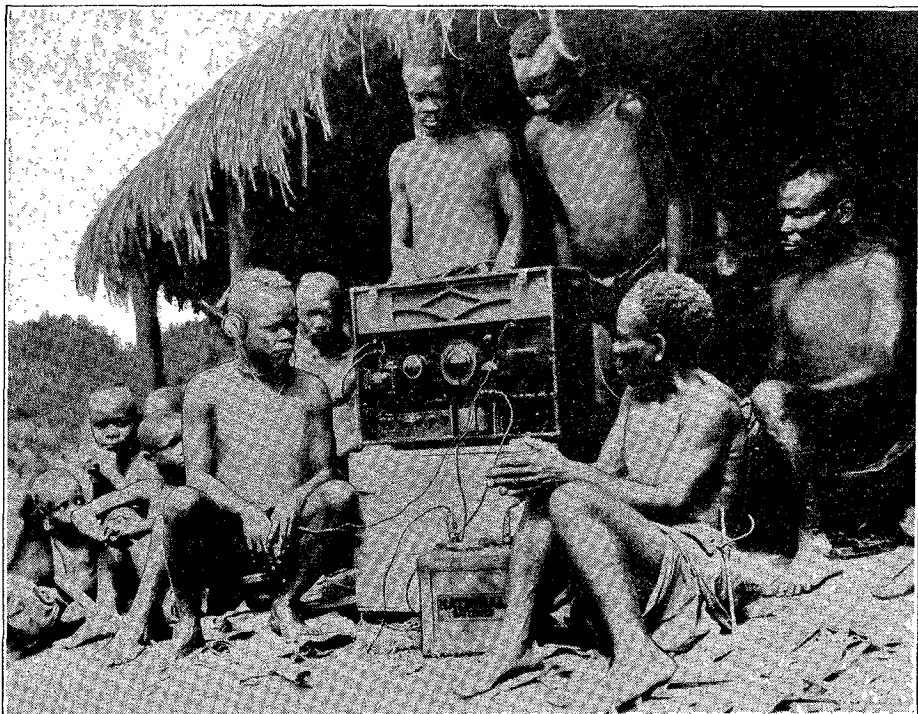
This little drama in Maryland can hardly be considered unusual, for it has been enacted at one time or another in almost every part of the country. North, South, East, and West,

there have been those of our brethren who have felt the power of the law because they failed to observe the first day of the week. And in almost every State legislature there have been heard the appeals of Sunday-keeping ministers that the Sunday laws already existing be retained and even strengthened, while our spokesmen have pleaded that all such laws be abolished.

What, really gives point to this news item and justifies the devoting of space to it, is that it provides a concrete and vivid comment on the charge so repeatedly made by religious leaders and church journals that we are legalists. The charge, of course, is based on our advocacy of the Sabbath in harmony with God's holy law. As between using spiritual suasion to cause men to be obedient to God's Sabbath law, or using police compulsion to force men to be obedient to man-made Sabbath law, we choose the former. Again, as between striving to bring conviction to the hearts of men by a "Thus saith the Lord," or attempting to convict men in an earthly court by a "Thus saith the law of the land," we choose the former.

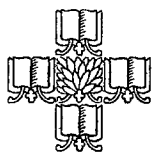
Conviction of the heart need not bring bondage to any man. But conviction in a court of law brings fines or bonds, or perhaps both. The Adventist program causes men willingly to keep the Sabbath and willingly to give contributions to the Lord. The other program causes men unwillingly to "keep" Sunday and unwillingly to pay fines to the State. If the former be *legalism* and the latter *grace*, then we need a new definition of terms.

F. D. N.



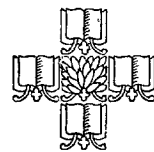
Ewing Galloway, N. Y.

Savagery and Civilization—Pygmies of the Congo, Africa, Listening to the Radio



GREATER EVANGELISM

"Go Ye Into All the World, and Preach the Gospel to Every Creature"
 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;
 and then shall the end come."



Laymen's Council on Evangelism

By E. F. HACKMAN

At the Fall Council in 1930, special emphasis was given to evangelism. The Spirit of the Lord impressed upon all present that the chief business of Seventh-day Adventists is to proclaim to all the world the message which God has intrusted to them, and that the supreme objective of every department of the organized work, every conference worker, and every lay member, is to win souls to Christ. In harmony with this conviction, the Council passed a series of resolutions regarding evangelism, the carrying out of which enlists every resource of the denomination for the salvation of souls and the spreading of the everlasting gospel.

For the first time in our history, a recommendation was adopted, urging that in each conference qualified laymen be selected and encouraged to hold public efforts in halls, or conduct cottage meetings, or work through other appropriate channels. This recommendation reads as follows:

"We recommend, That, in harmony with the plan laid down in the 'Officers' Appeal' to enlist the services of many of our laymen in evangelistic work, we suggest that each conference committee give earnest study to this important matter, carefully selecting laymen who give promise of success in this line of endeavor, and planning with them concerning the time, place, and manner of conducting public efforts, it being understood, however, that such arrangement shall not carry with it any financial obligation on the part of the conference for the support of workers engaging in this laymen's work."

Ohio Conference Leads Out

The Ohio Conference has led out in putting this recommendation into actual demonstration by calling a Laymen's Council on Evangelism, which convened in Mount Vernon, Ohio, March 13-15. It was the writer's privilege to attend this council, which proved to be a most inspiring occasion.

In preparing for this meeting, C. V. Leach, president of the Ohio Conference, instructed the district leaders to choose from their churches persons whom they considered qualified to lead out in evangelistic endeavor,

and to send the names to the conference committee for indorsement. On Friday, March 13, the various district leaders headed their cars toward Mount Vernon, each picking up its quota of chosen delegates to the council along the way, thus saving the conference considerable transportation expense.

Practically all the seventy churches in Ohio were represented in that keen, enthusiastic, spiritually minded company of laymen assembled in the academy chapel for the opening session of the council on Friday evening. A large banner placed above the rostrum, silently but effectively announced as the keynote of the Laymen's Council on Evangelism, the following statement from "The Desire of Ages," page 822: "Whatever one's calling in life, his first interest should be to win souls for Christ."

At this first meeting, Elder Leach forcefully presented the crisis facing the church at this time, and the great obligation resting upon Seventh-day Adventists to finish the work. The Sabbath morning service gave added emphasis to the need in stirring addresses by F. H. Robbins, president of the Columbia Union, and W. P. Elliott, president of the Potomac Conference.

Beginning with Sabbath afternoon, the council adopted the round-table method for imparting practical instruction regarding proper procedure in evangelistic work. The first point under consideration was the most effective use of our message-filled literature as a means of arousing interest and saving souls. This subject, as usual, developed a very lively discussion. Then, followed an equally animated discussion as to what steps

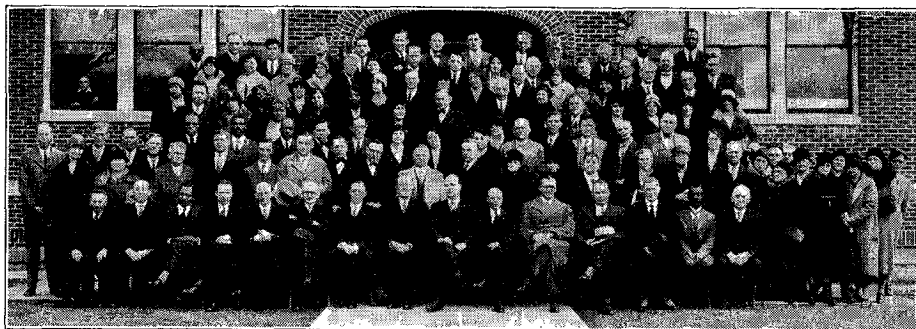
to follow in holding cottage meetings and Bible studies.

The Saturday night session was favored by a musical program furnished by the Mount Vernon Academy orchestra, under the direction of Miss Iva Dell Kirk, in connection with which the writer gave a stereopticon lecture on soul winning.

Topics Considered

On Sunday morning, following the devotional service conducted by Elder Robbins, there were presented for round-table discussion such practical problems as: (1) Preparation for Holding Evangelistic Meetings; (2) Location of Hall Efforts; (3) Handling the Expense of Efforts; (4) Equipment Necessary for the Proper Conduct of an Effort; (5) Proper Methods of Advertising; (6) Newspaper Advertising; (7) Pastoral Training; (8) Solving Difficulties; (9) Binding Off Interest; (10) Enlisting Church Members to Assist in Evangelistic Efforts; (11) Using Our Medical Missionary Work in Connection With Evangelistic Services. Ministers and laymen joined in the discussion of these subjects in such a practical and helpful manner as to call forth many words of appreciation.

There was a large attendance at every council session. Practically all the members of the Mount Vernon church attended on Sabbath, and many came to the meetings on Sunday. The union conference staff and the regular conference working force were present. M. E. Olsen, from the General Conference office, as principal of the Home Study Institute, presented the facilities offered through the Institute for study by correspondence, and received an enrollment of twenty-five names for the pastoral training course and other especially helpful courses provided.



Workers and Laymen Who Attended the Evangelistic Council in Ohio

C. C. Pulver, business manager of the Washington Sanitarium, and C. E. Welch, of the Mount Vernon Hospital, were also present and gave helpful instruction.

A New Day in Evangelism

All were united in the conviction that the close of this council marked the dawn of a new day in evangelism in the Ohio Conference. We believe that as ministers and laity unite to bring the message to every city and town throughout this great conference, the results will surpass all expectations. The laymen of this conference have always loyally supported every denominational endeavor, and quite a number of the delegates attending this council have successfully conducted evangelistic efforts in various sections of the State.

During the year 1930 one brother, a dentist with a well-established practice, held two evangelistic efforts, which resulted in more than twenty-five being won to the truth. A member of the Cleveland (colored) church, a molder by trade, made regular trips to an adjoining city for the purpose of carrying on a series of meetings; and as a result of his personal effort, a church of sixteen members has been

organized. Another brother, who lives in Sulphur Springs, near Canton, has been used of God to increase the membership of the church to which he belongs from 14 to 36. Still another brother, a business man, belonging to the Lakewood church of Cleveland, found time to conduct Sunday night meetings in Willoughby, with good results.

At Avon Lake, not far from Cleveland, one of our sisters, who is a nurse, has a group of twenty-five young people interested in the truth. This little company meet regularly, having organized into a Missionary Volunteer Society, and are studying for the Standard of Attainment and following the Morning Watch texts. These young people made a special trip to Mount Vernon to visit the academy.

The Spirit of the Lord is clearly opening the way before us for the laymen's evangelistic movement, and is putting within the hearts of our faithful laymen a willingness and a readiness to move forward. We trust that the laymen's council which was so successfully planned for and conducted in Ohio, will be duplicated in every other conference.

phase of our message. These questions were written and answered in order, all at one time. The writer received a very hearty welcome among these men, and was invited to their luncheon.

The following day the minister of the leading Presbyterian church called over the phone and asked for two quotations which were read in the paper the preceding day at the ministers' conference. The quotations asked for were from Mrs. E. G. White's book, "Education."

I was happy indeed to present him with a copy of this book for his library, which he gratefully accepted. The following Sunday morning this minister used several quotations from this book in his sermon.

The minister of the undenominational church soon announced over the air that he would deliver a series of three lectures on "Seventh-day Adventism Exposed."

He had an unusually large attendance at these meetings in his church. Prior to his series on "Adventism," he had been preaching about the "false teachings" of all except the most popular denominations in the city, the Adventists being among the last to be attacked, but apparently bringing him the largest attendance.

Large Auditorium Filled

After prayerful consideration we thought that the opportune time had come for the people of Grand Rapids to hear the last warning message for this world. The auditorium of the Unitarian church was thought to be the best place to hold these meetings. This organization had also lately been attacked by this undenominational minister, so the use of their beautiful and spacious auditorium was granted free of charge to us on Tuesday nights. Through the newspapers the public was invited to attend a series of addresses by the pastor of the Seventh-day Adventist church on the subject, "Why I am a Seventh-day Adventist."

On the opening night, January 27, the auditorium of the Unitarian church was filled to capacity. Many books were sold at the close of the sermon and hundreds of tracts given away at the doors. At our fourth meeting every available space in the large auditorium was filled, the halls were packed with people, and a great many had to be turned away, not being able to get in.

Evangelistic meetings are also being held two nights each week in the Seventh-day Adventist church at Wyoming Park, a suburb of Grand Rapids. These meetings also are well attended. Two of the suburban newspapers print synopses of these ser-

Evangelism in Grand Rapids, Michigan

By A. G. WEARNER

SEVENTH-DAY ADVENTISTS have been very prominently brought before the people of west Michigan lately as a result of much free publicity given them over radio station WASH in Grand Rapids. The result has been a mingling of curiosity and interest among many people, concerning the doctrines held by Seventh-day Adventists.

It is said that 80 per cent of the population of Grand Rapids are of Holland birth, and by far the greater number are members of the Dutch Reformed and Christian Reformed Churches. However, there are among these people those who are in quest of more spiritual light, and who are not satisfied with the stolid condition of their churches.

About two years ago a popular minister of one of these churches changed his views concerning infant baptism and sprinkling. On being excommunicated from his church because of his views, he organized a church of his own, which he calls "an undenominational church." The members of this new organization immediately purchased the controlling interest in the radio station WASH, and their pastor occupies the full time allowed this station for broadcasting religious services.

While the writer was holding a series of tent meetings during the past summer, many of the members of this new organization attended these meetings, and consequently began asking their pastor concerning the teaching of Adventists. It was not long before he announced over the air that he would deliver a series of sermons on the subject, "Law and Grace." Seventh-day Adventists were mentioned many times over the air, and their doctrines derided.

Ministerial Association Extends Invitation

The climax of the present interest in our message began last October, when the writer was invited by the ministers' conference of Grand Rapids to prepare a paper of four thousand words to be read before that organization, on the subject, "The Distinctive Features of Seventh-day Adventists, and What They Stand For." This invitation was gladly accepted. At this meeting there were present more than 100 ministers and religious workers, representing all the Protestant denominations of the city. After the reading of this paper, the chairman asked if any one present wished to ask the writer any questions concerning what had been read. Twenty or more ministers arose and asked questions concerning nearly every

mons, which often appear on the front pages.

Truly "God moves in a mysterious way, His wonders to perform." During the past three years we have held evangelistic meetings almost continuously in different portions of this city. There has been a gradually increasing interest, and the Lord has blessed with an added number of souls each year. The lay members of both the Grand Rapids and the Wyoming Park churches are finding many opportunities for doing missionary work. Several of the members are holding cottage meetings and bringing friends to the church services. The Wyoming church has organized an auxiliary Sabbath school in another suburb of the city. It has been the writer's

privilege to baptize some new members brought into this message solely through the efforts of some of these earnest members.

Surely the time has come for a greater evangelism. God is opening avenues little dreamed of in the past. He is able to turn the enemy's plans into channels of blessing for His cause. The largest radio station in Grand Rapids has been used by the enemy to turn attention to God's peculiar people without one penny of cost to the cause. Our desire is to throw ourselves into the channel of blessing, that we may be used as instruments for the salvation of souls. May your prayers unite with ours at the throne of grace in behalf of the work in Grand Rapids.

Response of the Malayan Union to the Call to Greater Evangelism

By W. H. BRANSON

DURING the past winter, union sessions were held in all the unions comprising the new Far Eastern Division, and advantage was taken of this opportunity to lay before the union and local leaders and other delegates, the call to larger evangelism. We believe that the need for such a rally call is just as great in our far-flung mission fields as it is in the homeland. It has been demonstrated in many parts of the world that the most successful method of labor, even among primitive peoples, is evangelistic work. It has also been demonstrated that no tribe is so ignorant or so low in the scale of civilization that its people cannot comprehend enough of the gospel to save them, if it is clearly and simply proclaimed by the living preacher.

The tendency to depend too much upon other methods is just as great in mission lands as at the home bases, and so also is the tendency to become absorbed in so many other things that there is no time left for aggressive evangelism.

We have, therefore, been greatly encouraged by the whole-hearted response that has come from the delegates at each of these union sessions here in the Far East, when the call was urged upon them. In this matter, Elder F. Griggs has given a strong lead by definitely arranging to conduct a city effort in Seoul, Chosen, a little later in the year. Other leaders of the new division also plan to conduct an effort at least once a year. Union superintendents have decided to lay off some of their other burdens, and throw themselves into this work for definite periods each year. Local leaders have followed suit, and plans

are now on foot for a mighty effort for the masses of the people in the cities and towns of this far-flung division.

Brother Griggs has already reported on the plans adopted by the Chosen and Japan Unions. The report of the Philippine Union will come later. But we wish to pass on to our readers the response that came from the delegates at the Malayan Union session which was held in Singapore, Straits Settlements, in February of this year. These resolutions were accepted by a unanimous vote, and all agreed that if they were faithfully carried into effect, it would mean a great advance in the work in this important field:

"Believing that we are now living in the last end of the last generation, and that the coming of our Lord to reap earth's harvest is at the very doors; and recognizing that God has laid upon the Adventist people the responsibility, under God, of warning the entire world of its

impending doom and saving those who will hear and turn to God; and believing that the most effective method of accomplishing our task in the shortest time possible is that of aggressive evangelism,

"Be it resolved, That the Malayan Union and all its missions launch immediately a great evangelistic crusade, enlisting every minister, colporteur, institutional and departmental worker, teacher, and layman in a mighty effort to reach the thirty-five million of our territory within the next few years:

"1. By asking our union force to lead out by conducting at least one union public effort during each year.

"2. By arranging for each mission director and leaders of detached fields to conduct personally at least two evangelistic efforts each year.

"3. By asking local committees to plan the work of their ordained and licensed ministers so as to make it possible for each one of them to spend the major portion of his time in definite evangelism for those not of our faith.

"4. By planning to continue each public effort over a period of six to eight weeks, meetings being held at least once a day, or if not expedient, as often as possible, during this time, and arranging for careful follow-up work to be carried on following the main efforts.

"5. By training selected laymen to do self-supporting work as evangelists and Bible workers.

"6. By urging our entire church membership and institutional workers to rally to this work, assisting our ministers in their public efforts, distributing literature, visiting interested persons, and endeavoring to interest others and bring them to the meetings and to our church services.

"7. We would also urge upon all our laborers who lead out in these public efforts, the importance of doing personal work with interested persons, visiting them frequently in their homes and teaching the message in the family circle, thus seeking to establish them in the faith more fully than can be done in the public meetings.

"In undertaking this larger work in evangelism we do so with the understanding that it is not by might nor by power, but by the Spirit of the Lord that success may be expected; and we do therefore consecrate our lives anew to God, and band together to seek Him for the baptism of the Holy Ghost, that this work may be the means in His hands of winning many hundreds to the gospel."

Evangelism in the Antillian Union

By A. R. OGDEN

WE are glad to let our people know that our members and workers in the mission fields are fully in sympathy with, and enthusiastically interested in, the campaign for a greater evangelism as set forth by the last Fall Council.

Our ministers and members of the Antillian Union are entering as fully as possible into the spirit and effort for a larger ingathering of souls. Many interesting examples of this noble endeavor might be given. I am personally very glad for the sympathetic co-operation along this line, as

manifested by some of our office workers. The following paragraphs from a recent letter from W. H. England, secretary-treasurer of the Cuba Mission, will suffice to illustrate the interest of some of our office workers, and something of the effort being put forth and the very encouraging results. He writes:

"Getting inspiration from the laymen's movement as sponsored by the Fall Council, we here in Santa Clara have organized a Home Bible Study League, and begun work in three different sections of Santa Clara. This

has shown favorable results so far as attendance is concerned.

"Jaime, the office assistant, is conducting an effort in the country, about two leagues from Santa Clara, where there is a good interest, and they have organized a little Sabbath school. From 100 to 150 attend the services there. I have been doing the same work in one place about the same distance out of Santa Clara, with favorable results. I conduct Sabbath school at two o'clock Sabbath afternoon and a meeting in the evening, with an attentive audience of a fine class of people.

Thirty-five Attend Cottage Meetings

"Last week a new family living in the central part of the city became interested in our message through the work of one of our sisters. The family wished cottage meetings held in their home. I went there last Tuesday night and held a service. They are a fine family. They have a large house, and I found thirty-five people present. They are very desirous that we continue the meetings. A son of this man in another part of the town is deeply interested in our teachings, as far as he knows them, and asks that we hold meetings in his home too.

"All these sections are thickly populated, and we are reaching people that have never been reached before. Naturally, you understand that I cannot do as much as a worker who could dedicate all his time to this work, but I am endeavoring to do what I can. If we had time to visit these people in their homes and study with them, undoubtedly the results would be much greater. The church here feels encouraged, and that is good for them. My time for study is limited, but I aim to use topics that are more or less familiar. As the people, with almost no knowledge of the Bible, are not able to take solid food, we have to break it to them gradually. Still, some of them surprise us.

"The other day a good-looking man came in from the country. He asked me what the present-day happenings in the world mean. I was glad to take a half hour to explain to him.

"I told my wife that I hated to leave on my furlough without giving our neighbors a chance to know the truth. The children have distributed tracts around the neighborhood. Two middle-aged women of good families, who were formerly school-teachers, are showing deep interest. They say they can hardly wait for Thursdays to come, so they can come to the studies at our house. One of our sisters living near us, whose husband is not in the truth and never showed much interest, is feeling encouraged because he is studying as never before, and

does not want to miss a single study. We are anxious to lead him into the truth, so that the entire family may be in this message. The wife is praying earnestly, and we are also. We have asked the church to pray at the hour we conduct these studies, asking the Lord to bless the words spoken to the glory of His name."

Office Workers Active

The spirit of earnest labor, as expressed in this letter, cannot but bring forth fruitage in souls won for the message of God. Others of our office workers in this Antillian Union are likewise putting forth very earnest efforts in personal and public work for the more rapid extension of the message in our island field. This personal interest and faithful work of our office forces cannot but result in the ingathering of souls as the direct result of their own personal work, but will also be an incentive to the brethren and sisters to unite their efforts in a greater forward movement when they see the office workers engaging so

heartily and enthusiastically in the work.

We believe that these and other experiences that could be recited are but the beginning of the fulfillment of the word in the Spirit of prophecy: "In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. . . . On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influences."—*Testimonies*, Vol. IX, p. 126. We believe that these promises are as much for us in the islands of our Antillian Union as for any other part of the world.

Again we must not forget that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Id.*, p. 117.

Value of Personal Work

By W. H. WESTERMEYER

"WHEN a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way."—*Gospel Workers*, p. 187.

These words of instruction from the pen of the Lord's servant have been verified again and again during my twelve years in the gospel ministry. If the heart of the one who ministers throbs in unison with the heart of Christ, invariably the home which is visited from week to week is prepared to accept the message.

This personal ministry is by no means the easiest method to pursue in this great soul-winning work, but it is the most effective. In personal contact with people, obstacles which seem insurmountable from the lecture platform can be overcome. An understanding of the home environment, the economic needs, and the physical and financial conditions, is very helpful in making a right approach to the person.

The other day I happened into a home where the mother was sick in bed. The doctor had just been there and left a prescription. Just as I entered the house the little girl returned from the corner drug store

with the report that the prescription would not be filled unless she could bring 30 cents. I soon discovered that there was no money in the house. I offered to pay the bill. My offer was reluctantly accepted, but the result is that home is now open for Bible study, and as soon as the mother is able, she will bring the children to Sabbath school. During the last few months, since the "flu" is so prevalent, my wife and I have given a considerable number of treatments, furnished families with food, clothing, and fuel, and as a direct result, individuals are attending our Sunday night and also our Sabbath services. These are not isolated cases, but are very common in our ministry.

"Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. . . . To my ministering brethren I would say, By personal labor, reach the people where they are. Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure."—*Id.*, p. 188.

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

Sanitariums and Hospitals

Is the Drift Toward the Hospital Idea a Departure From Our Original Principles or an Adaptation to Changed Conditions?

By P. MARTIN KELLER, M. D.

PERHAPS no question is of more vital importance to our medical institutions than the one I shall consider in this article. Prevailing conditions seem to make it necessary for us to conform to standards set by State and national laws and associations, if we wish to retain our standing as recognized institutions of healing. But in qualifying for this State recognition, we must remember that we have greater and higher standards to meet, those given us by God Himself.

We are all familiar with the many references to our medical work in "Counsels on Health." I should like to quote a few:

"Every institution established by Seventh-day Adventists is to be to the world what Joseph was in Egypt and what Daniel and his fellows were in Babylon."—Page 203.

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world."—Page 204.

"It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings."—Page 205.

"As our work has extended, and institutions have multiplied, God's purpose in their establishment remains the same."—Page 206.

In the same volume we read, "The world should be no criterion for us."—Page 51.

If we consider the subject in the light of these and other messages from the Spirit of prophecy, it may be easier for us to come to the right decision in the matter.

Let us contrast for a moment the difference in both the purpose and the operating of a sanitarium and a hospital. The hospital is recognized as almost if not entirely a curative and remedial agency rather than a preventive and educational one. Its guests do not come to learn how to keep well; they come after they have

reached a state where radical measures are often imperative; and though it is true that many of the best hospitals carry on a good follow-up and social service work after the patient leaves, still that is not necessarily an integral part of their work. Neither is the time for making lasting impressions upon patients most propitious after they have left the influence of an institution and are back in the whirl of business and social life.

Patients in Hospital Department

In the hospital departments of our sanitariums a guest enters perhaps a day or so before his operation, if he is a surgical case. His time and attention are taken up with the taking of tests, preliminary preparations, and visits from his immediate family and friends. There is little or no opportunity for educational or spiritual impressions to be made, beyond the fact that the physicians and nurses are sympathetic Christian men and women, which, of course, has its influence. After the operation it is several days before the patient is able to pay much attention to anything but his own discomfort and the task of getting well as soon as possible. The average stay in a hospital is somewhere around ten or twelve days. During that time the patient's diet is mostly liquid, soft, and then ordinary hospital light diet, according to the nature of the case. There has been little opportunity for education along dietetic lines as related to normal health. A few hydrotherapy treatments may have been given, but the wonderful effects produced by rational physical therapy have had no chance to impress themselves upon his mind, as they would if he could have spent time in taking treatments in the sanitarium itself.

In the hospital the patient does not have the same opportunities of listening to medical lectures and demonstrations. He does not attend or listen-in usually to the religious services of the institution. More frequently than not, he is too uncomfortable, at

least at first, to want to be visited by either chaplain or Bible worker. He is in no mood to read very much of our literature, if indeed it ever happens to come under his notice. His interviews with his physician are often confined to the supervision of dressings, general and special advice in regard to his particular condition, and outline for care when he goes home.

Apart from the fact that he has been under the care of Seventh-day Adventist men and women, his experience has not been so very different from that which he would have received at any good hospital of today. And yet the Spirit of prophecy distinctly says that the sick should "be treated upon altogether different lines from those followed in any other institution in our world." If we more and more tend to lean toward the hospital aspect of our work, and give less and less attention to what we call "sanitarium principles," just so far are we failing to carry out the instruction given to us by God.

We have been told that our institutions should be faithful sentinels of reform "in all its bearings." Hospital routine gives little chance to demonstrate the curative methods that were the foundation of our early institutions, neither does it provide as suitable an environment for religious and educational study as does the regular sanitarium régime. If it comes to the question of having to give up either the sanitarium or the hospital aspect of our work, it would be far safer to relinquish the hospital side, for the outside world can offer as good if not better facilities for caring for the sick than we can, but no worldly institution, no matter how heavily endowed or efficiently equipped, can take the place of the principles which we have received from God Himself.

What of Changed Times?

We may excuse ourselves in our inclination to drift toward the intensive hospital idea by saying that "times have changed," and we must adjust ourselves to circumstances, but the message was sent to us, "As our work has extended, and institutions have multiplied, God's purpose in their establishment remains the same."

In our sanitarium institutional life,

(Concluded on page 29)



Conducted by Promise Kloss

Motherhood

By DOROTHY BAIRD

ONE bright summer morning, as the sun was rising in the distant sky and flooding the world with its warm rays of light, there came to earth a little visitor. He had been journeying for some time, and at last had found his way to the little cottage that nestled among the trees on the hillside.

The world seemed filled with beauty and sweetness this particular morning, and as the sun shone brightly in through the window of this little home, its rays seemed to rest in gracious benediction on the tiny head. He had come to brighten other lives, and he bore with him a sweet message of peace and love.

What feelings stirred within the heart of the mother as she looked into the wee face of her first-born! She realized the sacred responsibility that was now hers, but with it all came the joys and blessings of motherhood. At last, folded within her arms, lay the bud of promise for which she had hoped and prayed for many long years. How long those years of waiting had been! The last few months had truly been as years, and sometimes it seemed as if it were all a dream. She had lovingly and patiently waited for the months, the weeks, and the days to pass. But now here was the sweet realization of all her hopes. At last she could clasp her little one in her arms, look into its eyes, feel the small soft hands. She could press the little head to her breast and say, "It is truly mine." Surely her happiness was complete.

Life can hold nothing sweeter than this sacred and holy experience. What depth of love, what beauty of life, what purity of soul, is here expressed! Neither the riches of earth nor the wealth and fame of this world can for one moment be compared with the richness and wealth of a young mother's love.

O motherhood, sweet motherhood, how sacred are thy responsibilities, how noble is thy work! In thy keeping God has placed the tender plant of earth to shield from the scorching sun. Thy work is not to paint a form of beauty on canvas, nor to chisel it from

marble; but thine is the sacred privilege of molding a human soul in the likeness of the divine. The many opportunities that await thee are price-

less. Guard well the treasure that has been placed in thy keeping. Keep well the tiny, frail blossom that is laid in thine arms. Be true to thy sacred trust. For in so doing thou art a coworker with the divine, and verily thou shalt have great reward.

Mother Memories

Like Lovely Pictures in the Album of the Years

THEY come to me with my earliest remembrances—the pictures of my mother; the pictures that are held close to my heart by the most precious bond in the world; the pictures that are dearer to me than any others that life can offer! I fancy that they are not unlike the pictures that other folk

have to cherish, and yet they seem wholly mine, mine alone!

First of all, and coming to me dimly, is the picture that is more of a sensation, a thought, than a mental image. It is rather the feeling of arms than a picture, rather the touch of lips than anything that I can see, and the sway of a chair, rocking, rocking, and the softness of the twilight, creeping through a quiet room, a room that does not suggest furniture, but only gentle lights and soft shadows.

This first thought comes to me across a long stretch of years. It is a memory of hours that made me very happy when I was a wee thing. It is a memory of mother love and of a child drifting off to sleep—the sweetest picture of all, perhaps, and the first.

And then there is a slightly later picture, of a little girl going shopping in a great store, holding tight to a hand that is reaching tenderly down. The little girl is thrilled by the store, especially when the tall lady behind the muslin counter gives her the silver trade-marks that come pasted to the heavy bolts of white goods; especially when a huge man, who is called a floorwalker, but who looks like a king, gives her a white carnation from his buttonhole; especially when she is taken to the magic place called the toy department, and is allowed to touch some of the most beautiful of the dolls. But the little girl walks carefully and with bated breath through the place where glass and china is stacked perilously upon tables. It is this place that mother seems to like the best, and the little girl wonders fearfully what would happen if one of her chubby, small hands should brush a cup from its place!

She is a trifle larger now, with

Mother

BY BERTHA ELLEN THORP

SHE went to sleep with a smile on her lips,

With a soul so pure and so brave;
She left us in mournful loneliness bowed,
When she went to rest in the grave.

She ne'er will sit by the window again,
As she did in the days gone by;
She will look no more on flowers and trees,
Or beautiful stars in the sky.

We mourn our loss, as she sleeps in the grave,
And the grass grows green o'er the sod,
And the birds come back north to nest again
With the beautiful works of God.

But when Jesus comes, in that morning fair,
To wake His saints to beauty rare,
She will waken to things more beautiful,
And the glories of heaven share.

She will walk beside the river of life,
Singing praises to God most high;
She will eat the fruit of the tree of life,
Where God's people will never die.

Flowers will bloom in that beautiful land
By the mansions of God over there.
She will stand, in a robe of purest white,
On that sea of glass smooth and fair.

God has prepared for His children a home
All free from death, sorrow, and pain;
We shall meet her there on that golden strand
Where Jesus forever shall reign.

(Written at the time of her mother's death,
when she was but fifteen years old.)

scratched knees and a black-and-blue spot on one round arm, crying because of the hurt of falling from a high place, running away from the rest of the children, to mother!—to mother, who can kiss away the hurt from scratches and black-and-blue spots; to mother, who will always lay aside her mending to take a small girl upon her lap. A tiny memory? But the tiny memories are often more lovely than the others.

Subtle Change in Relations

Somewhere between little-girl time and growing-up time, there comes a subtle change in the relationship between mother and daughter. When positions are, curiously enough, almost reversed. When a girl—beginning to do up her hair, beginning to wear her skirts longer and her heels higher—starts to think of her mother as some one to be protected and helped and—*and mothered*. It alters the mother memories that come during the later years. It gives them a slightly different aspect.

There came a time to me when I thought of my mother as a little thing, for I had grown taller than she was. And I had acquired what I supposed to be a great amount of wisdom. Instead of clinging to her hand as we crossed busy thoroughfares, I helped her over curbs and trolley tracks. Instead of asking her to give me things, it became a question of what I might give her. Life is like that.

Oh, the memories of my mother! Those memories which are linked with the growing-up years and with the grown-up years, are strangely tender. She might have been my child, in some ways. As I grew larger, she seemed to become smaller. As I grew older, she became miraculously younger. As I became stronger, she became more fragile, until, at last, I who had depended upon her grew to be the self-reliant one.

Happy Mother Memories

I think some of the happiest mother memories that come to me are the memories of the things that I was able to do for her, not great things, never impressive things, only the gift of a basket of roses, or some pretty under-thing; only an afternoon spent beside her couch, reading to her; only a dainty tea tray, to tempt her appetite; only a thread of laughter, when she most needed it, or an effort to kiss away the black-and-blue spots that contact with the world had brought to her!

Only little things—all of them. So small a return for the gift of life that she had given to me!

And then, at last, came the time of parting, a time that was hard, for

there had been few occasions during our lives when my mother and I had been called upon to say even a brief farewell. And at that time of parting, the mother memories that I had collected, came swiftly into my heart. And I was glad that there were so many of them, glad that I could remember her word of comfort that was spoken to me alike over a broken doll when I was ten, and a broken dream when I was twenty; glad that I could remember words of comfort that I had been privileged to say.

Friends of mine, you who have mothers near at hand are building the pictures, each day, that will one time be your most precious possession. With every word, with every act of thoughtfulness, you are building them. And you who have mothers far away, as miles are measured into distances, you, too, are making pictures, with every letter that

you write, with each anniversary day that you remember, with each gesture of tenderness that you are able to send through the long spaces. You who have mothers where a spoken or written word may reach them, are building memories against the future, memories that may make a lonely time seem less lonely, mother memories that will, one day, seem a precious gift from God, whose every gift is precious, mother memories that are woven of tears and smiles and prayers!

And you, friends of mine, whose mothers have gone, you who have only the album of the years to keep them close, isn't it splendid that you have so many pictures? Don't the small things take on an added significance to you, just as they do to me? Aren't you glad that your album is well filled—beautifully filled? Aren't you glad?—*Margaret E. Sangster, in the Christian Herald.*

A Sketch for Mother's Day

By ALICE BAKER

WE were on our way to a funeral, my sister and I, and I made the remark, "Well, I guess this is one funeral where we will not have to weep." Not a very nice remark, I admit, but I thoroughly dislike shedding tears.

It was the mother of a friend who had passed away. She had been an

invalid for many years. Rheumatism, paralysis, and a broken hip had each taken its toll, and somewhere along that tortuous way she had lost her courage, her power to be cheerful, and saddest of all, she had forgotten to be grateful. The hundred and one little things that were done for her day after day, and day after day, were met only with complaint. So she had become a burden, a burden to herself and to her family. Her death was a "blessing."

She was their mother, of course, and they were all very reverent as the time drew near for the service. All the sons and daughters were there, with their respective families—families to be very proud of.

The minister spoke to each one of them kindly and earnestly, as only a minister can, but there was a peculiar look on his face as he turned away. He walked slowly over to the casket, and looked down gently at the frail little body that lay there, all bent and twisted with suffering, and the quiet hands that spoke eloquently, not only of suffering, but of years of toil. Her husband had died when the children were small.

The minister read a bit of Scripture, gave a short prayer, then closing his eyes, he said softly, "Mother, mother, mother."

He was a man of powerful build, strong and kindly. Also he had a marvelous quality of voice that played upon your heart as if it were a harp, and gave to the ordinary words he used a richness and fullness of meaning you never dreamed they possessed.

Mother's Day

HEAVEN bless the good soul who first thought of a day

To be sacred to home and to mother
always;

When memory's sight is beginning to blur,
To bring back a picture of things as they were;

When distance and time shall have sifted
a haze

Over faces familiar in earlier days,
To carve an intaglio so deep on the heart
That no line of the face may ever depart.

I have wandered afar, in rough going and fair

Since you bade me farewell, with a God-speeding prayer;

Have adventured and delved, with hope's banner unfurled,

Have shared in the strife and rewards of the world;

But now I am coming back, mother, to you.

Your days that remain may be many or few;

For years that have vanished we will not repine,

But those that are left shall be yours and be mine,

To live them together till called to your rest.

I am longing to clasp your gray head to my breast,

To hear once again your glad welcome of joy,

Feel your kiss on my brow, hear you murmur, "My boy!"

—*Albert Judson Fisher.*

He spoke of motherhood in general. How the mother dreamed of and planned for the little life to come; the dainty little garments she made with such exquisite care; the love that is born in her heart, a love so deep that through the years to come she will toil for that child with unfailing devotion, to the limit of her strength and beyond. A love so loyal that she will stand between her child and all the world.

He spoke of the night watches a mother will keep when one of her little ones is ill. Through the long, long hours she will watch, forgetful of self, her heart torn with anxiety for them. How she prays always that they may grow to be good, strong men and women! How she strives year after year to mold their character to her highest ideal! And when her work is finished, she must send them out, with a smile, to make homes of their own.

Oh, yes, mostly she will keep smiling, and busy at something, but in her quiet hours she will again be washing a tiny face, combing the snarls from tangled curls, ironing a small gingham dress, and bandaging awesome cuts on tiny fingers, kissing the black-and-blue spots on forehead and knees, cuddling them again in her arms in the twilight, remembering their quaint little ways and words—remembering, remembering, always remembering.

He said, "The love of a mother for her child comes the nearest of anything on earth to the infinite and divine love of God, and today we lay the frail, worn body of this little mother in its final resting place."

Weep! There was not a dry eye in the room, some of us were sobbing, and even the men were wiping their eyes unashamed.

It was with a very different feeling that those young people said good-by to that little old mother of theirs. They had not forgotten that she had been a good mother to them, their care of her showed that, but they had forgotten how much she loved them and how much they really loved her. —*The United Presbyterian.*

A Labor of Love

A LITTLE boy declared that he loved his mother "with all his strength," and he was asked what he meant by the expression. After some little time spent in reflection, he said: "Well, I'll tell you. You see, we live up here on the fourth floor of this tenement, and there's no elevator, and the coal is kept way down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, and I want

so much to help her, so I see that the coal box is never empty. I carry all the coal up four flights all by myself, and the box is pretty big. It takes all my strength to get it up here. Now, isn't that loving mother with all my strength?"

It surely was! He appreciated his mother, and was showing it by willing helpfulness.

At a great exposition it was the custom for the people to sign their names in the different State buildings. People who registered were asked to give their occupations, so that the books read like this: "John Smith, carpenter;" "Thomas Brown, farmer." A little girl asked if she might register. She was told to write her name and work. This is what she wrote: "Marian Baker, help mamma." And that can be, and should be, the occupation of all juniors, from the youngest to the oldest. Would you be able to write "help mamma" alongside your name if you were asked to register? —*The Missionary Leader.*



Mother's Violets

BY DAISY M. MOORE

MEG and Peter looked very, very sober. Whatever were they going to do? Here it was exactly 3:30, and they had not yet decided what to get for mother.

You see, tomorrow was Mother's Day, and their teacher had said, "I hope every little girl and boy will try to make mother happy next Sunday."

Meg and Peter had thought and thought until their brains felt all awlirl.

"I wish we had asked daddy what to get before he went away," said Meg. "He always knows nice things to do."

"Well, why didn't we think of that?" Peter was disgusted.

In Meg's little bureau was the long, narrow box daddy had given them to keep until Mother's Day.

"Mother may be a bit disappointed not to get the violets I always have given her," he had said. "But since I shall be away, I thought it better to get something else this year. I think she will like this as well, and I know it will last longer!"

Father's eyes twinkled as he gave the box into their keeping.

"I am sure my little folks can keep a secret."

He did not tell them what the box held, for they agreed that they would rather wait until mother opened it.

"I do wonder what is in it, Peter!" Meg was peeping into the drawer for the fifteenth time. "He said she might be disappointed—" Meg stopped and her blue eyes popped wide, wide open.

"O me, O my, Peter, I know, I know!" and she hopped joyfully about the room.

Peter's brown eyes were puzzled.

"We'll get the violets ourselves, brother. Won't that be fine? Lois told me they are blooming on the hill back of us right now, great big light-blue ones. She showed me some yesterday."

Mother wondered why the children's eyes sparkled so as they trudged off. They wanted to go for a walk, they said.

On the hillside the violets looked like beautiful blue rugs spread here and there. And how Meg and Peter picked the great long-stemmed beauties! Meg's skirt was piled high, and on the way home Peter had to peek many times, for this seemed too good to be true. How stupid of them not to think of this before, when they knew mother was so fond of violets!

She did not hear them as they tiptoed up to their room. When they filled the great glass bowl which mother always used, the violets' faces were not one bit brighter than those of the small boy and girl who touched them so lovingly.

Next morning when mother went downstairs, Meg and Peter popped into their clothes. Peter carried father's gift, and Meg got a huge bowl of fragrant flowers from the balcony; together they slipped quietly down the stairs.

Setting the gifts on the breakfast table at mother's place, they darted into the hall just as the kitchen door opened.

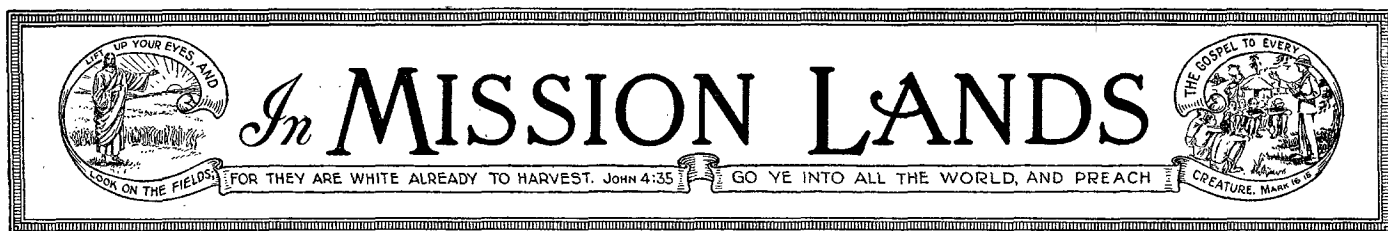
"O-o-oh!" Mother's voice sounded so pleased.

Huddling there just outside the door the children nudged each other and giggled delightedly.

"Meg, Peter, where are you?" cried mother, peeping out. "Some fairies have been here, and I believe they are a little girl and boy I know!" she said happily, holding Meg and Peter very close.

"I didn't expect to get violets this year, when daddy is so far away, but here they are, prettier than the hot-house ones, too! There is only one thing mother loves more than violets," mother's voice was very low and tender, "and that is the givers!"

The glad givers were in mother's arms, and daddy's lovely scarf was about her neck, and to tell you the truth, they were all too happy to care whether they ate breakfast or not! —*Child's Gem.*



The Gift of an Indian Woman

By CARLYLE B. HAYNES

It was in Arequipa, Peru. The financial depression had nearly destroyed business. Together with the revolution which had overthrown the government, and greatly unsettled all commercial affairs, the depression had become so severe that the value of the national currency was dropping day by day.

One of the members of the Arequipa church, an Indian woman, sought out the leader of the work when he visited there recently. She kept a small shop, and thus made her living. Very diffidently she told the superintendent that through many years she had saved one thousand sols (about \$390), putting it aside coin by coin as she could spare it.

Her shop would continue to provide for all her needs. She felt she ought

not to hoard this money longer. Jesus was coming soon. Before this money became valueless, she wanted it used in the work of the Lord. Would the superintendent take this thousand sols, and use it to save souls while yet it had some value?

And she passed over the savings of a lifetime, in an old bag, hundreds and hundreds of small coins, put away one by one through the years, representing, no one knows what sacrifice and self-denial, that it might be used in finishing the work of God in the world.

Wealth not needed, idle money, its value dropping, doing no good,—and the cause of God so desperately needy! Has the reasoning of our Indian sister no meaning for us, especially in these difficult times?

and yon. Some were talking, and others laughed out loud in seeming embarrassment. Were the skeptics perhaps right in saying that it will take generations to civilize the African?

"Behold, I Make All Things New"

The native council and conference are now in the past. The field superintendent, W. W. Armstrong, occupied the chair in the large church building. Seated at desks in a semicircle around the chairman was a group of intelligent, earnest-looking neatly dressed middle-aged and younger evangelists and elders. One of them was asked to offer prayer, and a solemn and earnest invocation it was indeed.

When we looked over the items on the agenda, we found questions that we thought might baffle even our General Conference Committee, and we really wondered what these native workers would have to say in regard to such knotty problems. Before starting on the agenda, Elder Armstrong introduced each of these native leaders to the foreign visitors, stating the particular line of work each one was in charge of. Here we found energetic and consecrated native leaders occupying the various offices in the ordinary conference organization.

When we had sat in that council a few days, and listened to the astonishing wisdom, firmness, and common sense displayed, hearing their sane and mature judgments, and witnessing the parliamentary order of the proceedings, we could but exclaim, "Behold what God hath wrought!" How we did wish that the pioneers might have seen what it was our privilege to see! We also wished that mission skeptics might have seen the marvelous transformation that less than a quarter of a century had wrought.

The conference lasted over Sabbath, and it fell to my lot to minister to the multitudes that assembled for the service. It was a blessed privilege indeed. The roomy church building being entirely too small to accommodate the large number of people in attendance, the services of the Sabbath were conducted in the open. As we walked in the direction of the old and very large sycamore tree under which the general assembly was to be held, we heard

Marvels of Missions in Africa

By V. E. TOPPENBERG

"Remember the Former Things of Old"

SOME time ago the Kenya Mission committee invited me to attend their annual council and conference. There are now good roads in almost every direction way back here in the heart of Africa, so I could take my family with me in the Ford.

Some twenty-odd years before this visit we saw the work in that field for the first time, and the changes wrought are nothing short of marvelous. In those days the natives of Kavirondo did not wear any clothes; in fact, it was considered a disgrace to do so. Wherever we went we saw only naked men, women, and children. The men carried spears and shields, and their bodies were painted in fantastic designs of contrasting colors. They anointed their heads with rancid butter, which, melting in the equatorial sun, ran down over their faces, necks, and bodies. The young men warriors wore ostrich and other feathers in their hair, and tusks of wart hogs around their necks. The poor people of Kavirondo were without God, and lived in continual fear of evil spirits. The terrible-looking medicine men exerted a most baneful influence through their devilish witchcraft.

Native Dandies

One day as Mrs. Toppenberg and I sat on the veranda, a group of stalwart native dandies, dressed in all their war regalia, but wearing not an inch of clothing or anything else to cover their nakedness, walked right up on the steps to greet us. In the crude mission school building we saw groups of naked boys and girls sitting on the mud floor around Sisters Carscallen, Morse, and Baker. On the Sabbath, as we sat in front of a large crowd of these raw and naked, smelly and greasy, human beings, half a dozen or more of whom would crowd together on a bench meant for four, our faith almost wavered.

Did the gospel really have the power to transform these miserable-looking sons of Africa into real, intelligent Seventh-day Adventists? All we could do was to trust in the power of God. Here human strength was helpless indeed. A feeling of utter helplessness settled down upon us with a force that almost moved us to tears. We were made glad, however, to see a few faces brighten as Brother Carscallen delivered a very earnest message in the language of the people. While some seemed to listen attentively, others looked hither

many voices singing in a little grove to the left of the path. Our curiosity was aroused, and we followed the sound. Soon we found ourselves in front of a large group of young people, just starting Sabbath school. A little beyond were the children, their voices ringing clear and sweet through the bush. When we reached the clearing under the large sycamore tree, we found ourselves looking over a sea of faces. Here and there were teachers conducting the lesson study. There must have been scores of them. All seemed so interested in the lesson as hardly to notice the two strangers edging their way in between the groups in order to have a close-up.

Soon Sabbath school was over, and the children and youth came down to take their places with their elders under the sycamore tree. In spite of the crowd, a solemn silence soon settled down over the congregation, and when I stood up to deliver the message of the day, I was inspired by looking into the expectant and upturned faces of about two thousand believers, all converts from heathenism and from conditions such as are briefly described in the first part of this article. It was an occasion not soon to be forgotten, and one that has renewed our courage to start work in new places.

Native Young People's Meeting

We had not yet reached home after the service before leaders of the young people asked me to come over to the young people who had gathered in the church immediately after the preaching service. As I entered the church, some 600 strong young men and women began singing. To look into the faces of such an army of earnest young men and women, all Missionary Volunteers, was one of the most inspiring events in my experience in the blessed work of missions. Here I actually sat, trying to repress tears of joy, and that in the same chapel and on the same platform where, many years before, my doubts and fears and lack of faith nearly got the better of my courage.

Before we returned to our work in Uganda, groups of earnest, courageous, and successful native mission workers crowded around us, repeatedly asking us to send hearty greetings and love to Elder Carscallen and the other pioneers. These had the joy of seeing the good results of their labors even in their day, but if such men as Brethren Carscallen, Baker, Morse, and others could see the strong work now carried on under the direction of Brother Armstrong, they would exclaim, "O Lord, how great are Thy works!"

There are now thousands of believers in Kavirondo, and more than 700 converts are baptized yearly in that district alone. The native work is largely on a self-supporting basis,

and native missionaries are being sent into adjoining mission fields.

"The sun can mirror his glorious face
In the dewdrop on the sod;
And the humblest Negro heart reflect
The life and love of God."

More Than a Hundredfold

By ALTA HILLIARD CHRISTENSEN

HE was only a little Indian boy, and small for his ten years. One day a mission worker visited the school he attended in South India, and told the children about the Investment plan for Sabbath school offerings. Every boy and girl was interested in the idea, but what could they invest? Most of the parents were very poor, too poor even to buy rice, so they had to live on tapioca roots and the cheapest kinds of other food.

Then—but the mission worker was speaking again, and all the children sat up and listened to what he was saying.

"I have twenty-eight coins here," he said, holding up some Indian *chuckrams*, valued at a little less than a halfpenny each. "I will give one coin each to those children who will use them to earn money for missions, and bring in the returns at our next Investment sale."

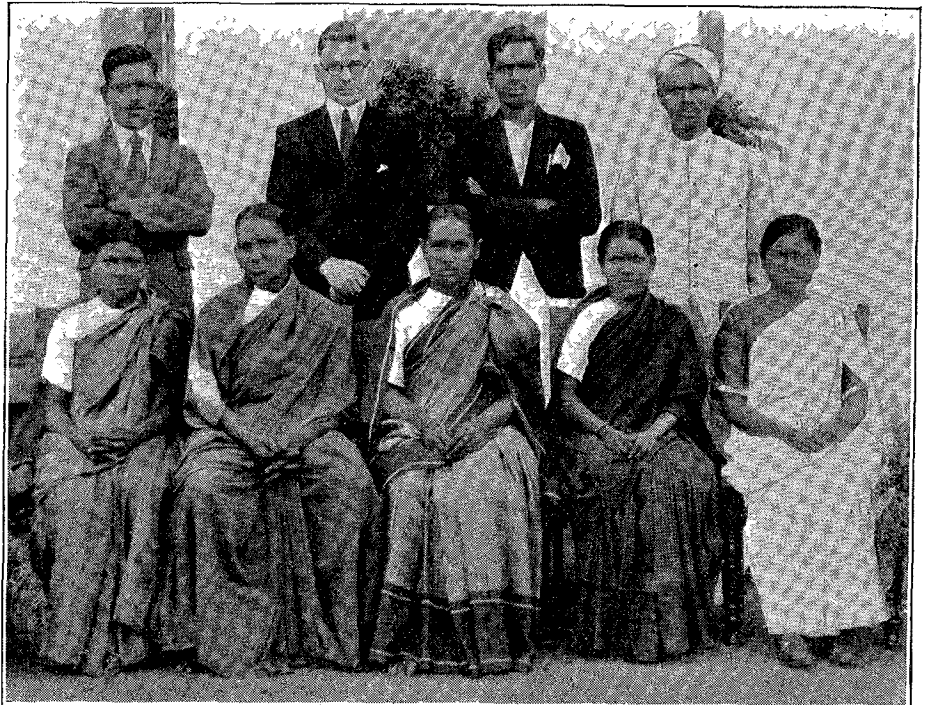
Eagerly the children crowded around the speaker, and took the halfpennies as he gave them out. Time went on, and little was heard of what was being done with the money. Two years slipped away, then the Indians in that village heard that the Sabbath school secretary of the union mission and the superintendent of the local mission with his family, were all coming to hold a

Sabbath school convention during the next week-end. The children asked their parents and teachers what a Sabbath school convention was, but no one seemed to know much about it. They all decided, however, that it would be a suitable time for the sale of their work and produce for missions, and they began to plan accordingly.

Then at last the mission car with the missionaries entered the village, and such excitement as there was among the villagers, especially the children! They were all interested in the charts and pictures that were hung up on the walls of the village church, and when the meeting opened, every one joined heartily in singing the hymns, and all listened attentively to the interesting talks by different speakers.

On Sunday morning people were seen coming from every direction, bringing their things for the Investment sale. Some were leading goats, some were carrying fowls, while others were bringing arm loads of tapioca roots, coconuts, and other native produce. They had found a way to invest, after all.

After a prayer for God's blessing on the offering, the sale began. Our little schoolboy, now twelve years old, proudly brought forward the results



Kanarese Believers Recently Baptized in Mysore, India

of his efforts. This is what they were: Five fowls, four eggs, 2s. 8d. in cash.

When the fowls and eggs were sold, the total cash received amounted to 7s. 4d., all from one little *chuckram*,

valued at a fraction less than a half-penny.

What are we—you and I—doing for missions? Is one poor little Indian boy doing more than we are?

Samarang, Java

By I. C. SCHMIDT

JUST a few lines about the work of the Lord on the opposite side of the world. The depression felt in the business world is also felt here, but almost exclusively in the world, and not in our aggressive work. The results of the Harvest Ingathering give good evidence of this, for with the help of the Lord we have collected as much as during the previous year, or about \$680.

The evangelical work is progressing. It has indeed been a great inspiration to us to note the aggressive plans made at the recent Fall Council with reference to the evangelistic work. We are in full sympathy with these plans, and will give our full time and strength to the carrying out of this program.

Another feature of God's work that has interested us greatly is the educational work as outlined by our leading men and educators in recent numbers of the REVIEW. What a wonderful educational system the Lord has given to this denomination! For us out here at the ends of the earth, it is often very difficult to understand why so large a percentage of our people do not appreciate and patronize our own schools. It grieves us, if I may so express it, to have our chil-

dren attend worldly schools, but we have no choice in the matter. How our son and daughter, aged ten and thirteen respectively, enjoyed the church school privileges when we were on furlough in 1928 and 1929! It was an experience that will go with them through life. They long for the time when they can return to the States and attend our own schools again, and are definitely planning on it. Should we then ask them to attend a worldly school, I am positive they would never be able to forgive us that wrong.

A Testimony to Our Schools

I am thankful to say that the greater part of my school days was spent in our own schools, and the few years I did spend in worldly schools helped me to evaluate and appreciate our own schools the more.

It is a plan of Providence that schools of our own have been established. As we look at the schools of the world and at the schools of other mission societies, we can clearly see that they have, to a great extent, ruined the missionary spirit of many societies as far as real missionary work is concerned, both at home and abroad. Where would we be, and

what would have become of the work of the Lord, had we as a denomination been dependent upon worldly schools for the education of our young people? Christ said, "By their fruits ye shall know them." What are the fruits of the schools outside of our own?

Recent Conversions

Two days ago it was my privilege to baptize an old lady who was born in 1844—another evidence of the mighty power of God to save. We are finding many people who are really reaching out after God. A Javanese couple came to us a few days ago and asked to be instructed in the truth. They attended the Sabbath meetings yesterday. They come from Mohammedanism, and have expressed a desire to unite with us. A few weeks ago, through the efforts of our colporteurs, I came in touch with a rich Chinese, who is now studying the truth. He is a vegetarian, and tells me that he has no desire for worldly pleasures. We hope to win him for God's kingdom. Others who said a short time ago that they would not come to us, are now attending our meetings. Surely the Spirit of the Lord is at work upon the hearts of people everywhere. May He take more complete possession of our own lives as His representatives. We are of good courage in the Lord and in His work.

TWENTY-THREE were recently baptized at the Bethel Mission in Cape Province, South Africa; twenty of them were young men and women of the Bethel Mission.



A TYPICAL TERRACED SLOPE, JAVA

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Religious Persecution Revived in Maryland

By C. S. LONGACRE

THE ancient Sunday laws of Maryland are again being invoked against Seventh-day Adventists. On Sunday, February 1, Charles W. Ballenger, a Seventh-day Adventist plumber, who lives at Glen Echo, Md., just two miles from the city of Washington, was quietly working on the inside of his own house, putting up nail holes, and painting the window frames, when a jealous neighbor informed a policeman. The policeman went to the house and knocked on the door. Brother Ballenger greeted him at the door and invited him in. The policeman asked what he was doing, and Brother Ballenger informed him that he was putting up nail holes and getting ready to paint the window frames. He informed Brother Ballenger that he was under arrest for working on Sunday contrary to the Maryland Sunday law, which states that "no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday," only works of necessity and charity excepted. This law was first enacted in 1723 in connection with another law which required all people in Maryland to be branded with a hot iron who said anything against the Trinity. It also penalizes anybody who "profanes the Lord's day" by indulging in "pastime or recreation."

Brother Ballenger was put on trial before the police court at Rockville, Md., on Saturday, February 14, in spite of his earnest request to have the case set for trial on some other day than his Sabbath. Judge Woodward of the police court, at the conclusion of his trial, sentenced him to pay a fine of \$5 and costs. Brother Ballenger took an appeal to the circuit court of Montgomery County, and asked to be tried by a jury.

The circuit court called the case on Monday, March 30, and denied Brother Ballenger the right of appeal and the right to be tried by a jury, holding that no appeal could be made to a higher court when the fine was less than \$10.

Brother Ballenger held that he had not violated the spirit of the law, since he rested one day out of seven, on

Saturday, and as a protest to the imposition of the fine, he declared that he would go to jail and serve out his time. So the court committed him to jail at once to serve five days, each day for a dollar of the fine.

Brother Ballenger has just lately become an Adventist. He has a wife and children. His youngest daughter, who is especially fond of her father, begged to go to jail and serve out her father's sentence. But this was impossible.

Clear Case of Religious Persecution

To show that this is a case of religious persecution, it is merely necessary to mention the fact that more than forty people work every Sunday during the summer at the Glen Echo Amusement Park, just two blocks from where Brother Ballenger lives. On the Sunday he was arrested the policeman took him to the justice of the peace to bind him over for trial before the police court, and on their way to the office of the justice of the peace, they passed two men who were cutting brush along the embankment of the road and burning brush on Sunday. But the policeman did not arrest these two men. It is very evident that only Seventh-day Adventists are not allowed to work on Sunday.

Of course, these other men would have been arrested and fined if Brother Ballenger had sworn out a complaint against them. But we do not believe in prosecuting any one for working on Sunday, even if he does not rest on any other day of the week. But if a Seventh-day Adventist works on Sunday in his own home and disturbs no one, after he has rested on the Sabbath, a warrant is sworn out by a jealous Sunday observer for the arrest of the Sabbatarian. No warrant is sworn out for the two men who cut brush nor for the forty men who work every Sunday during the summer months in the amusement park. The police allow these men to work for gain and amusement, contrary to the Maryland Sunday law.

Men are working at secular work

in all parts of the State of Maryland every Sunday. Men are indulging in "pastime and recreation" every Sunday in the State of Maryland in the very sight of the police. A man and his family who ride in their automobile for pleasure on Sunday, are violating the Maryland Sunday law.

Various Restrictions of Law

The Maryland Sunday law forbids laying a rug or a carpet on the floor, fixing a latch on the door, hanging window shades, mending or placing a screen on the window or in the doorway, washing or sweeping the front porch, mowing the lawn, sowing grass seed, adjusting a hammock, varnishing the floor or the linoleum in your own house, ironing clothes, hanging paper on the wall, repairing a chair, or fixing electric lights; and it covers a hundred and one other things you cannot do in your own home on Sunday without being a criminal, according to this antiquated religious law.

All these things are forbidden in Montgomery County, where most of us live, for Takoma Park is on the line between the District of Columbia and Maryland. If this law is going to be strictly enforced against Seventh-day Adventists, there will not be enough room in the county jail to hold all of us.

It seems strange that the Maryland Legislature would tolerate this ancient blue law on its statute books. An attempt was made during this session of the Maryland Legislature to liberalize this drastic law, but the Lord's Day Alliance of Maryland and some Protestant ministers from Baltimore, and Archbishop Curley of the Catholic diocese of Baltimore, vigorously opposed any modification of the present Sunday law of Maryland. The senate of the Maryland Legislature in the past seemed to be completely under the influence of the clergy, and did not dare oppose any proposition made by the clergy, who favor the retention of the old Sunday laws. The house of representatives has repeatedly broken away from the influence of the Lord's Day Alliance, and has voted for the liberalizing of the Sunday law and even for its repeal, but the Maryland senate always blocked every such proposal from the house of representatives.

Law Now Somewhat Weakened

But in this session of the Maryland Legislature both the house of representatives and the senate broke away from the political clergy of Maryland. The house of representatives passed the home rule Sunday bill introduced by Mr. Michel, the speaker of the house, by a favorable vote of two to one. Finally the senate passed the same bill, which gives the people in the several cities, towns, and communities above 6,000 population, the privilege of a referendum on the Sunday law, and the privilege of framing the kind of Sunday law they want, or the privilege of repealing Sunday laws if they so elect. The senate vote in favor of this bill was sixteen to thirteen.

The liberal forces were afraid they might lack a majority vote, and in order to make sure of a safe majority vote, they persuaded Senator Atkinson, of Baltimore, who had recently undergone a serious operation, to leave the hospital and make the trip from Baltimore to Annapolis in an ambulance. He was carried into the senate chamber on a stretcher, and fainted between the second and third readings and roll calls on the passage of the bill. His vote added one more to the majority.

The people of Maryland in certain communities will now be given an opportunity to repeal or modify the drastic blue laws. The recent perse-

cutions under these laws have had considerable to do with the passing of the local option or home rule bill. However, Montgomery and eleven other counties in the State of Maryland are excluded from the local option bill.

The Pennsylvania and New Jersey Legislatures have both refused to modify or repeal their Sunday laws, which are so drastic that the public officials make no attempt to enforce them as they stand on the statute books. They enforce only such parts of these laws as coincide with their own ideas.

Eternal Vigilance Needed

The old spirit of persecution lies latent in human nature, and waits merely for an opportunity to manifest itself under provocation. Our boasted liberties in many of the States in the Union are a mere figment, a legal fiction. Unless a campaign of public enlightenment is carried on continuously, we are sure to retrograde. Eternal vigilance and aggressive agitation in behalf of human rights and fundamental principles is our only hope, under God, of maintaining our present heritage of religious freedom. Let us continue to uphold the banner of religious liberty which has been intrusted to our hands, by circulating our religious liberty literature as God gives us the opportunity.

others, as well as from the chaplain's, a business session might be as a watered garden, fragrant with the dews of heaven; that while we are about the "Father's business," we are lifted out of the ordinary treadmill and humdrum routine into the thrilling realization of the divine purpose and the gracious evidences of God's marvelous providence.

The sanitarium books at the close of 1930 showed a net loss for the year of \$11,130.70. This is no cause for discouragement, but to the contrary. Considering the expense of approximately \$70,000 for remodeling and repairing, such as comes only once in the lifetime of such an institution, and considering the period of financial depression, it is most remarkable that the loss has not been far greater. Tribute was paid to the patients and to the guests present, for their co-operation during the time of building, and also to the family of sanitarium workers, whose willingness to carry extra burdens and work longer hours, demonstrated their love for the work of God, and thus enabled the institution to bring down its operating expense in keeping with its patronage. One will go far among our institutions, medical or otherwise, to find a spirit of greater loyalty, unity, or fidelity to the principles of the faith and missionary service than is to be felt at the St. Helena Sanitarium.

The auxiliary departments made a good showing for the year, the food factory and garage doing better than for a number of years previously.

Among other improvements were the installation of a new Huney 250-horsepower water-tube boiler and the use of natural gas in the power plant instead of oil, which is proving far more economical and efficient.

New Era for the Sanitarium

There is the conviction that this past year marks the beginning of a new era for St. Helena:

First, because the workers there have claimed the promise of the Spirit, made in 1902: "When God sees a willingness on our part to come into line and to glorify His name, He will show favor to the St. Helena Sanitarium." In the consecration and missionary spirit, as revealed in the work of the chaplain, A. M. Dart, and the pastor, Alonzo Wearner, and the training school, under Miss Franke Cobban, and all through the medical and business departments, one has to believe the condition is being met. People are accepting the truth as the result of work done at the sanitarium.

The work of St. Helena Sanitarium is being taken out to the people in lectures given at the Tabernacle effort in Oakland, in various week-end

The St. Helena Sanitarium

By L. A. WILCOX

THE thirty-fourth session of the Medical Missionary and Benevolent Association of California convened promptly at noon, March 19, with G. A. Roberts, president of the California Conference, in the chair. A number of leading workers were present.

Following the Scripture lesson read by C. H. Watson and before the earnest prayer offered by A. E. Place, the chairman, alluding to the recent martyrdom of Sisters White and Miller of the Yunnan Mission in China, reminded those present that Sister White had formerly been a member of the St. Helena Sanitarium family, her sacrifice thus adding to their service flag another gold star. Words of greeting were brought by J. E. Fulton, who has been connected almost from boyhood with the institution in some way; and C. E. Rice, former business manager, who brought greetings from our newest sanitarium in Denver to our oldest; from Dr. Truman, a former member of the staff, who expressed the pleasure of the de-

nominal Medical Department; from J. L. McElhany, who long ago, as president of the California Conference, was on its board; and Elder Watson, who said that before he ever saw it he had felt its influence on the other side of the world. Fourteen of the life members were present, and eighty of the total membership of the association, besides not a few others. Morris Lukens and J. J. Nethery took part in the afternoon session. An interesting feature of the meeting interluding the reports, was the beautiful music furnished by delegates and local talent.

Spiritual Reports

We Adventists are accustomed to hearing many reports. To many of us statistics do not appeal with particular interest. Every report presented at this meeting, however, was unusual because it was so distinctly spiritual. One hardly looks for the outstanding note in a medical director's or a business manager's report to be that of spirituality, yet a listener felt that from these very reports, and

services in which the nurses have a part, and in plans adopted for a definite enlargement of medical missionary activity. Each senior nurse will henceforth be given a minimum two weeks of supervised instruction in field, health, and extension work. Week-end conventions will be put on for purposes of health education in the churches of the constituency. A resolution adopted called for a \$3,000 budget appropriation for this work.

Secondly, because of the improved service and increased advantages offered to patients. This is proved by the glad tidings that the months of January and February, 1931, have shown a \$5,240 increase over those two months of all previous years, which is certainly noteworthy in this time of depression.

The personnel of the directors and department heads changed little.

The report of the plans and resolution committee expressed deepest gratitude to God, and a yet deeper consecration to His entire expressed will. It showed deepest sympathy for the bereaved husbands and children of our sisters murdered in China, also for the bereaved widow and family of Elder Clarence Santee, former board member and life member of the association; it called for a renewed dedication to Bible study, more definite soul winning, and stricter obedience to the Spirit of prophecy; and recommended a vote of appreciation to the board of supervisors of Napa County and the city council of St. Helena, who have co-operated in making the sanitarium easier of access by the building of the new road. Two of St. Helena's representatives were present at this meeting.

The training school director, in her report, showed that of the seventeen graduated in the class of 1930, at least eleven are definitely connected with the denominational work or taking postgraduate work in our schools. During the last year a number of advanced courses have been offered. Attention was called to changes made in the allowance system for the students, establishing a minimum weekly charge, and paying a flat rate for a week, based on six days' service, Sabbath service not being on a monetary basis. The date for admitting students has been changed from fall to January, which has been demonstrated to have marked advantages. High credit was paid to various teachers and heads of departments. An interesting display was to be seen from the occupational-therapy department, which is contributing in no small way to the pleasure and physical benefit of those who profit by it.

Sentiment Expressed in Song

The hearts of the audience were deeply touched as the entire student body expressed in song their purpose:

"Just where I am, O let me be
A faithful witness, Lord, for Thee;
While others seek a wider sphere,
O keep me faithful, Lord, just here.
And if Thou, Lord, shouldst point the way
To lands afar where shines no ray
Of light divine, then let me go
To speak of Christ and heal their woe."

The same spirit that sustained Mrs. Dallas White in far China actuates the hearts of those who follow her in training.

In the very planning and construc-

tion of the remodeled building, there has been a witness to the interest of God in His people and His work, and in the faith of His servants. The carpenters and builders met every morning for prayer before beginning work; and truly the Carpenter of Nazareth was there. "Except the Lord build the house, they labor in vain that build it."

So I bring to a close the report of an institution which God has blessed. It is a place for natural scenery and beauty, "where every prospect pleases;" it is a place where tired nerves and aching bodies and burdened minds may find a haven of rest.

A Faithful Trio in Egypt

By W. K. ISING

WHEN visiting Cairo, Egypt, recently, I was pleased to learn incidentally of the faithful work done by three of our sisters there in the last Harvest Ingathering campaign. All three are close to threescore and ten years of age.

One of the sisters, a Swiss, who came to the field thirty-two years ago as a nurse, and has turned over quite a bit of money to the cause, spent three hours a day collecting with a canister. Her daily average, working three and four story flats, amounted to about \$1.50. She and her husband realized over \$50. They are very liberal in their contributions to missions. After an absence of twenty-two years, she again visited her home country last summer, returning with a new store of enthusiasm and energy.

An English sister was unfortunately this year suffering from a sore

leg so she could not walk. Anxious to do something, as in previous years, she decided to write letters to her friends in Egypt, and thereby secured \$12.

An aged Austrian sister, who has been night nurse in a large hospital for more than ten years, and so must rest during the day, found it difficult to take part in the campaign. So she saved the little gifts she received at times from patients, and turned these over to the Ingathering Fund, a handsome gift indeed. I understand that after many years of service she has been granted one month's leave. She applied for three months, as she badly needed recuperation, but this could not be granted, as she seemed indispensable.

We appreciate the loyalty of these aged sisters and the good example they are setting for us all.

Newspaper Work in Texas

By C. A. WALGREN

I HAVE been writing for the two Beaumont papers now for about a year and a half, getting an article of one or more columns in each paper every week. I have written on various subjects, mostly present-day subjects, such as religious liberty and calendar reform. About once a month I present an article on a doctrinal subject. I have written on practically every phase of our message, and the editor of the Beaumont *Enterprise* said to me: "Walgren, I don't care what you write, bring it to me. I am with you on anything you write. I want your story every week. Don't fail us."

A few times I did not write, simply for the reason that I wished to find out what effect my articles were having. Perhaps I would wait a week or two,

and then would come a phone call, "What is the matter? Why don't you bring on your sermons? We want them." The same editor told me, "I like your articles."

We have received letters from distant States, and phone calls have come in, offering comments on the articles in the newspapers. We have had several hundred favorable comments on articles from people in the city. From business men, city officials, judges, and from newspaper men themselves, word has come to me directly and from other sources, that they are following the articles and are deeply interested in them.

When I first began writing, I would take in an article about one fourth of a column long. The editor would cut me down to perhaps half a dozen

lines. I kept driving away, and finally they were giving me a fourth of a column. I made my articles a little longer, and they gave me half a column. I kept lengthening what I wrote, and now I can have two columns in either paper free.

I am going to a new field now, and at first I expect to use the newspapers only mildly, paying for ads. at first, and then, when the confidence of the editors is won, I expect to write two or three articles a week for the papers there.

Advertising the Message Abroad

By W. L. BURGAN

THE advent message and the various activities of the denomination are being given newspaper publicity in foreign countries in a very encouraging way, indicating that workers are appreciating the help that this wonderful agency can give toward making our cause known to the vast populations in these countries.

From D. E. Rebok, president of the China Theological Seminary, Kiangsu, China, comes the following encouraging report concerning newspaper activities over there:

"I have done a little in the way of publicity work. An editor friend of mine frequently publishes articles concerning the work of this school. In fact, our school is now well known, and our industrial type of education is indorsed and approved by leaders here. We are constantly receiving applications from different parts of the country, and if we were to accept one half of them, our enrollment would be about 500. The best way to get our educational program before the people here is through the newspaper."

The Annual Meeting of the Pacific Press

By M. C. WILCOX

THE fourth Monday in January is the legal date for the meeting, but it was postponed to March 23 on the request of General Conference men. A goodly number of members and friends gathered on that date, and the day was ideal. Besides our General Conference president, C. H. Watson, and our American vice-president, J. L. McElhany, the Pacific Press field in the United States was well represented. Our four union conference presidents were also in attendance.

Many items of interest we must omit in this report for our often overfilled church paper. We have aimed to note the more striking items, showing the general trend and advancement of the work of God. Every report from departments and fields is along the same line. We are training under God to meet times of greater financial depression and severer trials in the near future, and the Master wants us to remember that He is at the helm. Habakkuk is a book of prophecy that reaches to this time. Do not forget the closing verses of chapter 3.

There was some talk of the period of financial depression through which we have been passing, but it did not chill the warmth of hope, nor seem to dim the light of faith. There were no voices of doubt or discouragement. If some of the old paths and circumstances seem less fertile of results, the Master whom we serve has a better way.

All our petty trials and gloomy outlook are not new. Noah and Abraham, Joseph and Moses, and Joshua

and Samuel and David, kings, priests, prophets, and apostles,—all have trodden the way before us, and the records of the past recite the hard experiences and consequent discouragements; but above these are the shining promises and victories under God. And this was the spirit of our meeting.

The president and general manager of the association presided, his fifty-third year with the Pacific Press. After the opening preliminaries of song, prayer, and Scripture reading, the chairman heartily welcomed those in attendance, of members alone four times the needed quorum.

The General Manager's Report

The general manager's report was reminiscent of the past, a thankful regard for the present, and a hopeful view of the future. He referred to the instruction sent by the great Master, that there should be a publishing house on the Pacific Coast, a paper published here, a health institute established; and all came to pass. The publishing association was organized and incorporated April 1, 1875. He also referred to the development of branches in New York and London, later turned over to the General Conference.

He sketched the moving of the plant to Mountain View, the calamities of earthquake and fire, April 18 and July 21, 1906, respectively, entailing a loss of \$200,000, and leaving the institution with an indebtedness of \$13,000.

The plant was rebuilt, all commercial work eliminated, and the blessing of God has approved the steps taken. He presented before the audience a table of figures which showed the amount of denominational literature issued by the Pacific Press from its organization in 1875 to Dec. 31, 1930: 1875 to 1884, ten years, \$450,599; the next ten years, \$1,652,745; the fourth ten years it reached \$3,709,684. After that by the year, and there were only six years that it fell below the million dollar mark. The greatest year was \$1,580,468. The total for the period, 1875 to 1930, \$24,706,333.

Brother Jones referred to those trained in the Press, who are working in different parts of the world. He closed by asking for the future, as in the past, the hearty co-operation of the great world field of which we are a part.

The Treasurer's Report

The treasurer's report, with its graphic diagrams, was a clear statement of the year's work. It showed the notes payable in 1921, \$366,806, and in 1930 the last one had been paid. It revealed that the average annual reduction for the past ten years had been \$36,680. The total investment given was \$1,201,946; but the sales for 1930 almost equal the investment, \$1,035,760.

Owing to general financial depression, losses were recorded by all our branches save the Pacific, the profits of which were \$1,883. The outlook for the present year is good. The treasurer's report received the hearty approval of the auditor, J. J. Ireland.

The Book Department

The book department, headed by J. H. Cochran, presented a good report. The sales for 1930 totaled \$691,058.15. Subscription books stood at \$508,575.70; trade books, \$101,608.80; educational, \$42,436.90. The remainder was tracts and miscellaneous. Some excellent books are promised for our children on animal life by continents, by that delightful nature writer, Neil Wayne Northey. The new books issued in 1930 were as follows:

All About the Baby
Through Early Childhood
Camping With the J. M. V.'s
Hero Tales of the Bible (paper edition)
All the World Under One Flag
Story of a Lost Day
Third Grade Reader, Part One
Third Grade Reader, Part Two
Bluebirds and Their Neighbors
Thoughts From the Mount of Blessing (paper edition)
The World's Best Book
Studies in Romans
Belief and Work of Seventh-day Adventists

My Verse Book

A Journey to Happy Healthland
Mallards and Their Neighbors
Redstreak and Dickey

Co-operation

Earnest efforts are put forth to co-operate with conferences in building up a strong literature work, first, by keeping in close cordial touch with the field; and, secondly, by providing funds for the development of field work. In 1930, \$21,330 was expended in the conferences in which we operate. At the present time we are paying half of the salary and expenses of nine men in our four unions in the United States, and the same for four men in the Inter-American Division, making a total of thirteen. It is money well expended and appreciated by conference leaders.

An encouraging item in the sale of large books was as follows:

Bible Readings (sixteen-year sale)	197,218
The Great Controversy (1907 to date)	127,737
Our Day in the Light of Prophecy (twelve-year sale)	112,159
Heralds of the Morning (life of the book)	90,621
The Home Physician, English (seven-year sale)	100,356

The Home Physician, Spanish (six-year sale) 50,619

While most of our branches lost, yet there was a note of cheer and courage running through them all, and good promise for the present year. The progress in the Inter-American field, including Mexico, is hopeful and inspiring. There was no "gloom" talk from our branch men.

The Periodical Department

The periodical department rendered a cheering report. The response from the various conferences, and from those using the *Signs* and *Our Little Friend* indicated a good year and a growing interest in divine things in these troublous times. Notwithstanding the hard times east of the Rockies, the response has been great. Reports from individual workers told of those who embraced the great gospel message wholly or largely through reading the *Signs of the Times*.

Our hearts sympathize with the Review and Herald organization in their great loss in the death of Elder E. R. Palmer. May his busy life and triumphant death be a constant encouragement to those who are yet in active labor in the great field.

mission fields, you have not the means with which to secure it new. "A word to the wise is sufficient."

We would not limit your work to that of the REVIEW AND HERALD, for in those homes there is a scarcity even of Bibles. What has been done is but an earnest of what can be accomplished if our people will unload their shelves in favor of our members in mission fields who are not in a condition to finance their own subscriptions to our periodicals. Once the cupboard is bare, it may be kept so if the current numbers are sent on their errand of love and mercy. I would not like to have on hand many of our papers for which to be sorry when Jesus comes.

I could not preach a sermon and perhaps could not give an acceptable Bible study, but I can wrap a package of literature and deposit it in the post office by the payment of eight cents a pound, or one-half cent an ounce, and it speeds on its way to do its quiet, noncontentious work, without any further effort on my part. Good companies have been raised up where the beginning of the public effort was the handing out of these "used papers." Urgent appeals come to us for more to be sent, and this from conferences where tons have already been sent. Reader, did your papers form a part of those tons? Was it one of your papers that contained the article that a self-supporting worker was asked to explain and as a result has a baptismal class of nine members?

If you wish a part in "used literature work," do not send your literature to me, but in your letter asking for an address, please state whether it is an accumulation of used papers or your current numbers you wish to send. Do not forget to inclose a self-addressed and stamped envelope for reply.

1434 E. California Ave.,
Glendale, Calif.

Inexpensive Lay Evangelism

By MRS. D. A. FITCH

THE salvation of souls is of utmost importance, and is not to be subordinated to any other work, and yet in connection therewith the question of finance must be considered. Time must be husbanded, money judiciously used, and close economy practiced in gathering up the fragments, that nothing be lost. To the best of his ability every consecrated and conscientious worker should do this in the cause of God.

Many tons of truth-filled literature speed their way over land and sea direct from the publishing houses; and while not all may have its designed effect,—that of converting souls,—in all probability there is no greater proportion of its teachings lost on the desert air than of those enunciated by the voice of the living preacher. Hence we must conclude that the printed page is a less expensive means of disseminating truth than is the work of the human evangelist. It being difficult to decide as to the relative merit of one over the other, and knowing that both are alike good, we pass to another phase of lay evangelism.

The literature thus used in missionary work costs some one a large amount of money, and it is means well spent; but what about that which has been read and is stored on shelves in so many homes, never to be read again,

but perhaps to be burned in the rear-yard bonfire, or if preserved beyond that event, to become ashes in the last great fire?

Brother, sister, let me place you in some semicivilized country with no knowledge of Christ and His love. You are told that in the gospel there is that which means *all* to you, even eternal life. Would you not therefore think it a great help to have such periodicals as the REVIEW AND HERALD placed in your hand for study? And having accepted this glorious salvation, would you not still appreciate the ministry of our good church periodical? But like thousands in the

Annual Meeting in Uruguay

By N. Z. TOWN

WHEN the writer first came to South America thirty-five years ago, there was already a company of believers keeping the Sabbath in Uruguay. They received a knowledge of the truth through books sold by C. A. Nowlin, E. W. Snyder, and A. B. Stauffer, who came to South America as colporteurs in 1891. Through the labors of F. H. Westphal and J. Vuilleumier, several churches were organized among the German and French Swiss colonists in Uruguay.

From the beginning of our work in

South America, these believers in Uruguay have been a strong financial support. With exchange at par, as it has been most of the time through the years, the Uruguay dollar is worth three and a half cents more than the American dollar. During the early years of our work in these fields, when the Argentine peso was fluctuating and very uncertain, we appreciated very much the tithe and offerings which came in from Uruguay.

Owing to the lack of laborers, the work in this mission has not grown

as it might have if we had been able to man the field more completely. But some progress has been made. There is now a membership of 393, fifty-four having been baptized during 1930. This is the largest number of baptisms in one year we have had in Uruguay for many years.

The writer has just had the privilege of attending the annual meeting in this mission field, which was held from February 24 to March 1. These meetings were held in a neat little chapel in what is known as the Swiss Colony. In the afternoons and evenings there were from 200 to 300 present. As in the homeland, instead of coming to the meeting to stay on or near the grounds for the whole time, the brethren came in their automobiles, attending the meetings in the afternoons and evenings, and returning home after the meeting at night. At the evening meetings the chapel was completely surrounded by automobiles.

Marcelo Fayard, editor of our Spanish papers here in Argentina; S. C. Weber, associate secretary of the publishing and home missionary departments of the Austral Union; G. E. Emmenegger, our secretary-treasurer, and the writer were present from the union. Notwithstanding the financial crisis which is felt very keenly in South America, the tithe of the Uruguay Mission showed a small gain over 1929.

Publishing Gains

One of the most encouraging reports we heard was that of C. Ferri, the field missionary secretary of the mission. During 1929 the value of books delivered amounted to \$8,577.15, while for 1930 the total was \$11,407. Brother Ferri represented this growth by a unique chart with two lighthouses throwing out their rays of light in every direction. It reminded one of Sister White's vision in 1848, when she saw that the publishing work was like streams of light going clear around the world.

Another interesting report given was concerning a company that has recently been raised up in Rivera, a town situated right on the border between Uruguay and Brazil. Several years ago a man whose home had been in this town, accepted the truth in Santa Maria, Brazil. As his people still live in Rivera, he returned about two years ago to see if he could not win them to the truth. As it was not easy to find a job, he began to sell fruits and vegetables from door to door, and as he sold to the people, he talked to them and gave them tracts. Since he visited the same people continually, he would inquire as to whether they had read the litera-

ture, if they liked it, etc. Little by little an interest sprang up among the people, with the result that there are now fourteen baptized members in this little town, and many others are interested. While this brother was selling fruits and vegetables and handing out tracts, two colporteurs arrived who were selling books. Their arrival encouraged our brother and helped to quicken the interest already created.

The outlook for the work during 1931 is good for Uruguay. This is not a large mission, as there are less than 2,000,000 people in the whole republic, but it is a most interesting field, with a good climate, and the prospects for 1931 are encouraging.

Among the members there are scores of promising young people. Several who have gone from this field to our training school in Argentina

are now engaged in the work. Twelve young people presented themselves for baptism on the last day of our meeting. They will be baptized later, in their respective churches.

Uruguay has been without a superintendent for a year now. At the division council held in December, we asked for a brother who has labored in South America but is now in the States, for superintendent of Uruguay. But during our meeting word came that he could not accept. We therefore appointed Ner Soto G. as director until we can get another man. Brother Soto has been doing good work as secretary-treasurer of the mission, and has also had to carry the responsibilities of director. He has the confidence of the brethren and sisters, and they will give him their hearty support. Let us not forget to pray for the work in Uruguay.

Notes From Home Missionary Secretaries

A DENTIST in Ohio conducted an effort in his spare time. Result: Several families embraced the truth. A sister in Wauseon, Ohio, called on every person in the town in the Harvest Ingathering work, and now has a list of fifty people to whom she is giving *Present Truth*.

From the sunny South come these experiences: A brother in Burbank, Fla., sent the *Signs* to a man not far from his home. Now this man, together with his eight brothers, has been keeping the Sabbath for about a month.

The Florida Sanitarium has been sending out 500 *Present Truth* each week. They found sixty-five interested, and now sixteen of these are keeping the Sabbath.

A group of laymen hold Sunday night meetings not far from Orlando, Fla., and last year won fifteen converts.

A brother in Cocoa, Fla., has, by his preaching and Bible work, brought in twelve persons, and they are ready for baptism; another lay member has two families keeping the Sabbath.

In Wisconsin enough money was raised on one Sabbath through the various churches to send the *Watchman* to 105 libraries in that State.

W. C. Moffett, home missionary secretary of the Eastern Canadian Union, writes of a Ukrainian brother who has won two Ukrainian Sabbath keepers, has a Sabbath school in progress, and is desirous of conducting a small hall effort.

Colporteur Experiences in New York City

By W. D. FLEMING

HERE is an interesting story that comes to us showing God's watchcare over His truth, and how honest souls are brought into contact with it. Frank Rizzo sold a book to an Italian family, who kept it for some time without reading it. One day a visitor in the home picked it up, and after reading some in it, asked to borrow it. After reading it, he liked it so well that he sent for a new one to replace the copy he had borrowed.

He found the Sabbath truth, and began keeping the Sabbath the best he knew. He kept going from one church to another, endeavoring to find one that observed the true Sabbath as taught in the book, but found none. One day he passed our Italian church and thought he would go in, but re-

frained because, he said, "It will be just like the others anyway, so what's the use?" At another time he passed on the Sabbath day, and as he heard singing inside, he said he felt as if some one took hold of his coat lapel and led him in. He took a rear seat.

After the service he asked to speak with the minister, at which time he invited Elder Anthony Catalano to his home, where he had candles burning before the saints. After a few studies he gave up this practice and threw the images into the East River. Then he went home and had a good night's rest. Though he is more than seventy-three years of age, he is one of the most enthusiastic persons you would care to meet.

Brother Rizzo sold another book to

an Italian lady who has become so deeply impressed with its message that she has rented a house and furnished the entire lower floor so that meetings can be held there to accommodate her neighbors and friends. She has recently been baptized.

We can point to at least eight who are rejoicing in the truth as a direct result of colporteur work in the Greater New York Conference during the year just closed. Others are studying, and we hope to have more for this year's labors.

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"It Shall Not Return Unto Me Void"

Not long ago I was in conversation with a lady who had been baptized years ago in the work in Piahy. I expressed my surprise that the efforts I had made in preaching in her settlement at that time had had the effects that it did. She asked me why I was surprised. I told her that I knew how fanatical they all were, and had been told that they were persecutors of the gospel. Knowing that, I did not expect immediate results; and when sixteen persons made a confession of faith at once, I was unable to understand it.

She then asked me this question: "Did you know that my sister, the widow, had a Bible in her home, and that she loved to read it before your visit?" I confessed my ignorance of this fact. She went on to tell me that before my visit, when the local priest had visited them, her sister had asked the priest why he did not teach the Bible to them, why he did not preach to them explaining the doctrines of their religion, and other questions. He did not give a satisfactory answer to any of her questions. Finally, she told him that if they did not give the Bible to the people and did not explain it and preach the gospel, in a short time the people would abandon their religion to seek one that would. It was shortly after this had happened that I passed there and stopped to preach, not knowing how God's word and His Spirit had already prepared the way for the preaching of His gospel.—*Bible Society Record*.

Sanitariums and Hospitals

(Concluded from page 16)

when we think of the work that is done and the instruction we have received, our thoughts turn toward preventive medicine. Recently when in Boston listening to Dr. Cabot, I heard him mention the fact that we have 215 diseases, only nine of which have specific remedies. The others are all

helped by fresh air, sunshine, moderate exercise, sufficient rest, water drinking, and mental hygiene. What better mental hygiene is there than giving the patient some spiritual help? If we add to this list of curative agencies proper diet and rational methods of treatment, we have a pretty good description of the sanitarium idea.

It is true that the world today is calling for preventive medicine. Dr. Neal Wood, superintendent of the Los Angeles General Hospital, in describing the work of the hospital, speaks of the fact that hospitals are curative, while health departments are interested in preventive medicine. That is what sanitarium life really is,—preventive medicine in its highest form. The Metropolitan Life Insurance Company, Dr. Franklin Martin, head of the American College of Surgeons, Dr. William Haggard, in his presidential address before the American Medical Association,—all stress the importance of preventive medicine and periodic health examinations.

An Authority Indicts Doctors

Dr. Ray Lyman Wilbur, Secretary of the Interior, and president of Leland Stanford University, in the *International Journal of Medicine and Surgery* for February, 1930, makes the following startling remark:

"We do not practice medicine well in the United States; we cut freely, but we do not practice medicine well. We might just as well face the issue. We are not training our people to do this job well—this job of getting people back into A class. That is too much trouble. We are a restless people, wanting quick results, something out of a bottle or something out of an instrument case that will settle the thing in a little while. Thus in America we have developed surgery to a great extent, but the slow processes that are necessary for the care of the convalescent are rather repugnant to us."

At the American Conference on Hospital Service held in connection with the Congress on Medical Education, February, 1929, in a symposium devoted to convalescent care, all the speakers brought out the fact that, in hospitals at least, our provisions for dealing with the convalescent and for bringing the patient back to complete functional restoration, are woefully inadequate.

Our nurses, too, are becoming dependent upon the curative idea in taking up their profession, and are getting more and more away from the original sanitarium principles. As a denomination, in our effort to meet State requirements, we shall have to be very careful how we permit our

sanitariums to drift into institutions where the hospital idea is the paramount one and health education becomes secondary. Great light has been given to us upon the question of health reform and the right conduct of sanitariums, and we must beware that in our desire to make our work technically perfect and up to State and national standards, we do not exchange our birthright for a mess of pottage.

I do not wish to convey the impression that we do not need finely equipped hospitals with all their modern conveniences, for we do. But we do need seriously to guard against losing sight of the peculiar line of health work that has been committed to us as a people, embodied in what we have called "sanitarium principles." The trend today, in spite of our many health centers and country health departments, is to stress the idea of treatment and cure rather than health education directed toward preventive medicine and an understanding of the laws of health.

And so in summing up the answer to our question, I feel that there is a real danger in our effort to adapt ourselves to changed conditions, that we may, if we are not very careful, depart to a large extent from the original principles given us by God for the conduct of our medical work.

We are told in the Spirit of prophecy that if we conduct our sanitariums in a manner that God approves, they will be highly successful, and will stand in advance of all other institutions of their kind in the world. Today that promise still stands good.

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JESUS "was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude."—*"The Desire of Ages,"* p. 74.

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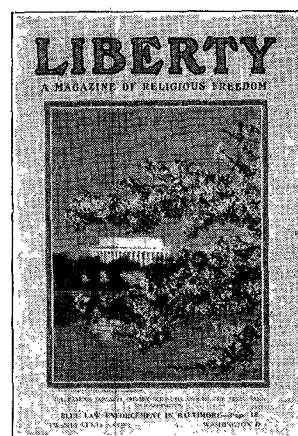
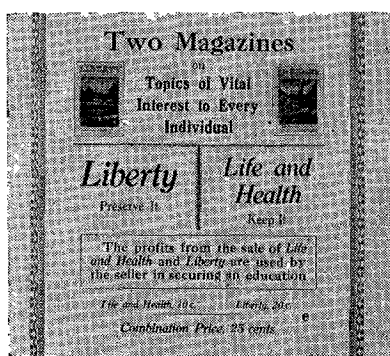
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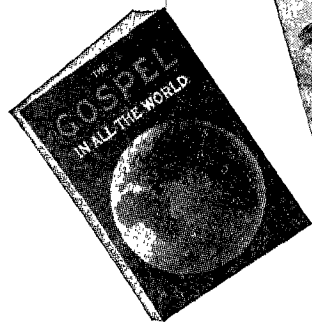
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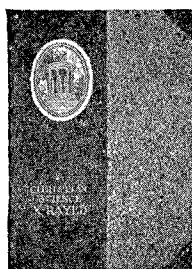
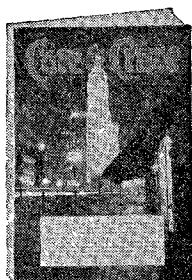
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Colporteurs Working Harder

DURING the first three months of 1931 our colporteurs in the world field put in 731,285 hours, which is 53,511 more than for the same time in 1930. It is true that the money value of their orders declined 11.56 per cent, but they have gone right on increasing their hours of service just the same. While their financial reward has been lessened, the seed sown through increased contacts with the people will yield their promised harvest of souls.

In this connection note the following extract from the biennial report of E. A. Moon, of the Philippine Publishing House:

"We wish it were possible to report at this biennial conference the exact number of persons who have been interested in the message of truth, and who have been given a knowledge of the doctrines taught by this people through reading the publications distributed in this field. We shall never know until we reach the eternal kingdom of God what has actually been accomplished by our literature in soul winning."

H. H. HALL.

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A Great Waiting Field

RECENTLY, Bernhard Petersen, the superintendent of the Manchurian Union, and I went out to a large village about fourteen miles from Mukden to attend Sabbath service at that place where a new interest is developing that bids fair to be the most striking development in evangelistic work we have seen in this union. It is remarkable how those farmer folk are showing their eagerness to hear this message. We have placed a talented young worker there to develop the interest. Every evening the house where the studies are held is filled to capacity. The village has about 3,000

people in it (places with such a population are often called cities in America), and only about three miles away is another village of almost the same size, with many others of smaller size scattered all about within a radius of two miles.

How great are the possibilities and the responsibilities connected with such populations! Many times I have stood on a mountain or other elevation and looked out over scores of villages, and wondered and prayed about how we were going to get the truth into these hundreds and thousands of homes where a large majority do not read. Surely it is an unthinkable task in the strength of men. But with God all things are possible that He plans to have done. With the general increase of education and a new interest in home missionary work on the part of our members, I begin to see how even this task may be accomplished under God.

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Testimonies of Chinese Christian Converts

"For twenty years," said a teacher of a private school, "I knew of the messages borne by Seventh-day Adventists, but never until recently did I fully sense the importance and necessity of accepting and obeying the truth without further delay. The terrible condition of the world these days appeared to my mind as a startling setting to the gospel warning for this time, and the Spirit of God called upon me once more to make a final, definite, and whole-hearted decision to serve Him and unite with His people. I realized then that further procrastination would be extremely dangerous to my soul; so now I am arranging my private business affairs so that I can attend the China Theological Seminary and prepare to labor in God's cause."

When the attention of a believer was called to a pile of wet clothes left on the bank of the stream where he had just been baptized, he said, "They are symbolical of my old life of sin. I will put them on no more. I will wear these new clothes as a sign of my new life in Jesus Christ my Saviour."

"I do not know how to testify, and I cannot read or write," said a humble believer as he stood up in the testimony meeting. "I only know that formerly I was a wretched sinner, and that the Lord Jesus forgave my sins and made me happy and hopeful in Him."

When asked who led him to the Lord, a sixty-five-year-old candidate for baptism replied, "That would be difficult to determine, for many church members visited my little shop,

and earnestly exhorted me to escape from the sins and perils of this evil world, to cease from idolatry and superstition, and to worship the living and true God."

A number of women believers of middle age painfully hobbled into the place of meeting. When we asked concerning them, we were told that even at their age, when it is impossible to spread the crippled and deformed feet, they tried to unbind them and wear large shoes as a witness to gospel doctrine, for they wanted to set a right example for others.

"I was forty years old when I became a follower of Jesus," said another, "and at that time I could not read one character and did not care to; but now the Holy Spirit enlightens my mind, and after but one year's time I can read much of the Bible and understand the Lord's plan to save sinners."

Looking into the door of a silk winder as we passed by, we saw this brother in the Lord drop his work and pick up his Bible. Turning to Deuteronomy 18:15, he inquired who was the promised Prophet like unto Moses. He told us that by working long hours each day he was barely able to earn a living for himself, but nevertheless he spent two hours every morning reading the Scriptures, and reviewed three chapters every night before going to bed.

"I am not a doctor," said Brother Li, who had taken the nurses' course in the Shanghai Sanitarium, and now has a little hospital in northwest Anhwei, "but God helps me diagnose cases and do the work of a physician and surgeon in this needy place where there are no qualified physicians. Many of my patients are healed by prayer."

"I was forty-four years old when I was converted from a sinful life," said an aged brother who is a faithful tithe payer. "I have been a believer in Christ for twenty-six years. Twenty years ago I was very poor in this world's goods, and was illiterate and ignorant. I prayed to God, and began to study and to pay tithe. At first my tithe amounted to but a few dollars a year, but it gradually increased to \$20, \$30, \$40, \$50, \$100. Last year I did \$5,000 worth of business, and my tithe on profits was over \$200."

O. B. KUHN.

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THE series of articles which we are now running in the REVIEW from the pen of Mrs. E. G. White, is worthy of special study. These articles afford an excellent history of the advent movement from 1840 to 1844, and the beginnings of our own denominational work.