

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 18

What Think Ye of Christ?

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

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

—*Author Unknown.*

BIBLE QUESTIONS ANSWERED

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN D. BOLLMAN

Europe and the Turk

Has the Turk yet departed from Europe?

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

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

Genesis 1:28; 9:1

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

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

John 16:26, 27

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

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

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

"Hitherto," said the Saviour, "have ye asked nothing in My name." It is significant also that the prayer which Jesus taught His disciples, as recorded in Luke 11 and Matthew 6, was not to be offered in Jesus' name.

But of the time when He should be taken from them to return unto the Father, our Lord said: "Whatsoever ye shall ask the Father in My name, He will give it you."

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

Luke 17:21

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

The people of that day thought the kingdom of God was about to appear, that is, they were looking for and greatly desiring a visible, political, material, temporal kingdom. But such was not Christ's kingdom, or, in other words, the kingdom of God.

The apostle in Romans 14:17 defines the kingdom of God as "righteousness, and peace, and joy in the Holy Ghost." Again in Colossians 1:27 the apostle writes of "Christ in you, the hope of glory."

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

Genesis 6:6

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

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

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

Zechariah 4:14

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

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

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

Revelation 20:5

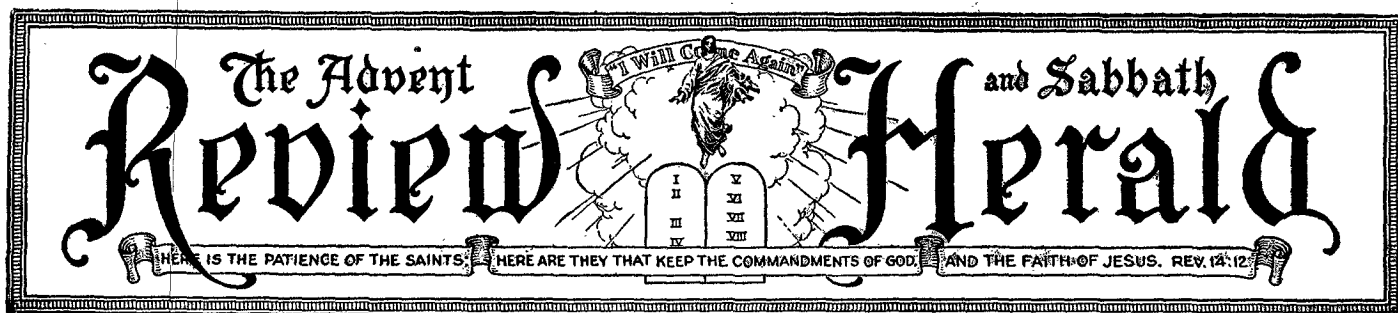
Have we any reason for believing that Revelation 20:5 does not appear in the oldest and best Greek manuscripts?

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

Selling Tobacco

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

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



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The "Christian Nation" Claim Proves Too Much

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

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

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

All the way along we have protested against the logic of the position taken by the National Reformers. We have maintained that to give to the state all the authority regarding religious legislation and matters of conscience that would evidently grow out of this "Christian nation" phrase,

would soon place the United States in as unhappy a condition as were the medieval states of Europe.

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

We have often wondered if the time would come when the Supreme Court itself would proceed to interpret its own words concerning "a Christian nation," and reveal what are the logical conclusions that follow from this sweeping declaration. That time has come. We refer to the decision of the Supreme Court in the naturalization case of Douglas MacIntosh. Most of our readers will recall from our discussion of the case in the *Reviews* of September 10, 17, and 24 of 1931, that this very notable case turned on the question of whether the applicant for citizenship might properly place allegiance to the will of God, as his conscience instructed him in the matter, above the mandates of

the state. We quoted in the *Review* the extended declarations of the religious press in general, which took issue with the decision of the Supreme Court against MacIntosh. We did not at that time quote the *Christian Statesman*, organ of the National Reformers, because we desired to present their views on the matter and our comments on their views at some later date, when Sunday legislation was particularly before the public. Hence our deferring the discussion to this present time.

Eloquent Appeal for Conscience

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

"Every arch has its key. Every battle line has its Verdun. Every life has its vital center, and every sphere of life has its strongholds which protect it. Human liberties are protected by one element of freedom. That palladium of all freedom is the liberty of the individual conscience.

"If that is maintained, all liberties flourish and freedom comes to its glory. When that is invaded, all freedom disappears. No personal, religious, or civic freedom is safe when conscience is enslaved by any power. . . .

"Just now the American people have been rudely awakened to the fact that this liberty of the conscience for the individual citizen is threatened at least, by making its surrender one of the conditions for becoming a citizen by naturalization. . . .

"In this case the Federal Government has officially declared that it has the power to decide when and in what circumstances it may, under the plea of necessity, override the conscience of the individual citizen. Carried into the realm of actual citizenship, this would abolish the right of the individual to judge of the righteousness of the acts of the government he has helped to create and of his own active participation in them. It requires but logic and the ruthlessness born of excitement, to march from this premise straight to all the conclusions of the state sovereignty of Soviet Russia."—*July-August, 1931.*

We were in full agreement with this statement when we read it, and were glad to see the *Christian Statesman* so sensitive to the rights of conscience. As a denomination we have

pleaded for those rights many, many times, when we have had to defend ourselves against the program of religious legislation inaugurated by the National Reformers and others. But ever since reading this incisive comment, we have wondered whether the Reformers had read carefully the text of the decision of the Supreme Court, for if they had, they would have noted that the central argument used by the Court was the "Christian nation" declaration in the Holy Trinity Church case.

The Reasoning of the Court

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

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

The Primary Question

The Reformers were happy to declare that the Supreme Court acted under the guiding hand of Christ when it said, forty years ago, that this is a "Christian nation." In fact they declared in the 1892 issue of their paper that the Court's statement in the Trinity Church case actually establishes that this is a Christian nation. But when this same supreme tribunal draws from this famous "Christian nation" phrase the conclusion it does in the MacIntosh case, the Reformers

are ready to pillory the Court for paving the way for a Soviet state. How do they know that Christ guided the Court in its reasoning in one instance but not in the other? Are the Reformers better able to decide what are the ultimate conclusions that may logically be drawn from a statement of the Supreme Court than is the Court itself?

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

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

Not Becoming Christian Very Fast

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

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

If, after forty years, the nation has failed to conform to Christianity as "it ought to," but instead has become only worse, is it not about time that

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

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

Language Loses Meaning

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

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

F. D. N.

Contributed Articles

Evidences of Divine Guidance Through the Spirit of Prophecy

By A. T. ROBINSON

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

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

In the early eighties, I cannot state the exact year, I attended a camp meeting in Massachusetts. On the first Friday afternoon of the meeting a man who was a stranger to those in charge of the meeting came upon the ground, rented a large family tent, which he occupied with several women who accompanied him. In Volume V, page 138, Sister White speaks of this man as follows:

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

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

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

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

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

This man —, the other members of the conference committee, Elder Olsen, and Elder Jones have all passed away. I do not know whether a single witness could now be called in verification of the following statement. In the autumn of 1890 Mrs. E. G. White, Elder W. C. White, and Sarah McEnterfer attended a ten days' general meeting at South Lancaster, Massachusetts,

referred to on page 309 of the book, "Life Sketches." At this meeting, after Sister White had made inquiry concerning Elder —, I related to her the experience we had passed through with him, when she remarked that he was the third one of the three men whom she had seen in connection with the case of Nathan Fuller.

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

A Notable Night Meeting

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

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

That evening, after the Sabbath, a meeting was held in the Review Office chapel, which proved to be the meeting into which Sister White had been taken in the vision given at Sala-

manca some four months before. At this meeting, which lasted until after midnight, a spirited discussion was held concerning the policy to be either changed or followed by the *American Sentinel*. The meeting closed with a majority vote to drop the *Sentinel* as the organ of the Religious Liberty Association, and start a new paper that would conform to the ideas expressed by the leaders of that association.

I was entertained at the home of W. C. White during the conference, and as we passed his mother's house on our way to the early morning meeting, we saw a light in her room, and Brother White went in to see if she was ill, as she had stated the previous evening that she would not be out to the morning meeting.

As the meeting opened, she came in with a large roll of manuscript in her hand. She related that at three o'clock she had been awakened and bidden to write out some of the things shown her at the Salamanca meeting. Among other things, she read that at the time of the Salamanca vision she was taken into a meeting of brethren where the subject under discussion was the policy to be pursued by the *American Sentinel*. I will only take space to say that one who had been present at the meeting the night before could not have given a more accurate report of what was said and the spirit that was manifested at that meeting. Heartfelt confessions followed. Strong-willed men acknowledged, with tears in their voice, their wrong attitude and bitter spirit displayed. The spirit of love and harmony came in, and many praised God aloud for His mercy and love.

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

Counsel for South Africa

At a time when the work in South Africa, where I was then laboring, was under pressure of grave difficulty, I received a letter from Sister White, who was then in Australia, warning me against errors in judgment that I was in danger of making that would tend to hurt, rather than heal, difficulties among brethren. I had not received a letter from her for more than two years previously. Had she been familiar with the situa-

tion in that field, she could not have given counsel that would have been more applicable. This counsel led our conference committee to take an entirely different attitude toward the situation, which resulted in straightening out matters and bringing harmony and union among all parties involved in the difficulty.

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

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The Stranger's Dream

BY MRS. EFFIE BARLOW

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

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

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

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

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

O the gladness to know he had found a friend!
O the joy to be clothed and fed!
His own breast his gentle Host now gave
As a rest for his weary head.

"You need not leave if you will to stay.
The service I ask is light.
Tell others of Me, and bring them in,
Out of their hopeless night."

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

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

the suburbs until past midnight. At the breakfast hour the next morning the following conversation, as nearly as I can remember it, took place between Sister White and me:

Help for Australian Publishing House

"You were out late last night."

"Yes, Sister White, it was past midnight when I got home."

"Did you have a meeting last night?"

"Yes, we had a meeting of the Echo Publishing House board."

"What was your meeting about last night?"

I then mentioned to her for the first time the difficulty we were in regarding closing the factory on Sunday. She then said she was not at all surprised, as this matter had been presented to her in the night season and she had written upon it. I then asked her if she would be willing to attend a meeting of the board and give us the benefit of her counsel.

This she consented to do, and another meeting was accordingly arranged. She listened to discussion by members of the board for some time, and I then asked her if she could give us any counsel in the matter. To my amazement she replied in a very positive manner, "No, I have no light that I can give." She said, "I am in great perplexity over the situation. Light has been given me in the night season, and I have written upon it, but my writing is in Cooranbong, and I cannot recall what has been written."

Cooranbong is 550 miles from Melbourne, if I remember the distance correctly. We sent a telegram to Miss Sarah E. Peck, who had charge of filing her manuscripts at that time, and in a few days the writing was received and Sister White read it to the board, resulting in the factory's being closed on Sunday until the removal of the plant to its present country location.

After Sister White returned to America, she was asked for counsel concerning a somewhat similar situation that was developing in the Southern field. In Volume IX, pages 232-238, the same counsel given to us in Australia, in nearly the same language, was given to our brethren in the South.

I should like to point out why I think the Lord did not permit this counsel to be given to us in Australia offhand when Sister White met with our board the first time. Had she done so, coming to the meeting from my home, and as I had voted with the minority on the committee, there would have been a strong temptation for some of the members of the board to suspect that I had used my influ-

ence to secure counsel favorable to my view of the situation.

The Gift of Prophecy

I should like to add a few thoughts as to the divine order in which the gift of prophecy was placed in the early church and revived in the remnant church.

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles." 1 Cor. 12:28.

"God hath set." The thought might be illustrated by a fruit grower setting out, first, a block of apple trees; secondly, a block of pear trees; thirdly, a block of plum trees; after that a block of grapevines, etc.

"First apostles,"—men chosen of God to lead out and lay the foundation of the great gospel movement.

"Secondarily prophets." The work of the apostles was supplemented by the gift of prophecy, which saved the movement from fanaticism and confusion.

"Thirdly teachers." Like every great religious movement since that time, the work was largely that of teaching. The apostle Paul expresses the thought when he says, I "have taught you publicly, and from house to house." Acts 20:20.

As the result of a departure from

the commandments of God and the faith of Jesus, these gifts have seemingly been withdrawn from the Christian church.

Under the third angel's message, which is an epitome of the whole gospel movement, a people is developed of whom Inspiration says, "Here are they that keep the commandments of God, and the faith of Jesus." These gifts have been revived in the remnant church, in the same order in which they were placed in the early church. First, men chosen of God as truly as were the twelve apostles, to lead out and lay the foundation for this whole third angel's message movement. Secondly, their work was supplemented by the gift of prophecy, which saved the movement from fanaticism and confusion. Thirdly, the whole movement has assumed the form of the greatest educational system the world has ever known. We may now confidently look for the development of the remainder of the gifts mentioned in 1 Corinthians 12:28, to follow in their order.

Thank the Lord for this unspeakable gift for the guidance of the remnant people of God through the perils of these closing days of human history, when Satan is to be permitted to work "with all power and signs and lying wonders."

tions of three angels flying in mid-air over every country. The first angel solemnly warns men to worship the great Creator, and give glory to Him, in view of the tremendous fact that "the hour of His judgment is come." The second angel announces the fall of that great system of false worship known as Babylon. The third angel proclaims a fearful warning against receiving the mark of this false system of worship.

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

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

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

Three Messages Connected

It is evident from a careful reading of the above Scriptural record of these messages of the three angels, that their messages fit together and constitute one great threefold message. While other angels are described in other chapters of this book

God's Present Truth for This Present Time

By J. L. SHULER

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

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

this announcement, we do not pretend or claim any special wisdom or foresight for ourselves. It is a matter of plain Scriptural record, which has been called to our attention, and we are passing it on, because all men everywhere need to know it.

The Record of the Message

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

In the fourteenth chapter of Revelation, the sixth to the twelfth verses, there is recorded a definite last-day prophetic proclamation of belief and duty, divinely intended only for this generation. It has three parts, given under the symbolism of the proclama-

of Revelation, and the first angel of these three is introduced merely as "another angel," yet the very fact that the last angel messenger is called "the third angel" proves that the two preceding angel messengers of these verses must be the second and the first. In harmony with this, the American Standard Version uses the ordinal number "second" in Revelation 14:8, where we read, "And another, a *second* angel, followed, saying, Fallen, fallen is Babylon the great."

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

This prophecy of these flying angels proclaiming this threefold message does not bid us look for a day when three angels, one after another, will literally fly through the air above every country of earth, preaching this message to the world. An angel in prophecy preaching the gospel to the world must be regarded as symbolic of a body of men chosen of God to deliver that particular message to the people of earth. While the mission of God's angels is to minister for them who shall inherit salvation (see Heb. 1:14), yet the work of preaching the gospel to the world has ever been, and is now, committed to human beings. Just before His ascension; Jesus said to His first disciples, and to their successors to the end of time, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Mark 16:15; Matt. 28:20. Thus it is evident that this trio of flying angels preaching to all the world are prophetic symbols of a people or a movement that God will raise up among men, to give this threefold message to all nations and peoples.

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

This threefold message then reaches to the return of Jesus at the end of this gospel age.

Date Message Begins

And Revelation 14:7 completes the evidence regarding the time of its application and proclamation, with the opening announcement of the message, "Fear God, and give glory to Him; for *the hour of His judgment is come*." When we make a careful study of this expression, "The hour of His judgment is come," in the light of such scriptures as Daniel 8:14 and Revelation 11:18, 19, we find that the hour for God's judgment to begin in heaven came at the end of 2300 years from 457 B. C., or in 1844 A. D. Thus we shall see that this message of Revelation 14:6-12

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Adoration

BY MRS. T. BUCHMAN

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

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

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

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

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

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covers the time from the opening of the judgment in heaven in 1844 until the coming of Christ. It was to begin its work in 1844, and finish its task at the harvest at the second advent.

This establishes a point of supreme importance. The very fact that this prophecy of the three angels' messages covers the period between 1844 and the end of this age, shows conclusively that this threefold message is God's special message for us at this very hour. Just as surely as we are living between 1844 and the coming of Christ, just so surely may we know that *this threefold message of Revelation 14:6-12 is God's present truth for this present time*. The time for this message is very definitely fixed to the present generation. He who will receive this prophecy as given by Jesus Christ, may be just as sure that this is Christ's special message for us today, as if Jesus were to appear in person and speak this three-

fold proclamation with an audible voice.

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

Strictly a Last-Day Message

This prophecy of Revelation 14:6-14 does not and cannot refer to any proclamation of the gospel in the days of the apostles, the early Christian Fathers, or the Reformers of the sixteenth, seventeenth, or eighteenth centuries. It is strictly a last-day message, applicable to those who live just before the return of Christ. If this prophecy of the three angels' messages had been fulfilled in past centuries, then the world would have ended ere this. How do we know this? Because the pouring out of the seven last plagues of Revelation 15 and 16, and the destruction of Babylon as pictured in Revelation 18, the return of Christ to gather the righteous to heaven and slay the wicked, as depicted in Revelation 19, immediately follow the fulfillment of Revelation 14:6-12, with its threefold message.

Relation of Message to Plagues

A consideration of the very substance of the messages shows that they are expressly intended for our time. The third angel, as we have seen from Revelation 14:9-12, warns men not to worship the beast or his image or to receive his mark, lest they "drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger." This wrath of God without mixture is contained in the seven last plagues. The Scripture plainly declares that "in them is filled up the wrath of God." Rev. 15:1. These plagues will be inflicted upon the world during the last hours of this present age, between the close of Christ's intercessory work in the

heavenly sanctuary, and His return to gather the righteous and destroy the wicked. (See Rev. 15:5-8; 22:11, 12.)

This very setting of this warning against the mark of the beast in this threefold message shows most conclusively that this message is and can be applicable only to those who live in the very last days, when these plagues are actually about to be inflicted upon the world. Otherwise such an entreaty or warning against the plagues would not be rightly timed and would be without point or meaning. There would be no consistency in giving such a warning to a generation which would be dead and in their graves when these plagues are poured out. In the very nature of things it must concern the people who are likely to be alive when these seven plagues of the unmixed wrath of God are visited upon those who disobey the warning of the third angel.

This message of Revelation 14:6-12, then, is inseparably connected with, and preparatory to, the pour-

ing out of these seven last plagues during the final months which precede the appearing of Christ. Such a message, in the very nature of things, can be applicable only to those who live in this last generation of men, just before the second advent of Christ, even as the special message preached by Noah was applicable only to those who lived just before the flood. So whatever this message may be found to mean, we may be sure that it is addressed to this present generation.

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

that are accredited by the States or by State-recognized accrediting agencies. To secure this recognition, some of the instructors in our schools are expected to receive degrees of scholarship from universities.

In order to meet the technical requirement, approval was given at the last Autumn Council for some of our experienced college teachers, under the counsel of the boards of the schools in which they teach and the General Conference Educational Department, to secure the required credentials. Such a policy, when carried through, provides for our youth the needed school accreditation, and at the same time affords the safeguard in education which Seventh-day Adventists hold essential.

An Unwarranted Conclusion

But it would be most unfortunate if any youth should hastily conclude that university training is to be sought as an added advantage in denominational employment or as a necessity in preparation for other work. The decision to send some mature teachers for this special training is not a confession of weakness in Seventh-day Adventist educational institutions; it is merely a provision to make it possible that our institutions shall furnish to our children and young people an education up to the technical standard, and at the same time preserve for them the advantages of the full and well-rounded-out development of all the faculties which Christian education embraces.

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

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

The fact is, that many Christians have come to regard one religion as

Our Young People and the Universities

By H. T. ELLIOTT

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

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

So earnestly and genuinely do Seventh-day Adventists believe in the need for this full and complete training, that they have at great sacrifice instituted a system of schools to provide it. With a firm conviction that religious and character training must be given their youth, they have assumed great expense in building elementary schools, secondary schools,

and colleges, where, under the guidance of Christian teachers, the children and youth may receive an education that embraces the physical, the mental, and the spiritual elements. And they have wished to give emphasis especially to the spiritual and religious factors in education, which the public schools have neglected or found impossible to develop because of the varying religious beliefs of the public.

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

In the process of time some of the States in North America have developed certain technical standards for those who enter upon some of the professions, especially teaching, nursing, and medical practice. Recently there has grown up in the technical standards a more general demand that those preparing for these lines of work receive their secondary and college preparatory work in schools

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

Testimony of a Seasoned Worker

Mature Seventh-day Adventist workers in middle life may find some advantage in additional training in these institutions, but they will recognize the dangers to religious experience which are prevalent. One such worker, a missionary of many years' experience, now attending a university, says, "There is little room for God in much of this work; and the fact that it is presented with a fine culture does not make it any better." Later in his letter he speaks approvingly of the Seventh-day Adventist policy to keep inexperienced and immature students away from university training, and adds, "I dread to think what these things, so beautifully presented, would have done to me at twenty-three years of age, before I had had experience in the work."

Another mature worker who is taking work this year in one of these schools, declares emphatically: "We have fully come into the time when no child of the church should be thrust into the influence of the worldly schools, nor be compelled to sit under the instruction of a worldly trained teacher. The Adventist child in a worldly school is like a sheep among wolves."

To be sure there are in the universities men, both graduate and undergraduate, with fine Christian ideals and culture. Some are there also who maintain their Christian ideals in conduct after their foundation in faith and religion has been destroyed. There are those who will appreciate and even support others in standing for their faith or in some requirement of religion, sometimes because they admire one who still retains a definite faith that has been well-nigh obliterated in their own experience, and sometimes because they want every one to have the right to live according to his convictions.

But these considerations cannot obscure the fact that at our universities the elemental Christian faith and religion of immature and inexperienced young people is often confused or destroyed. Even those of mature years are sometimes upset and thrown into doubt. It is no wonder, then, that many of our own young people who have entered these training

schools of the world are thrown into confusion of religious thought and experience. They have attended school all their lives, and been in the recipient attitude of students easily accepting the teachings and attitudes of their superiors.

Youth Need Experience

What they need is experience—experience in living in the world outside the school. They would find it a world filled with every wind of doctrine and ideal. They would gain sturdy strength of heart and soul by maintaining their school-received ideals, doctrines, and religious experience in the common walks of life. Experience as colporteurs, as ministerial laborers, as Bible workers, as teachers, or in other walks of life, would help young men and women

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Standing By

HELEN MC COLLUM JOHNSTON

When discordant notes annoy me,
Like the yonder threat'ning sky,
Fear and doubt too would assail me,
Bidding hope within to die,
Then unto the "Rock of Ages"
That was cleft for me, I fly,
While I hear above the flotsam,
"Jesus Christ is standing by."

When life's billows rage, and tempest
Threatens o'er my path to lie,
Clouds of gray loom o'er the rim-rocks,
Brilliant day, too, calls "Good-by,"
Let me in the hush of twilight
Turn my face unto the sky,
Hear the Comforter announcing,
"Jesus Christ is standing by."

When the wolf of hate is calling
And the demon lurketh nigh,
May the fire that guided Israel
Blaze across my sordid sky.
When despair her clarion soundeth,
"Let me to Thy bosom fly,"
Find there solace in the knowledge,
"Jesus Christ is standing by."

When at last the journey's ended,
And the watchers gaze on high
For the sign of His approaching,
Herald in the gleaming sky,
May the dial of life turn forward,
Tuned to catch the saints' glad cry,
And the Comforter announcing,
"Jesus Christ is standing by."

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to a firmer grip on their own ideals and doctrines. They would know better what they believed, and would be better able to uphold their belief among the cross currents of life. They would have a better understanding of human nature and its needs. They would discover that character cannot be sustained merely upon reasoning processes; that the true foundation of character is simple Christian faith and obedience to God. Such an experience is essential to breadth and depth of religious understanding.

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

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

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

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

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

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

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

Pray for the Reading of Our Books

By G. A. ROBERTS

APPROXIMATELY \$90,000,000 worth of Seventh-day Adventist literature rests, under angel guardianship, on shelves in people's homes all over the world. It has taken this denomination sixty-eight years to produce, sell, and otherwise distribute this literature. Tracts, periodicals, and books are about the most lasting things manufactured by men. Our God, who gives wisdom to all men for all good things, doubtless designedly brought to men's minds the process of paper and ink manufacture because they are so enduring. And while books of the world, treating as they do on commonplace or even evil subjects, may also endure, yet in the main they are quickly cast aside, become obsolete, and are seldom read again; whereas this literature containing the third angel's message, under divine direction and influence, and last-day impetus and inspiration, is to be read all over the world in practically all languages. We have this promise of God through His servant:

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them."—*"The Great Controversy,"* p. 612.

Books Will Be Read Again

Our books will certainly be taken from the shelves and read again. Note the following:

"It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest. His love is revealed to them, and they understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with His self-denying workers."—*"The Colporteur Evangelist,"* p. 6.

We also find in the Bible a special message with respect to books. Note the following:

"The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books

there is no end; and much study [margin, "reading"] is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 10-14.

These verses indicate that though there is no end to the making of many books, and the reading of them all is a weariness to the flesh, yet those giving heed to the Spirit's impression will read those books which bring forth the conclusion of the whole matter,—the fear of God and the keeping of His commandments, which is the whole duty of man. This is in harmony with the promises above mentioned concerning the finishing of our work in the earth. We read in the "Testimonies," Volume VII, page 140:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

We are told by the Master, "Pray ye . . . the Lord of the harvest, that He will send forth laborers into His harvest." And is it unreasonable to suppose, or even believe, that this \$90,000,000 worth of literature lying on the shelves of people's homes around the earth, much of it unread, will yet spring into action as "laborers" in the "harvest" field? That which is written in books is usually more accurate and more fundamental than the matter contained in the sermon by word of mouth.

Job said, "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" He doubtless wished this because those of his words which would be properly selected for book content would be the true and sincere expression of his soul. Moreover, his words would then be of record, and none need misunderstand.

Time for Reading of Books

So it is with books containing the truths of this third angel's message. They have been written in a book, in millions of books, and they really are as permanent as if they had been engraved "in the rock forever," because the generation they serve will have closed ere age shall dim their message. Thus their words and message will endure to the end, and will serve as verily as if they were indeed "in the rock forever."

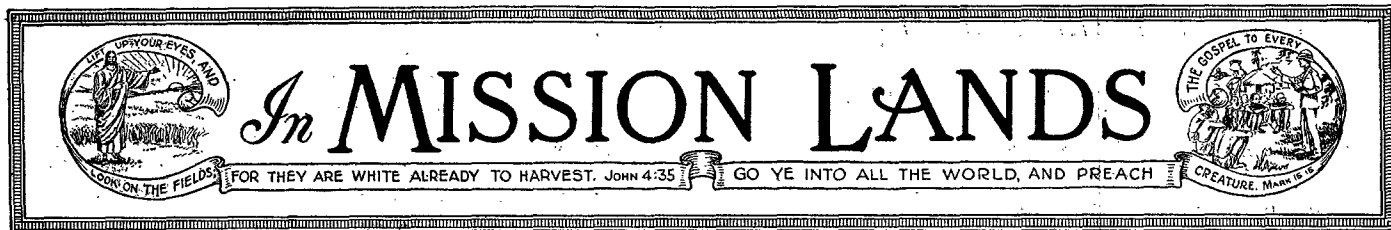
Has not the time come for these books to be taken from the shelves

and read? May we not, by earnest prayer to God concerning these millions of books, repeat again, in one short, closing period, the miracle of Pentecost? Should God hear and answer our prayers that these books be taken from the shelves and read, this message would suddenly spring into new life in every important tongue on earth. Truly, it would seem that again, as in the days of Pentecost, there would suddenly come "a sound from heaven as of a rushing mighty wind," that again "cloven tongues like as of fire" would sit upon these books, the messengers of the third angel, and under the influence of the Holy Ghost these books would begin "to speak with other tongues, as the Spirit gave them utterance;" and men would marvel, "How hear we every man in our own tongue, wherein we were born?" And had we space in this article we could add hundreds of other tongues to this list in these closing days. And in all these tongues, should God hear and answer our prayers, men would say, "We do hear them speak in our tongues the wonderful works of God." And men would ask, "What meaneth this?" (See Acts 2: 2-12.)

Pentecost Repeated

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

Some day our publishing houses will be closed. But if, by prayer and the answering power of our divine Lord, we can call these books from the shelves and send their message burning into the hearts of men of every tongue on earth, we will accomplish as much by such divine influence as we have with all our years of publishing and selling and distributing. And would not our God have it so? May our God bless us, and may He shed abroad in the hearts of men of every tongue under the sun, that all power "in heaven and in earth" which is to accompany the closing work of the gospel, and by it cause them to accept the message. Prayer changes things. Shall we not therefore unitedly pray?



Adventists as Good Workmen

By ENNIS V. MOORE

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

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

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

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

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

People who are honest, who are

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

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

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

house the foreign staff employed either in the division office or in the publishing house.

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

Growth of Mission Homes

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

Back there how poorly provided with suitable meeting places were our growing groups of believers in such great centers as Calcutta and Ran-

Twenty-two Years Ago

By C. E. WEAKS

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

Twenty-two years ago, when we landed on India's shores at the port of Bombay, strangers in a strange

land, there were no workers or believers there to greet or welcome us, for there in that great city of nearly a million people there were no workers and no believers. In all the territory which now composes the Bombay Union Mission, with a population numbering nearly forty million, there were no Adventist churches. Two mission families had gone there, however, a short time previously, locating at Poona, and had begun the study of the language.

Today what a change! Poona, a city 119 miles to the southeast of Bombay, is the headquarters of our work in the Southern Asia Division. There in that city you will find a commodious headquarters building for the office staff; a well-equipped publishing house, with a large family of earnest Seventh-day Adventist employees burdened with the responsibility of preparing the literature for nearly one fifth of the human race; eight or nine good bungalows, which

goon! It has been a source of great joy on this visit to meet with our people in these large centers, and find them comfortably housed in commodious mission-owned church buildings, which have largely been provided through the blessings of the Church Extension Fund.

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

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

Increase of Printing Work

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

Thus far I have spoken almost wholly of the material blessings which have come to the work in India through the years. Along with these material benefits have come spiritual blessings and growth. In great areas where twenty-two years ago there were no churches, no believers, today we have growing constituencies. To

illustrate: My last trip before leaving India the first time was in company with Professor H. R. Salisbury. We traveled 1,500 miles from Calcutta in the north to our Tamil Mission station in the far south. In all that great distance we did not pass a single Seventh-day Adventist church or believer; with the exception, possibly, of three or four persons living in the city of Trichinopoly. A few days ago I met with our South India Union committee, and was overjoyed to find representatives present from growing constituencies in five language areas in that great South India field. The membership in that one union is today more than twice what the entire membership of all India was twenty-two years ago. While India has not witnessed the growth which we have seen in many, or most, lands where this message has gone, our membership in India is today tenfold what it was back there. And it seems that a new day has dawned for caste-bound Hindustan. The spirit of change is in the very atmosphere, and this change seems to be affecting our work favorably.

During the nearly three months which I have spent in India, it has been possible for me to attend five

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

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

Earthquake in Santiago, Cuba

By L. V. FINSTER

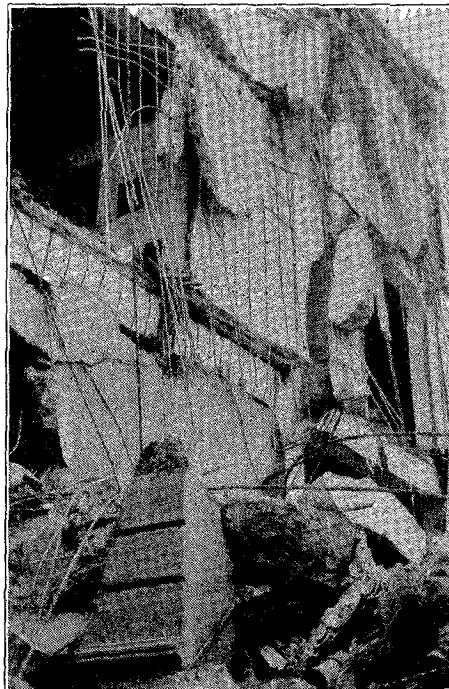
It has been about two months since the earthquake here in Santiago, but not all the streets have been cleaned up yet. Many of the buildings were total wrecks and had to be taken down. Almost every building was damaged. I am glad to say, however, that our church escaped. On the

porch there is a little crack, but that is all. Our mission home was not hurt. It is interesting to know that our church was the only one in which the government would permit services to be held. None of our people were hurt, nor was any of their property destroyed. The Lord was surely good to His people here.

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

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

Santiago, March 27.



Terrible Damage Done by Earthquake in Santiago, Cuba

A New Departure in Publicity

By J. BERGER JOHNSON

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

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

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

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

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

average than in the first exhibition.

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

We have received numerous favorable comments on the arrangement of our exhibits, which in both expositions was something unique. There was nothing like them on display. In planning for these expositions, we purposed to make it very explicit as to just what our exhibits represented. Across one whole wall was the name of the institution, and right underneath it these words: "Property of the General Conference of Seventh-day

Adventists." On a large chart, artistically arranged, were some outstanding, concise statistics relative to the work of Seventh-day Adventists in all the world. A small handbill was prepared for free distribution, containing on one side a statement of our belief, and on the opposite side a statement with reference to our objectives as a people. These sheets were carried away by the thousands.

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

São Paulo, Brazil.

Colporteur Work in the Heart of the Coffee State of Brazil

By J. M. ZEROTH

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

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

We are thankful for the facilities of travel we find here, for we have a

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

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

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

São Paulo, Brazil.



Conducted by Promise Kloss

Tributes to Mothers

Cherished Memories

BY LUCY A. GOODALL

ONLY a little old woman,
Grown gray with the passing years
Of toil and hardship and sorrow,
And shedding of many tears.

Her form, once erect and graceful,
Now bent and frail as flowers
That are tossed by summer zephyrs
And drenched with summer showers.

Her face, once so smooth and rosy,
Now furrowed with many a care;
Her eyes, once so bright and sparkling,
Are still full of beauty rare.

Her smile is a benediction,
Bestowed with heavenly grace,
As I look through the glass of memory,
And behold her love-lit face.

Of all the cherished memories,
That are in my casket store,
Is the form of my dear mother,
Whom I'll see on earth no more.

She's gone to her rest in Jesus,
To wake when He comes again;
Oh, may I be there to greet her,
And part nevermore. Amen.

Harlem, Mont.

*Mothers of Israel **

BY CLIFTON L. TAYLOR

O MOTHERS of Israel, hear ye the sound
Of battle now raging the whole world
around?

The men of the message, they fight a good
fight;
It is the last struggle for truth and the
right.

They carry a banner, inscribed on its fold,
"The patience of saints," in letters of gold.
Many are falling and giving their lives,
Offering glad the supreme sacrifice.

And now from far China and India's
strand,
From African jungles and every land,
The cry comes for help from over the
waters;
The call is of God for your sons and your
daughters.

The mothers of Israel, honored today,
Will give of their own and urge to the
fray.

The mothers will pray and the sons they
will dare,
And glory of victory mothers will share.

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

Praise Sincere

BY NELA RAY PULVER

You spur me on to greater, nobler deeds,
To sense more clearly life's supremest
needs,
Arouse, inspire, enliven all my zeal
In helping others, making life more real.

You ever keep before me all that's true,
Encouraging the course that I pursue,
Oft warning me to shun the subtle lure
Of sin's destructive way; keep my heart
pure.

If in this world I chance to do some good,
It is because you always taught me that I
should.

So this eulogy is yours, and not another's;
You are the best of all the band of earthly
mothers.

Since I've No Mother of My Own

BY MARY G. DANA

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

Of all the mothers I have known,
I think that only you alone
Could occupy my mother's throne
Upon this Mother's Day.
I look into your eyes, and see
The love my mother gave to me,
And wish your little girl to be,
Although my hair is gray!

Her tender smile, her gentleness,
Her patience, and her cheerfulness
In bearing pain and weariness,
In your sweet face I see.
Today, though I'm a woman grown,
Time backward fifty years has flown:
Since I've no mother of my own,
Will you my mother be?

My Mother

BY FLORENCE HOWARD WOLCOTT

We read about the mothers of the days of
long ago,
With their gentle, wrinkled faces and their
hair as white as snow;
They were "middle-aged" at forty, and at
fifty donned lace caps,
And at sixty clung to shoulder shawls and
loved their little naps.

But I love the modern mother who can
share in all the joys,
And who understands the problems of her
growing girls and boys;
She may boast that she is sixty, but her
heart is twenty-three—

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

"Mother o' Mine"

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

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

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

The longer I live, the more I ap-
preciate the good old-fashioned bring-
ing up which was my good fortune.
You and father surely manifested ex-
cellent judgment in the selection and
application of the most important
things which comprise preparation
for life. With all the varied experi-
ences I have had, and with the edu-
cation I still hope to acquire, I don't
dare hope to develop in myself the
inherent good sense of my adorable
parents. I can only hope to come up,
in a measure, to what a child of yours
ought to be to preserve your good
name.

A Mother's Day Present

By HARRY HARRISON KROLL

"Ed, we ought to give our mamma something. Mother's Day is just a little way off," said Nell, who was sitting beside her brother on a log at the edge of the wood.

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

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

After a mile walk along the country road they arrived at the cabin gate. Their home was a pioneer log dwelling, set against the bald face of the mountain. Time had touched it, made it beautiful, even though men might have said it was a poor little home. Nell and Edward loved it. They found their mother in the living room sewing. She was a young mother. Nell and Edward often thought, when they thought of it at all, that she was exactly like themselves. She sang songs of childhood as they did; her stories were of herself when she was a little girl; she often romped and played with them. Indeed, to them she was just a little girl. Looking now at their mother, both Nell and Edward were very sure such a mother deserved more than just a rose.

When they had put up their books, changed their school clothes for their play garments, and run out under the trees in the woods close to the house to play, they whispered, "But what can we give her?" And they were back to the place where they had started. "Nothing. We have nothing to give but ourselves and our love.

That's lots, and she wants those things; but we would like to give her more." So things went along for several days till a week had passed.

Then one afternoon as they returned from school they talked about what they could give their mother all the way. Edward had made a dime in the village delivering a basket of groceries for one of the merchants while his errand boy was sick.

"We can buy her something with that," he told Nell.

"I have seven cents that daddy gave me," added Nell. "That'll make seventeen cents. What can we buy with seventeen cents?"

"One pretty white rose from old Mrs. Wilson's flower beds over on the other side of town."

"No. She gets five dollars a dozen for her roses. Seventeen cents would never buy one."

So there they were again.

By this time they had reached home and turned in at the gate. They found their mother on her knees in the yard, digging up the earth.

"Why, mamma!" cried Nell. "What are you doing?"

"Making a little flower garden, honey."

"Where are you going to get the flowers?" asked Edward.

"Your Grandmother Wells sent me some seed. Don't you think if we planted flowers here the yard would be much prettier?"

Nell and Edward agreed that the yard would be much nicer with flowers growing in it. Suddenly the two children looked into each other's eyes. The same thing had come into their minds.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

That Lowly Place in Mother's Arms

BY CARRIE HENDRICKSON MULKEY

I'm tired and sick of the world's cold stare,
So tired, mother, of the footlights' glare;
So tired of all this world can give to me,
And, mother dear, I long for thee.

O mother, tender, dear, and true,
Rock me gently, gently, as you used to do.
I'd give the world tonight, with all its charms,
For that lowly place in mother's arms.

O keep my straying feet tonight,
Lead me back, dear mother, to the path of right.
O hold my hand and press a kiss divine
Upon these sin-stained lips of mine.

O mother, tender, dear, and true,
Rock me gently, gently, as you used to do.
I'd give the world tonight, with all its charms,
For that lowly place in mother's arms.

"Let's run!" whispered Nell. When she had dragged Edward out of hearing, she went on, "We know where there are all kinds of pretty wild flowers. Mamma would like them the best in the world! Let's get them and set them out for her. We'll dig up a long bed on each side of the walk, take the wild flowers up, and set them out. That'll be lots better than one white rose, though a dozen of them did cost five dollars!"

Running down to the barn, they got a hoe, and made their way out into the woods. In the sheltered places the violets were purple still. There were blue flowers and yellow flowers whose names they did not know. There were other plants, not yet in bloom, that would flower later.

Edward began carefully digging up the plants.

"You must be very careful and not break any of the roots," cautioned Nell. "The plants will wither, and maybe die, if you break off all those little hairs on the roots."

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

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

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

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

Suddenly Edward and Nell found themselves caught in their mother's young, strong arms. Nell said, caressing her mother's hair:

"We wished that we could give you a white rose—one of Mrs. Wilson's white roses. But we couldn't. We took our seventeen cents and bought you a watering pot for the flowers."

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

Then she bent and kissed them.—
Adapted from Girls' Weekly.

OUR FAMILY PHYSICIAN

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

Medical Questions Answered

By OWEN S. PARRETT, M. D.

Neuritis

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

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

Value of Tonsils and Appendix

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

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

Our missionaries from Africa, India, and other so-called heathen lands, tell us that there is no appendicitis found among the natives, except among those living on the white man's diet, such as meat, sugar, white bread, sweets, rich and refined foods, all of which may cause appendicitis. In-

door life and overheated rooms, plus the foods mentioned, are largely responsible for many bad tonsils. Once either appendix or tonsils become chronically diseased, few people seem able to live sufficiently hygienic lives to recover the health of these organs, so their removal is usually indicated. "If thine eye offend thee, pluck it out," would seem to apply here.

Combining Eggs, Milk, and Sugar

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

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

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

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

The Use of Cheese

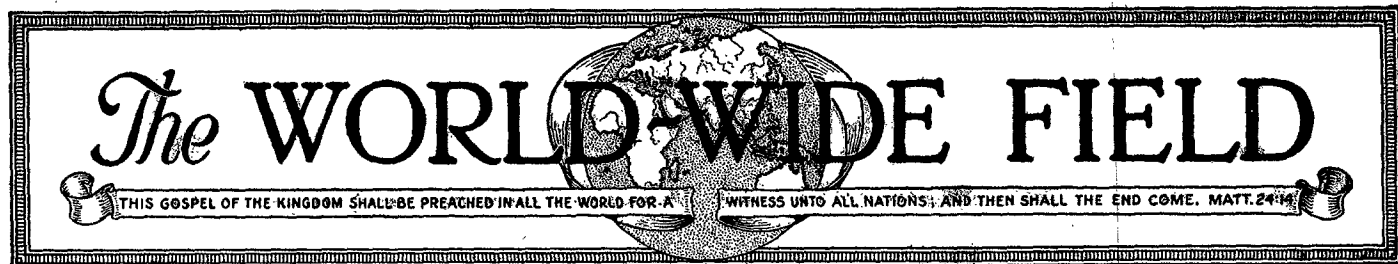
What kind of cheese is referred to by the Spirit of prophecy as unfit for food?

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

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

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

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



Changes in China

By W. A. SPICER

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

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

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

Forty years ago we had no idea of such a development in far China. But forty years ago the Spirit of prophecy called us to press toward the great mission lands, and declared that "the same work" would be done in China that had been done in America and Australia.

We see it all today. It was a striking panorama of progress spread before us in these constituency meetings.

The College Meeting

There were the representatives down from the college, situated near the Yangtze-kiang, a little way below Nanking. Its work is to give the final school preparation to China's youth for the vast work before us.

B. A. Liu, dean of the college, said in his report: "For the first time in the history of this school, Mongolia has been represented among the fields sending in students. Total enrollment to date is 178—137 boys and 41 girls. These have come from twenty-one provincial missions in China, and also from Mongolia and Malaya."

D. E. Rebok told how a way of deliverance had come just when it seemed the new government's anti-religious education policy would close the school. "But when the way

seemed darkest," he said, "a high minister of the government suggested changes that allowed the institution to continue without sacrifice of principle."

Really, it was a change of phraseology to permit men who were moved to favor us to grant exemption from strict interpretation of regulations. They said it was according to an old Chinese proverb, "Change the broth, but not the medicine." So the name of the school was changed from China Theological Seminary to China Training Institute, and the work goes on. (In fact, one official was so impressed with the sound methods and the industrial features of the school, that he suggested he would like to send his own son. However, our school was working under regulations that permitted it to accept only church members.)

The "Signs" Publishing House

This Chinese *Signs* magazine has, I think, the largest circulation of any of our monthlies. The list stands now at 76,000. This *Signs* Publishing House is itself a sign to the world. "The last church publishing house in China, other than this, has just sold out," Dr. H. W. Miller told the constituency. "Ours is now the only one in China."

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

It seems incomprehensible to on-lookers that our religious literature can be sold to the world. But it is all because the message of truth has its appeal for this hour. All over this non-Christian land there are multitudes who watch with eagerness for the coming of this magazine with its light on the prophecies of Holy Scripture. H. A. Anderson, manager of

the press, secured the approval of the constituency to set the 1932 goal at 100,000 a month for the magazine.

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

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

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

Shanghai Sanitarium and Clinic

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

That sanitarium on Rubicon Road has really a star record, I think, for bringing the truth to people. Arthur Mountain, the chaplain, told of twenty-five patients' accepting the Sabbath last year, with all that this step means. Where have we seen the like? That institution, with its eighty nurses,—Chinese, Japanese, Korean, Russian, Filipino, with a few from America leading out,—is a scene of gospel medical ministry that is a joy to behold. Dr. Calvert told of a Lutheran missionary lady, so won by what she saw there that she said to a Presbyterian lady: "Do you know, I like this place, and I like these people. I like them so well that if it

were not for their religion I could be a Seventh-day Adventist myself."

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

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

Far Eastern Academy

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

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

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

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

Shanghai, March 1.

sponse among the people. Since opening this work in this field in the autumn of 1930, a year and a half ago, the course of lectures has been given nineteen times in twelve cities (besides those given in our own churches and at camp meetings), with a total attendance of 3,500 people. In addition to this, single lectures have been given before another 3,900 people, making 7,400 people who have met the direct influence of our health message.

Nature of Audiences

Among the outstanding single audiences might be mentioned the following:

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

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

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

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

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

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

Medical Evangelism in New England

By J. G. WHITE

"HEALTH talks will be given, publications will be multiplied. The principles of health reform will be received with favor, and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time."—*Testimonies*, Vol. VI, pp. 378, 379.

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."—*Id.*, Vol. IX, p. 167.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, 'Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord.'"—*Counsels on Health*, p. 533.

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

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

Acting Upon Inspired Counsel

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

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

This work has met a hearty re-

Radio Talks

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

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

Free Advertising

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

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

At the various lecture courses given in Boston, people have attended from over thirty-five cities and towns. At the present course in Providence and Pawtucket some people are driving twenty-five and thirty miles and back to hear the lectures. Among these is a group of four professional and business men. These men stated, after a recent lecture, that they are enrolling the names of people in their city who are petitioning for the

course to be given there. They said they will not stop until they have at least 250 names of petitioners. They have been to the local school board and arranged for the use of an auditorium. The school board has voted an official invitation for the writer to come to their city, and have offered the use of a school building for the work. These men will do all the advertising and make all the arrangements and get the audience, if only they may be assured that they may have the lectures. This city has now gone into the calendar for January 1, 1933, as all dates for 1932 are full.

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

Spiritual Results

Everywhere this work is done, some of the people become deeply inter-

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

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

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

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

Melrose, Mass.

North American News Notes

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

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

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

Ten more new converts have recently been baptized by H. F. Taylor,

at Columbus, Georgia. This makes a total of twenty-seven added by baptism to the church there as the result of a tent effort conducted since our last camp meeting by H. F. Taylor, assisted by Leslie Butterfield and Mrs. Rossie Oxford.

B. F. KNEELAND.

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

G. F. EICHMAN.

Appointments and Notices

PRAYER FOR HEALING

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

Prayer is requested for the healing of a brother in Minnesota.

An Oklahoma mother desires prayer that her daughter may be healed of a severe cough and may gain in weight.

A mother in California desires prayer that her son may be cured of the cigarette habit and improved in health.

A young mother in Oklahoma requests prayer for the healing of her sixteen-months-old baby, who is afflicted in her spine.

An aged sister in Colorado requests the prayers of God's people for her two sons, who are afflicted with lung trouble, and for her husband, who is threatened with mental trouble.



PUBLICATIONS WANTED

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

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

C. B. Smith, 222 S. Detroit St., Bellefontaine, Ohio, desires denominational literature for a reading rack.

C. W. M. Reed, Box 50, Upton, Wyo. Review, Signs, Watchman, and Present Truth, for missionary work.

Mrs. L. W. Myers, Rt. 3, Waurika, Okla., desires a continuous supply of denominational literature for free missionary work.

Mrs. E. M. Douthitt, Wheatland, Wyo., desires a continuous supply of denominational literature for reading racks and free distribution.

W. W. Walker, St. Andrews, Fla. Continuous supply of Review, Signs, Instructor, Little Friend, Watchman, and other truth-filled literature.

Pewee Valley Sanitarium and Hospital, Pewee Valley, Ky. Continuous supply of Watchman, Signs, Life and Health, Instructor, and Little Friend.

Mrs. P. E. Warren, Pineview, Ga. Continuous supply of literature for reading racks, preferably Signs, Present Truth, Life and Health, Watchman, and Liberty.

Mrs. A. P. Malone, Rt. 8, Box 301, Tulsa, Okla., thanks those who have sent literature, and desires a continuous supply of Signs, Instructor, Little Friend, Present Truth, and small books and tracts.

Mrs. M. V. Berry, Station A, Auburn, Calif. Life and Health, Watchman, Signs, Liberty, Present Truth, and Little Friend, for missionary work. She especially requests that sufficient postage be used, as she is unable to get the papers otherwise.

J. H. Downes, 10 Throgmorton Avenue, London, E. C. 2, England. Continuous and unlimited supply of Signs, Life and Health, Our Little Friend, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.

OBITUARIES

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

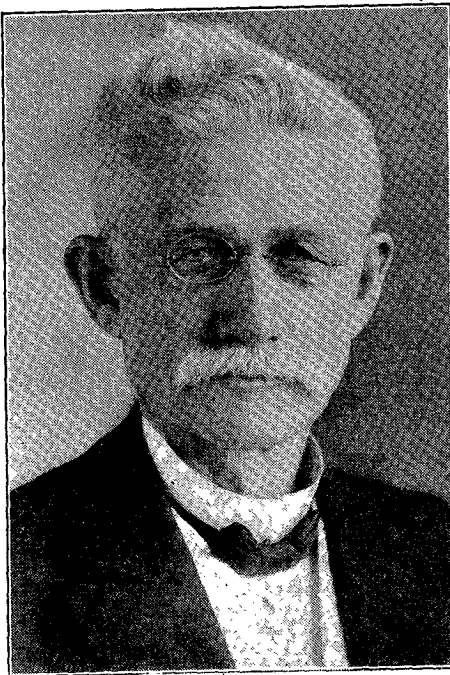
We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases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

ELDER R. A. UNDERWOOD

R. A. Underwood was born Feb. 18, 1850, in Wayne, Ashtabula County, Ohio; and died at his home in Loma Linda, Calif., Feb. 20, 1932. His father, Alfred B. Underwood, was a prominent Baptist minister. Under the preaching of J. H. Waggoner in 1864, he and his wife accepted the Seventh-day Adventist faith. As a result of reading a series of articles in the Review and Herald by Uriah Smith on "Life Only Through Christ," in the year 1869, Elder R. A. Underwood accepted the faith of those who kept the commandments of God and the faith of Jesus.

In the year 1873 he was elected by the Ohio Conference as missionary director of District No. 3, covering several counties in northeast Ohio.

On Oct. 5, 1874, he was united in marriage with Mary Ellen Reynolds, of Mesopotamia, Ohio, and to this union one daughter, Nellie, was born. In 1877 he entered regular ministerial work in the Ohio Conference, and in



R. A. Underwood

the fall of that year he attended our college at Battle Creek, Mich. He returned to his ministerial work at the close of the school year, and on May 5, 1879, was ordained to the gospel ministry by D. M. Canright, H. A. St. John, and A. O. Burrill.

He carried forward evangelistic work with excellent results until 1882, when he was elected president of the Ohio Conference. He served in that capacity until 1889. In the year 1885 he was elected a member of the General Conference Committee, the committee then numbering only five—Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, and R. A. Underwood. He continued a member of this committee until 1920, when he gave up active labor because of declining strength.

In 1889 he was appointed by the General Conference as superintendent of District No. 6, which then included the territory of the Pacific Union Conference, the North Pacific Union Conference, and part of Western Canada. Two years later he was transferred to District No. 1,

which now includes the territory of the Atlantic and Columbia Union Conferences. In 1893 he was transferred to District No. 5, which included the territory in the southwestern part of the United States. He contracted malaria while laboring in this field.

Trusting that a change of climate would improve his health, he accepted the presidency of the Wisconsin Conference, but his health was such that he gave up his work in Wisconsin and returned to Ohio, where he lived for one and one-half years. As soon as his health permitted, he was called to pastoral and evangelistic work in Philadelphia, Pa., and four months later was elected president of the Pennsylvania Conference.

In 1900 his wife died, and in 1901 he was united in marriage to Georgia H. Locke, of Port Richmond, N. Y. To this union two sons were born,—Robert A., of Los Angeles; and Dr. George R., of Lincoln, Nebr.

In 1905 he was elected president of the Northern Union Conference, serving that field for eight years. He was then called to the presidency of the West Pennsylvania Conference, and in 1914 was elected president of the Central Union Conference, serving that field until 1920. Being seventy years of age, he gave up active official service, but labored faithfully as one of the elders of the College View church for six years. In order to assist his sons with their medical education, he moved to Loma Linda, Calif., where he resided until his death.

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

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

Elder Underwood found joy and comfort in looking back over the many years he was connected with the remnant people, rejoicing ever in the rapid and wide growth of the message. Just before his last illness he wrote as follows: "The greatest joy of my life has been in the effort to present the glad tidings of salvation through Jesus Christ and His plan of salvation, and to enlist young men and women to enter into Christ's ministry. As I look over the names of men bearing large responsibilities in the cause, it is a source of joy, especially since I am not able to labor as I once did, to recall that I have had some part in their accepting Christ and His message, or in encouraging young men to enter our schools for training for service in God's last movement and call to this old world."

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

Funeral services were conducted at Loma Linda, A. G. Daniels officiating, assisted by the pastors of the Loma Linda churches. He was brought to Mesopotamia, Ohio, his home for many years, where reside relatives and a large circle of friends and acquaintances. The Methodist church of Mesopotamia, of which Mr. Ryan is the pastor, kindly opened their doors for the funeral service, which was largely attended. This service was conducted February 20, at 2 p. m. C. V. Leach, president of the Ohio Conference, officiated,—a very fitting tribute for one Ohio president to bestow upon another. Elder Leach was assisted by W. F. Schwartz, who began ministerial work under Elder Underwood, and was ordained by him.

W. F. Schwartz.
C. V. Leach.

Hanhardt.—Mrs. Katherine Augusta Hanhardt, née Sierkie, was born in Königsberg, Prussia, Aug. 5, 1884; and died at Oklahoma City, Okla., March 26, 1932. While completing her education at the Sorbonne University in Paris, she became a Seventh-day Adventist, after which she attended the training school at Friedensau to study Bible. In 1909 she was called by the General Conference to Pacific Union College, where for three years she taught vocal music. She was then called to Union College, where she filled a similar position for three years.

In 1915 she was united in marriage to Wesley H. Hanhardt, of Kansas. Five years later she accepted a call to teach vocal music in Southwestern Junior College, remaining in that position three years. During summer vacations she and Elder Hanhardt engaged in evangelistic efforts in Oklahoma and Texas. Brother Hanhardt having been called to the position of home missionary secretary of the South Texas Conference, they removed to San Antonio. Where-

* This is wrong. He was transferred then to District No. 5. (See GCB, Apr. 13, 1891, p. 252 and notice R. A. U.'s report on Dist. No. 6 at 1893 G. C. Sess., given in GCB, Feb. 21, 1893, pp. 20-21)

ever they were called, she took a deep interest in evangelistic work and in church and Sabbath school work, until her illness. In 1931 Elder Hanhardt was transferred to the Texico Conference, and they moved their home to Keene, Texas, to give school privileges to their only daughter, Annabelle.

In October, 1931, she went to Oklahoma City for medical attention, and a gallant but unsuccessful fight for life was made. Her husband, one daughter, and sisters in Germany are left to mourn. She was laid to rest in Keene, Tex.

M. E. Van Kirk.

Reynolds.—Mrs. Maud Evelyn Reynolds, née Lower, was born near Redfield, Iowa, and died at Kapaa, Kauai, Hawaiian Islands, March 2, 1932. In her girlhood she united with the Seventh-day Adventist Church, and in the service of God she spent the greater part of her life. On November 2, 1918, she was united in marriage to Earl R. Reynolds, and joined with him in his evangelistic and missionary labors. Several years of this time was spent in North India. On returning to California, they labored there until December, 1929, when they answered a call to labor in the Hawaiian Islands. Sister Reynolds is the first worker to lay down her life in those islands. She leaves to mourn, her husband, three small boys, Robert, Glenn, and Gerald; besides her mother, three brothers, one sister, and a host of friends.

L. T. Heaton.

Teanor.—James T. Teanor, infant son of R. D. Teanor, died March 28.

Kidder.—Mrs. G. L. Kidder died at Staunton, Va., March 25, 1932, in her eightieth year. She is survived by one sister and one brother.

Benedict.—Kenneth Revel Benedict, son of Howard and Zelma Benedict, died at Grand Rapids, Mich., March 3, 1932, at the age of eighteen months.

Hale.—Mrs. Elizabeth Hickman-Hale was born in Philadelphia, Pa., May 24, 1851; and died at Durham, Okla., March 17, 1932. Her husband and four children survive her.

Willard.—Mrs. Emma S. Willard was born at Belleville, Ontario, Canada, Oct. 5, 1863; and died at Saginaw, Mich., March 26, 1932. Surviving are her husband, son, and daughter.

Wellman.—Mrs. Rebecca Hall Wellman was born at Mt. Clemens, Mich., May 2, 1843; and died at Detroit, Mich., March 23, 1932. She leaves a son and two stepsons to mourn.

Benthussen.—Wallace Marion Benthussen was born at Burbank, Calif., April 9, 1919; and died in Montrose, Calif., April 2, 1932. He was an earnest Christian boy.

Benn.—Louise Benn was born in Germany, May 17, 1850; and died at Burbank, Calif., March 6, 1932. She had been a faithful member of the Seventh-day Adventist Church for nearly fifty years.

Crown.—Mrs. Sarah L. Crown was born in Isle of Wight County, Virginia, in 1849; and died at Washington, D. C., at the age of eighty-one year. She is survived by five stepchildren.

Green.—Mrs. Amanda Clark Green was born in Wayne County, Michigan, Feb. 12, 1859; and died at Mason, Mich., March 29, 1932. Her husband, one son, and one daughter are left to mourn.

Carnahan.—Mrs. E. R. Carnahan was born at Victory, Wis., Oct. 22, 1886; and died at Searey, Ark., March 10, 1932. She leaves to mourn her husband, four children, her aged mother, and a brother and sister.

Nelson.—Paul P. Nelson was born in Denmark, April 14, 1848; and died at Atlantic, Iowa, March 7, 1932. He accepted the faith of Seventh-day Adventists more than fifty-five years ago. His daughter, Mrs. J. M. Israel, survives him.

Abbey.—Mrs. Zilpha A. Abbey was born in Eaton Rapids, Mich., April 22, 1839; and died at the same place March 19, 1932. For fifty years she had been affiliated with the Seventh-day Adventist Church. Her daughter and one brother survive.

Salisbury.—Mrs. Clara F. Salisbury was born at Hartland, Maine, Oct. 27, 1848; and died at Battle Creek, Mich., March 20, 1932. She was united in marriage with Burleigh Salisbury in 1875, and the same year joined the Battle Creek church. One stepson was the late Homer R. Salisbury, who was lost with the "Persia" on the Mediterranean near the beginning of the World War. Another stepson is W. D. Salisbury. Surviving her are her sister, Mrs. Ella M. Ireland; her son, Harry W. Hurlburt, three grandsons, and two great-grandchildren.

ELDER D. C. BABCOCK

David Caldwell Babcock was born at New Hampshire, Ohio, Sept. 12, 1854; and died at his home in Arlington, Va., April 7, 1932. Born of Seventh Day Baptist parents, he always kept the seventh-day Sabbath. When a young man, he accepted the faith of the Seventh-day Adventists, and qualified himself for the ministry by hard study and attendance at the Battle Creek College in its early history.

In 1875 he was married to Miss Ann Davis, of Ohio, to which union three children were born, one of whom survives him.

Elder Babcock labored in the States of Ohio, Maryland, Delaware, and for six years was president of the West Virginia Conference, and three years served as president of the Virginia Conference.

In February, 1900, he and his family arrived in Georgetown, British Guiana, in answer to a call from the Mission Board. There in 1901 he buried his faithful companion, but still continued his arduous labors. Marrying again the following year, he was soon left alone by the death of his newly wedded wife.

In 1903 he married Miss Mina Bradshaw, and later, in 1905, the General Conference sent him and his family to the west coast of Africa, known as the "white man's grave." He faithfully labored till in 1914 he was sent by the General Conference to open up our work in



D. C. Babcock

Nigeria. Here he labored under trying conditions till 1917, when he contracted the dreaded African sleeping sickness, and was taken by his faithful wife to London for treatment. En route to Great Britain, after twenty-six days at sea, the boat the family were on was torpedoed by a submarine, and the family were rescued later from the lifeboat in which they had escaped death when the ship went down.

Upon his recovery from the sleeping sickness, the family returned to the States, and in 1919 were sent by the General Conference to the Virgin Islands, where he carried on his arduous labors for the Master.

In 1925 the division committee transferred him to Georgetown, British Guiana, the very station he first entered in 1900. Here he served as president of the Guiana Conference for two years, when on account of failing health he was transferred to the island of Curacao, Dutch West Indies. Again he had severe hemorrhages from the stomach, and was compelled to return to the States on account of failing strength. He located at Arlington, Va. In November, 1931, he had another hemorrhage, from which he did not make a good recovery. On April 4 he was taken with pneumonia, from which he died April 7, 1932. He was buried in a rural cemetery, leaving to sorrow his wife, a daughter, three sons, and five grandchildren.

Brother Babcock has left a record of service and sacrifice which is a priceless heritage to his church and family. Never seeking positions of responsibility, he served where he was called; and by his life and ministry left many who hope for life and immortality at the second coming of Christ. His self-denying life, his zeal for the cause of God, his sufferings, and his faith make him an example to all to follow in his footsteps.

The funeral services and the music were conducted, and the pallbearers were supplied, by the General Conference office staff.

I. H. Evans.

DeWolf.—Mrs. Catharine E. DeWolf was born March 26, 1847; and died March 31, 1932.

Twining.—Mary Mitchell Twining was born in Ireland, June 30, 1858; and died April 6, 1932.

Dietel.—Ernest J. Dietel was born March 5, 1860; and died at Hawkeye, Iowa, March 28, 1932.

Weeks.—Jennie E. Weeks was born April 1, 1890; and died Dec. 26, 1931. She was buried in Scott Bar, Calif.

Nelson.—Emma Johnson Nelson was born at Avoca, Iowa, May 10, 1871; and died at Exira, Iowa, March 24, 1932.

Reynolds.—Emily Drake Reynolds was born at Paradise, Ill., Nov. 4, 1841; and died at Los Angeles, Calif., March 24, 1932.

Sarber.—Beulah Mae Sarber was born Jan. 10, 1898; and died at Hinsdale, Ill., March 25, 1932. She was buried at Palestine, Ind.

Ur.—Mrs. Julia Ur was born in Hungary, in 1867; and died at San Francisco, Calif., March 7, 1932.

Laing.—Josephine Endy Laing died at Mount Vernon, Ohio, March 9, 1932, at the age of seventy-two years.

Johnson.—May Eleanor Johnson was born near Wadena, Minn., May 24, 1906; and died at Tujunga, Calif., March 14, 1932.

Springer.—Mrs. America Springer, of Croton, Iowa, was born April 16, 1859; and died in the faith March 2, 1932.

Wheeler.—Willie Kingsley Wheeler was born in Iowa, Aug. 15, 1878; and died in Santa Cruz, Calif., Feb. 28, 1932.

Place.—Charles Eugene Place was born in Washington County, Ohio, Feb. 25, 1870; and died at Los Angeles, Calif., March 12, 1932.

Cox.—Mrs. Hattie Cox, née Slatter, was born Oct. 28, 1856; and died Nov. 9, 1931. Her husband and three daughters are left to mourn.

Vinnard.—W. B. Vinnard was born in Cornwall, England, in 1864; and died at Cando, Saskatchewan, Canada, Oct. 15, 1931. His wife and three children are left to mourn.

Terry.—Mrs. Bertha Barbour Terry was born in Vernon, Mich., Oct. 23, 1876; and died at Lansing, Mich., March 22, 1932. She was a faithful Seventh-day Adventist throughout her life. Her husband, one daughter, and two brothers remain to mourn.

Parker.—Mrs. Henrietta Jones Parker died at Liverpool, N. Y., March 29, 1932, at the age of sixty years. She is survived by her husband and four children, one of whom is Mrs. Mildred Cossentine, wife of Prof. E. E. Cossentine, president of Southern California Junior College, Arlington, Calif.

Owen.—Richard Baxter Owen was born in Ida, Mich., April 19, 1845; and died near Hendersonville, N. C., March 14, 1932. His wife died March 8, 1929. The Owen family were well known by the Adventist believers in Michigan, later in Tennessee, and here in western North Carolina. The surviving children are Mrs. Charles Rittenhouse, Arnok, Wash.; Mrs. Carl Snow, Spanish Honduras; and Miss Ruby Owen, Hendersonville, N. C.

U. Bender.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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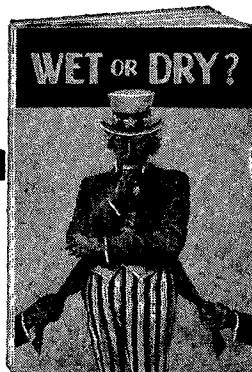
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WET — OR — DRY?

By F. D. NICHOL



What people say about this wonderful book, that tells the FACTS about Prohibition.

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

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

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

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

"'Wet or Dry?' by Francis D. Nichol. This book, paper bound, of about 100 pages, has about as much good prohibition material in it as we have seen. This little book, if it could find its way into every home in America, and be read by every voter in America, would do a world of good for prohibition. Get a copy, and if you agree with us, buy it in quantities and give it to your neighbors. The price is 25 cents each; special price in quantities. Published by the Review and Herald Publishing Association, Takoma Park, Washington, D. C."—*Book Review, Alabama Christian Advocate, March 17, 1932.*

"That little booklet, 'Wet or Dry?' which you gave me at the Washington convention, is not dry at all. It is the most delicious and informing thing on the prohibition question that has come out in several years. Those who have read it all say the same thing. You folks have done a unique service in putting this book out, and I hope that the 100,000 copies you have printed will quickly melt away."—*W. E. ("Pussy-foot") Johnson.*

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

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

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

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

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

96 pages, 25 cents (35 cents in Canada)

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., MAY 5, 1932

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CIRCULATION MANAGER CLARENCE LAWRY

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

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

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

Old Books Needed

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

Spiritual Gifts, 4 vols., 1858-1864.
Spirit of Prophecy, 4 vols.
Testimonies, pamphlet form.
Life of William Miller, 1875.
Life Sketches, 1881.
Experience and Views, 1851.
Dress Reform, 1860.
How to Live, 1865.
To the Little Flock, 1847.
Bible From Heaven.
Bible Sanctification.
Redemption, pamphlet.
Christian Temperance.
Nature and Destiny of Man, Smith.
Sufferings of Christ.
Review and Herald, 1861-1895.

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

Personal Work With Tracts

WRITING from Funchal, Madeira Islands, under date of February 21, E. P. Mansell says:

"Some months ago we were sent to open up work in this new island field. The funds were low in the treasury, so we went to work with tracts from house to house. In this strictly Catholic land we met with considerable opposition from the priests, who stirred up the people against us. After a few weeks our list of 200 readers dwindled down to fifty, but these continued throughout the full series. We now have eight families keeping the Sabbath, and all but one family are paying tithe, and nearly all are in the baptismal class. These dear souls have been the means of bringing several other families into our Sabbath school, which has grown from less than ten to more than fifty in just ten months.

"We firmly believe that there is yet a mighty work to be done throughout the world by our workers and lay members in house-to-house labor. Prayer, faithfulness, and courage will bring the results desired. If funds are low in your field, start out with tracts and literature, getting acquainted with the people, and God will give the increase. Members brought into the church through this method of labor will generally be strong Adventists and an asset to the cause. Try it."

News From Manchuria

A LETTER just received from C. D. Smith, of Mukden, Manchuria, tells its own story of victory in a troubled land:

"It is true that conditions are very unsettled. Times are very hard, and there is a general feeling of insecurity. The railway lines are well guarded, but away from these the country is preyed upon by bandits. The plight of the people is pitiful. Little towns are raided by large bands, and robbed of their money, grain, and horses. Many of these people who have lost all, flock into the cities, and as a result times are hard there also.

"Yet our work is going forward. In every branch plans are being made for advance. All our chapels are open. Large crowds are attending the evangelistic effort Brother Blandford is holding in Mukden. Many patients are being treated daily in our Mukden Clinic, and we expect to open the large sanitarium at Pei Ling in two or three months.

"Last autumn, when the war began, our colporteur work was temporarily checked, but now is going on with increasing success. We have several men working in each local mission.

"During the first quarter our sales increased several hundred dollars over the same period last year. In Changchun, Brother Wang Te Lin sold \$700 (Mex.) worth of large books in the first three months. His profit on these sales amounts to \$100 a month, or about three times as much as the average wage paid to evangelists in this union.

"During the last week I made a very pleasant trip to Antung. Here I worked several days with Brother Li Tien Kuei, sleeping and eating in a little Mohammedan inn. The Lord helped us to place nearly 100 large books during the week.

"We had an experience that showed us how the Lord is going before us and His Spirit working on the hearts of people. As we came out of the Chamber of Commerce, where we had placed two books, we were accosted by one of the mercantile guards at the gate. He wished to know our business and where we were from. When we told him we represented the Signs of the Times Publishing House, he expressed much interest, and said he would come to our hotel to talk with us. When we returned at five o'clock, he and a friend were there awaiting us.

"The story he told was very interesting. They were both members of another mission. Several years ago he obtained one of our books, called 'Last Day Warning.' Through reading this he and his friend had come to believe that Jesus is soon coming. But they wished to know more about the prophecies, and could get no help in their own church. They lived with a group of guards, most of whom were heathens. But they curtailed off a room by themselves, where they were having prayer daily and studying the prophecies with the aid of this one book.

"On seeing the new large book we were selling, they were overjoyed, and each bought a copy, though the price of the book represents nearly a week's wages to them. Also they expressed a wish to come and study with Brother Li.

"The experience reminded me of a statement of Sister White's to the effect that all over the world there are souls surrounded by darkness who are crying to God for light and life.

"These things give us courage. In the face of political troubles and other difficulties, God's work is going forward to a triumphant finish."

The Mwami Mission

E. B. JEWELL, of the Mwami Mission, in a personal letter dated January 27, writes in part as follows:

"Our work is going steadily forward. I do not see where the 10-per-cent cut in our budget is going to affect it greatly next year. We as native and European workers feel it, but the field and the opportunities are opening out before us more and more each day, and if we will only take hold of them with faith in God, I feel confident this year will show even a better record than last.

"We have been very fortunate in this field this past year, and I start the year with a credit balance of nearly £30. It has seemed almost impossible at times to make ends meet, and at the beginning of last year I could not see how we were to get along; but we did, and with the hard times came many a good lesson as well. This year at the beginning it seems that it is almost more than one can hope to do, but at the end of the season we will have come through, and will look back with pleasure at our success."

Colporteur Wins Thirty-Three

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

"Brother Alcantaro Niz, a colporteur in Uruguay, found a shoemaker in a little town by the name of 'Thirty-three,' and began to give him Bible studies. In due time this shoemaker accepted the truth, and others became interested, until now there is a group of thirty-three believers in that town, four of whom desire to canvass. It was very interesting to talk to this little group and see their zeal for the work."

Evangelism in Schools

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

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