

The Advent and Sabbath
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Without Affliction

THOMAS S. GERATY

HE is not deaf who in his heart hears the voice of God ;
He is not blind who in his vision sees the coming kingdom ;
He is not dumb who in his life tells "the old, old story ;"
He is not feeble who leans on "the Everlasting Arm ;"
He is not thirsty who drinks at "the Fountain of living waters ;"
He is not hungry who daily partakes of "the Bread of life ;"
He is not poor who owns "the Pearl of great price ;"
He is not unlearned who hearkens to the Master Teacher ;
He is not a stranger among men who is a "friend of God ;"
He is not weary who rests on the bosom of Jesus ;
He is not homeless in this world who is "going home ;"
He is not lost who follows in the strait and narrow path ;
He is not in danger who abides "under the shadow of the Almighty ;"
He is not uncouth who is acquainted with "the One altogether lovely ;"
He is not despised who is "the servant of the Most High ;"
He is not slothful in affairs who is "on business for the King ;"
He is not a failure on earth who is a success with God ;
He is not a man of earthly kingdoms who is "a son of God."

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Marrying Unbelievers

Is it right for a Christian to marry an unbeliever? This is a question which has concerned the church of Christ in every age. It was a vital question in the experience of Israel of old. The Lord gave very specific directions with reference to it. This was His word: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deut. 7:3.

At times Israel departed from this instruction; even the leaders of the people sometimes followed their own natural inclinations, contrary to the instruction of the Lord. But evil always attended this course of conduct. This was true in the case of Solomon, whose wives led him to depart from his allegiance to God, preparing the way for the apostasy which later overwhelmed the kingdom.

Be Not Unequally Yoked

This principle of separation is enjoined by the apostle Paul in his epistle to the Corinthian church: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

The violation of this instruction has been attended many times by dire results, so far as the stability of the home and the happiness of its occupants were concerned. And the reason is obvious. The aims and purposes and objectives of the Christian and the worldling are opposite in their character. This is particularly true when it comes to the union between the young people of the Seventh-day Adventist Church and young people of the world or young people of other churches. The young people of our church are very widely sepa-

rated by religious beliefs and practices from the young people in the world around them. We believe that this earth's history is soon to close, that Christ is soon to come to take His children home. We believe that before Christ appears there is to go to the world a great reform message in preparation of a people for His return. This reform message carries with it the observance of another day as the Sabbath. Thus in temporal matters even, the young people of our church have little in common with the young people around them.

The Principle Illustrated

Where our young men and women have disregarded the plain instruction contained in the word of God, and have consummated marriages with unbelievers or with members of other churches, most unfortunate results have followed, in many cases. The union has led to great disappointment, to lack of harmony in the home, to divergent opinions as to the rearing of the offspring.

I received, some time ago, a letter from a young woman who had taken this step. Her husband was a member of a popular church. He stood high in the estimation of his neighbors. He was honest, industrious, and loyal to the right as he saw it. But he had no sympathy with the peculiar religious views of his wife. He was not willing that his children should attend our church school. He was averse even to his wife's attending Sabbath services. She wrote me in great distress, asking my counsel as to whether she should continue to live in the marriage relation. She wanted me to find her some position in one of our institutions in Takoma Park.

I advised her that the only course she could justly pursue was to make the best of the situation, to live for Christ in her own home, not to press her own religious views upon her husband, to assist him in his business, to go with him just as far as she could in social relationships, to make his relatives and his associates welcome to their home; but to stand staunchly for the truth, to show by her own faithful Christian life the merit of her own religious belief. I am glad that she has been enabled to do this, and I hope that sometime her husband may be won to Christ.

Excellent Counsel

I feel that in further discussing this question, I can do no better than to quote the following excellent statement from the writings of the Spirit of prophecy:

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism.

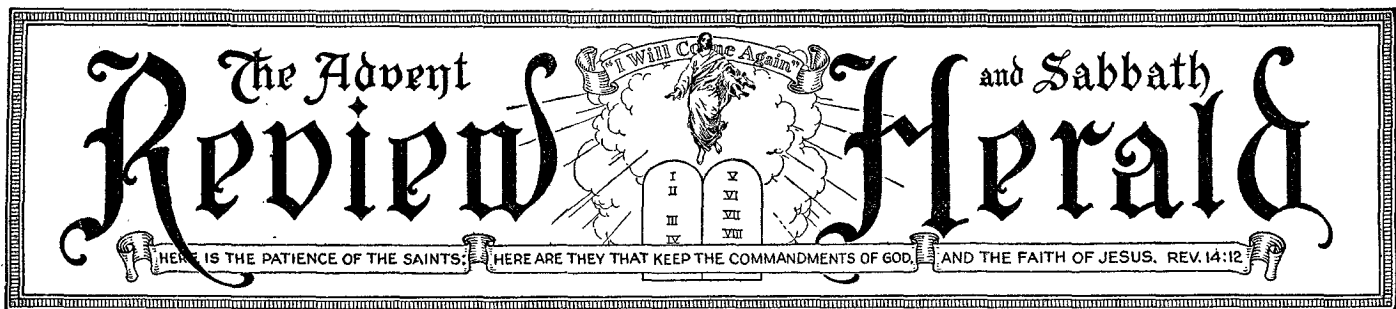
"It is carrying that which is lawful to excess that makes it a grievous sin. Those who profess the truth trample on the will of God in marrying unbelievers; they lose His favor, and make bitter work for repentance. The unbelieving may possess an excellent moral character; but the fact that he or she has not answered to the claims of God, and has neglected so great salvation, is sufficient reason why such a union should not be consummated. The character of the unbelieving may be similar to that of the young man to whom Jesus addressed the words, 'One thing thou lackest;' that was the one thing needful.

Beginning of Spiritual Declension

"The plea is sometimes made that the unbeliever is favorable to religion, and is all that could be desired in a companion, except in one thing, he is not a Christian. Although the better judgment of the believer may suggest the impropriety of a union for life with an unbeliever, yet in nine cases out of ten inclination triumphs. Spiritual declension commences the moment the vow is made at the altar; religious fervor is dampened, and one stronghold after another is broken down, until both stand side by side under the black banner of Satan. Even in the festivities of the wedding, the spirit of the world triumphs against conscience, faith, and truth. In the new home the hour of prayer is not respected. The bride and bridegroom have chosen each other, and dismissed Jesus.

"At first the unbelieving one may make no show of opposition in the new relation; but when the subject of

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God's Faith in Us

ONE of the key words of Scripture is "faith." And what kind of picture do we have in our mind when we use this term? As likely as not, we think of some character such as Abraham, who believed God, and it was counted to him for righteousness; or some meek character like Moses, who courageously led forth the host of Israel into the wilderness, depending wholly on God to provide for them. In all probability our thoughts regarding faith are confined quite exclusively to the manifestation of that virtue on the part of human beings.

But in thus doing we miss very much of what is revealed in God's plan for the salvation of men. The Bible is filled with evidence of faith, not only on the part of man toward God, but also on the part of God toward man. It is true that Abraham had faith in God, for thus the Scriptures declare. It took faith for this patriarch to leave his native abode in Ur of the Chaldees, and to go out, not knowing whither he went.

God's Faith in Abraham

But rarely do we think of the faith that God had in the man Abraham, in making him the father of the faithful, and giving to him the great promises that are the background of all Jewish history. God, who knows all things, knows how frail is human nature, how likely to fail under stress and temptation. He knew in particular all the frailties of Abraham, some of which were distressingly revealed during his journey to Egypt. Yet with all this knowledge of Abraham, the Lord had confidence in him; He had faith in him. He saw in Abraham qualities that could be developed, virtues that could be nurtured, graces that could grow. And so looking down upon Ur of the Chaldees, a city given over to idolatry, he lifted out this man Abraham, and made a covenant with him. Wonder, O heavens, and be astonished, O earth, that the God of the universe should have such confidence and such faith in frail hu-

manity as to make a covenant with one of the sons of men.

The whole Bible is filled with illustrations just like this one concerning Abraham. There were the promises given to David, for example. Poor David, whose sin caused the name of God to be blasphemed among the Gentiles. Yet God made a covenant with him, and gave unto him great promises, that of his seed there should sit on the throne a king.

God's Faith in the Apostles

Indeed, the whole Bible is filled with illustrations of God's amazing faith in men. Come down in history to the time of Christ's first advent. All the universe watched intently the drama enacted by the Son of God on this earth,—His crucifixion, His death, His glorious resurrection, and finally His ascension. Again all eyes turned earthward. And what was to be seen? What evidence was there that God had laid a great and sure plan for the carrying to all the world of the good news of salvation, that had been bought at the price of Christ's own precious blood?

When the dazzling glory of the ascension light had faded away, what was to be seen on the mountaintop? Only a little group of disciples. And were they brilliant men, as this world counts brilliance? No. Were they men of great influence or vast wealth? Neither. One had been a taxgatherer, others had been fishermen, and so far as we know, none had thus far given any evidence of superior talents in any direction. And it was to this insignificant little group that God entrusted the task of carrying on the work begun by none other than Christ Himself.

What a supreme revelation of God's faith in men! Just before His ascension, Christ gave to this little group the greatest task that has ever been assigned to men,—the preaching of the gospel in all the world for a witness. The greatness of their task was

exceeded only by the greatness of God's faith in them.

The Lesson for Us

Now, all this has a meaning for us today. We do not live in the early ages of the world, as did our father Abraham, nor do we live in another great epoch in God's plan, as did the apostles. Instead, we live in the last hours of earth's history, the days toward which prophets and apostles both looked. We live in the time when God is about to bring to a glorious conclusion the whole plan of salvation, and when Christ is about to return the second time without sin unto salvation. Again a great task is to be accomplished. A message of warning must go to the whole earth, a warning that the hour of God's judgment is come, and that the end of the world is upon us.

Once more we see displayed the faith of God in men. How humble were the beginnings of this advent movement. How humble, indeed, is it even today, with all its increase in numbers. Not many rich, not many wise, not many mighty men, as the world counts them, are found in the ranks of those waiting for the return of their Lord. It is the common people who have heard this message gladly.

Indeed, so great is our task and so limited are our resources and influence, that some are tempted to feel that we can never hope to accomplish the work that has been laid upon us. But if God has faith in us, is it a great thing that we should display faith in God? If the Ruler of the heavens believes that we can accomplish this great task for Him, can we betray His confidence?

Is this not really the way to view the matter? We need at times to get a larger view. We need to see God's side of the matter. He has staked the success of His final plans for this earth on the faithfulness of men and women who will go forth to the world to preach the final warning message. Can we betray the trust that He has placed in us?

A Practical Application of the Lesson

Let us make a practical application of this matter to our local churches. How often we hear members say that they are unable to do anything in the work of the church! Perhaps they have never engaged in any kind of public activities before, even of the simplest kind. They hesitate; they are timid and they hold back. Of such ones we would ask the question: Did God bring you into the glorious light of His advent message simply to occupy a seat in the church? No, emphatically no. God has as much faith in you as He had in the fishermen and in the publican and in the others who constituted the original group of the disciples; and He has a work for you to do. He may be speaking to you through one of the leaders of the

church who requests you to engage in some kind of active labor in the church. Do not be ready with a "No" every time you are asked to take part in some church labors. Remember, God has faith and confidence in you. Your brethren in the church likewise have faith in you, or they would not have asked you to serve in some capacity in the church work. Why not respond to that expression of faith in you by rising up to do, to the best of your ability, the labor that is assigned to you? The chances are very great, if we may judge by the variety of experiences in church life, that you will be greatly and joyfully surprised at what you are able to accomplish for God when you move forward by faith to work for Him.

F. D. N.

"Even Today . . . I Will Render Double Unto Thee"

It is so natural for us to put into the future, at some indefinite time, the special bestowal of the Holy Spirit for personal victory and for witnessing in behalf of the truth. We think of the Spirit's visitation much as did the apostles of the harvest. To them the Saviour said: "Say not ye, There are yet four months, and then cometh harvest." But it is encouraging to view this promised blessing in the light of today. Said the prophet: "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." Zech. 9:12.

There is every indication that we are in the time when God is visiting, in a special way, certain countries of the world field. There is a remarkable turning to this message on the part of the people. Thousands are being gathered into the fellowship of the church. In countries of densest spiritual darkness the heathen are responding to the invitation of the gospel in an unheard-of way. There is no way of accounting for this but by the fact that the time for finishing God's work in the earth is at hand.

A Double Portion of the Spirit

The language of our text reminds us of the request of Elisha when Elijah was about to be taken up into heaven. Elijah made request of the future prophet: "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am

taken from thee, it shall be so unto thee." 2 Kings 2:9, 10.

Elisha might have been content to follow in his master's footsteps, exercising the remarkable power revealed in the ministry of Elijah; for God had indeed worked mightily through the prophet in turning Israel from Baal worship back to the worship of Jehovah. But no, Elisha must have comprehended something of the need of the great movings of God's Spirit in order to save idolatrous Israel; so he made request, "Let a double portion of thy spirit be upon me."

This humble man of God not only requested a double portion of the prophet's spirit, but he sought it with great perseverance. When asked to remain behind again and again, he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." He must remain with the prophet until the last.

Such a persistent pursual of the promised blessing was amply rewarded. When Elijah was taken up in a chariot of fire, his mantle fell upon Elisha. As evidence of the bestowal of the Spirit, we read of the parting of Jordan's waters at the request of Elisha. And the Spirit continued to work mightily in Israel's behalf through this consecrated channel.

We are in the time of the latter rain. The fullness of this latter-day promise has not yet been realized, but the time has come for it to be sought after with importunate prayer. We are bidden: "Ask ye of the Lord rain in the time of the latter rain," and the promise is, "So

the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1. Blessed promise to the remnant church! Its fulfillment is for the asking—asking not once or twice, but in answer to prevailing prayer. If the church were more in earnest in seeking the promised blessing, more of the Spirit's power would be seen. The bestowal of the Spirit is to be sought until the promise is fulfilled. The prophet Hosea exhorts: "It is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

"Ye Prisoners of Hope"

It is to the prisoners the double blessing is here promised—prisoners of hope. The church need not be bound by the cords of sin. If she will turn to the stronghold, the Lord will render double unto her. In fact, deliverance from sin is the first work that must be done for the remnant before is witnessed the fullness of power. This work precedes the final refreshing from the presence of the Lord. Shall we not seek for victory over sin, through the Spirit's bestowal, with all the energies of the soul? What a wonderful transformation of life would thus be wrought, and what effective witnessing to the truth would be seen!

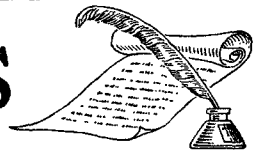
There should go up earnest prayers at this time, when our brethren are gathering at the General Conference, that the Lord may visit them, as well as His people throughout the earth. We are bidden, "Ask ye of the Lord rain in the time of the latter rain." God will certainly fulfill this promise to His people if they will with great earnestness ask for it; for, as in the time of Pentecost, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. We need the fulfillment of this promise; our children need the promised blessing; and there are still lands wrapped in midnight darkness, yet "afar off" from God, that need the mighty movings of the Holy Spirit.

Even Today

"Even today," Jehovah assures us, "do I declare that I will render double unto thee." Does not this promise focus its fulfillment on this present time, even today? If we could but grasp this fact, it would save us from further procrastination in seeking the blessing. In the salvation of our souls and the saving of others, God deals with the present—"now is the accepted time;" "today if ye will hear His voice, harden not your hearts." We have no as-

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GENERAL ARTICLES



The Other Side to Europe

BY L. H. CHRISTIAN

THE other side is always different—sometimes better, sometimes worse. For all things earthly do have another side. That is true of men, nations, countries, and continents. But whether better or worse, the other side should be known. A onesided view is a great hindrance to a true understanding of anything. We do not know people until we have seen their other side. Many men whom we consider hard are really kind and helpful. Some whom we think of as sharp or cunning may, in fact, only be farsighted and tactful. Others, again, who on first sight make a fine impression, are found, on closer acquaintance, to be weak and worthless.

These principles apply not merely in our daily associations, but in our study of modern events. To judge correctly another race or country, we must see their other side. For us in America or in the British Isles, this is especially true of Continental Europe. But when we, as regards Europe, point out some things from the other side, we do not intend to make comparisons. The less we compare languages, mentalities, lands, or nations, the better. Each one is a world of its own, and must be judged by itself. No man should be ashamed of saying that he loves his own homeland the best. We pity the person who does not. But we need to remember that the others also like theirs the best, and that we look as different and as strange to them as they do to us.

Today we need to study European conditions with sympathetic hearts. The same, to be sure, is true of every world section or people. But Western civilization and all present-day churches and missions are bound up with Europe. Even North American and South American culture and ideals, though greatly changed, are of European origin. Humanity needs Europe. The breaking up or ruin of Europe would certainly mean the downfall of the modern world. In religion, science, art, politics, commerce—in all things which make for human welfare or woe, Europe has had a large formative part. Noble men have worked and suffered there.

In many things God has been glorified. Thus, to quite an extent, Europe has been the heart of modern civilization. But now the heart has grown weak. There is trouble on, and there is larger trouble ahead.

A Sympathetic Attitude

In thinking of the life of Christ, it seems, humanly speaking, that He grew more sympathetic toward the last of His stay on earth. He had seen Jerusalem many, many times, but it was not until a few days before the cross that He wept over the doomed city. The nearer the Adventists get to the final destruction, the more they will feel of pitying love for a lost world. And we should be as understanding of others and as considerate as possible. We have a last gospel invitation to all mankind, and our hearts must ever beat in unison with the great loving heart of our divine Master.

Europe today is facing a multitude of hostile contrasts and a network of relationships so difficult, so impossible, as utterly to baffle the wisest of men. All kinds of human remedies and solutions have been tried, and all have dismally failed.

We shall point out certain factors in Europe which many who try to interpret Europe forget. We think very highly of Europe. There are many good and pleasant and beautiful things there. These must not be forgotten. No American can live for years as we have in Europe, and not come to have the highest regard for these kind, intelligent, and hospitable people, and a deep love for their fascinating cities and countries. However, there are other forces, sad, blighting, and destructive, which down through the centuries have mightily influenced the march of events and have created most of the present problems. Unfortunately, few take these into account when they measure the present perplexities.

If we would truly understand European problems and struggles, certain things must be remembered:

1. For centuries, Europe was under the almost absolute control of the papal church and the orthodox hierarchy in Russia. Ignorance, supersti-

tion, bigotry, and intolerance were the result. The people were ground down with oppressive laws and cruel persecutions. There was no freedom and little development.

2. During the same centuries, many countries in Europe were ruled by wicked, licentious kings or princes. The governments were autocratic and military. The glory of the dynasty, not the welfare of the people, was the supreme objective.

3. Many parts of Europe have had no education in either civil or religious liberty. People have not been used to doing their own thinking. Those who tried were banished or killed.

4. What is said of freedom applies to experience in popular rule. There was no government by or for the people, no trial by jury, no right to vote. Even in the British Isles, universal suffrage is of recent date, and in many parts of Europe it was scarcely known, or at least not practiced, until after the World War.

5. During the last century and a half, large sections of Europe have been exposed to a mighty, insidious, iconoclastic, and atheistic movement. This unbelief has destroyed not only faith in God, but confidence in man and esteem for the right.

6. Europe is bound by century-old traditions which hamper and hinder progress.

7. Europe is split up into many languages, areas, racial sections, industrial centers, dynasties, cliques, international trade unions, political units, etc., often stirred and stewed by old feuds and modern animosities.

8. Europe is bound by ancient prejudices, pride, and dark memories that seem immortal.

9. All through the centuries, the black art, or spiritism, has flourished.

These factors and several others have so deeply influenced the thinking, the emotions, the structure of society, the standards of life, that we, in younger, free, democratic lands, who have never known them, can scarcely understand their power. We cannot properly judge a man until we study his antecedents. Both his heredity and his environment must be

taken into account. It is the same with a continent.

Catholicism and Spiritism

Of the strong forces for evil named above, Catholicism and spiritism are by far the worst. We simply do not understand the present turmoil, war threats, and unrest in Europe, if we forget the political priestcraft of Rome and the falsehoods of spirit mediums. An American Methodist bishop in Europe writes:

"The Roman Catholic Church was the only power that came out of the war with its political prestige enhanced. With that fine insight that has always characterized them, the Roman Catholic leaders see with a clearness that is prophetic that Europe is the pivotal continent in the present world struggle. With that splendid strategy and statesmanship that has always been theirs, they are massing their resources in Europe. The stakes are big, and the Papacy is playing for them. The last five years have seen many surprising changes in Europe, but none greater than the diplomatic and ecclesiastical ascendancy of the Vatican."

Baleful, destructive spiritism, too, is very strong in modern Europe. We saw that during the war itself. We met it in the opening of the Russian revolution and after. Under the heading, "Devil Worship in London," a London paper says:

"Mr. Harry Price, founder and director of the National Laboratory for Psychical Research, stated yesterday that there are hundreds of well-educated men and women in all parts of London who are constantly practicing the worship of the devil. Black magic, sorcery, and witchcraft are practiced in the London of today on a scale and with a freedom undreamed of in the Middle Ages. The cults are increasing and attracting interest at such a pace that they will soon assume such dimensions as to become a genuine menace to the morals and sanity of the nation."

The results of this pernicious teaching are shown by Dr. L. S. Forbes Winslow, D. C. L., and lecturer on mental diseases at the Charing Cross Hospital Medical School, who writes:

"As to the consideration of Spiritualism, I wish to testify to its pernicious effects on the mind by a belief in its groundless doctrines. . . . Insanity from this cause is now prevalent in England, and is increasing day by day."

The London *Times* is authority for the statement that "in 1859 in the British Isles, the insane were one in 535, and in 1926 one in 150."—*"Where Are We?"* pp. 28, 29.

We grant that it is not only

Europe which is burdened with a heavy heritage. In fact, of all continents, the heritage of Europe is well-nigh the best. The truth is that all down through the centuries the great enemy of mankind, with this time in view, has marshaled his forces and prepared the nations for the final controversy. He wants to shut God out of this world and reign supreme. Among the pagans of Africa, superstitions, idolatries, and evil practices have grown stronger and stronger through the years. Through Mohammedanism, Buddhism, and other religions, the nations of Asia, as of all the earth, have been trained in sin and error. Ignorance of God, opposition to His law, contempt for His gospel, with a weakening of spiritual discernment and moral purity, have increased from century to century, and now we have come to the last act of the drama. Of all these nations and religions, we may say that there is another side to their lives. We must not judge them merely from our viewpoint. We must be charitable and understanding.

A Clear Distinction Between Truth and Error

But while we grant that there is another side to the lives of nations and individuals, and while we believe in having sympathy and love in this closing conflict of the ages, two things must never be forgotten: (1) We must make a clear distinction between truth and error, between right and wrong; (2) we must take a decided stand for God.

The one thing which helps and saves the advent cause in Europe today is that in every land there are strong leaders, true to the faith, loyal to the church, and above all, devoted to God. Earthly things have another side, but there is only one side to God's commandments and to moral duties. We need to beware of moral bewilderment, lest we call darkness light, and evil good.

Not only Europe, but all the earth is getting ready for the battle of the great day of God. A peculiar, strange, subtle, and seducing time has begun. Only as we trust the Lord and adhere to the principles of right and purity, will we be safe. To tamper with sin, to compromise with our own consciences, is most perilous.

God's people today must arise in the strength of righteousness, and enroll under the banner of truth. We must never let a false toleration or a worldly liberality lead us to join with sin. If we knew world conditions as they really are, there would be seen a great change in our life and work. We would shun sin. We would pray more. Our tithes and offerings would

greatly increase. We would double our home missionary activities. Many, many more of our students would spend their vacation canvassing. There would be more repentance, a deeper piety, and a stronger mission advance.

On every hand, in Europe and elsewhere, our people are asking, "What shall our young men do in this coming crash, and what are we all to do?" The question is timely, and yet really not the first in importance. The vitally decisive thing is not what we will *do* by and by, but what we *are* now.

We would not be misunderstood. We favor declarations regarding peace and war, providing such statements in one land do not endanger the lives of our fellow believers in other countries. We believe, too, in leaflets, lectures, studies, and other forms of instruction concerning the relation of God's people to human governments and militarism. But we have talked with scores of our young men who through the World War remained loyal to Christ. Nearly all of them have said that it was impossible to know beforehand, or to give helpful detailed rules in advance, as to what to do in the crisis. Our men who found the right way through the war, found it on their knees before God, and by adhering to simple Bible principles. They were kept by the two words of Jesus, "Follow Me." Not in the flippant lightness of a boastful boldness, but in dignified, tactful firmness, with a prayer in their hearts, they, like Daniel of old, found favor with God and man. Holding to the example of Christ as their ideal, they won out.

If we remember that the gospel and the commandments are as sacred in war as in peace, if we have now the power of God in our lives, He will protect us. Those who walk with God in the present, need not fear for the future.

London, England.

"HE that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?" Eccl. 5:10, 11.

COME, my soul, where art thou? What art thou thinking of? Here is work to be done, good work, angels' work; set about it in good earnest, let all thy powers and faculties be engaged and employed in it. Bless the Lord, O my soul!—*Matthew Henry.*

The Power Is of God

BY N. P. NEILSEN

"HE will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

Often the question is raised, How can our message be given to all the peoples of earth in this generation? The world is so large, the population is so vast, and the increase is so great, that from a human viewpoint it seems impossible. It sometimes appears as if we are confronted with so stupendous a task that there can be no solution to the problem.

Well, we cannot sit down with pencil and paper and figure out, like a mathematical problem, just how long it will take to finish the work of God, nor do we know just how it will be done; but we know that it *can* be done.

When Jonah entered the city of Nineveh and was ready to proclaim the message which God had given him, in only one day the warning reached even to the king on his throne, and from there it was hastily sent to all the inhabitants of the place. One lone prophet with a definite message could reach many more than 120,000 people in one day! What God has done in the past He can do again. He is not limited to local circumstances.

We can see the hand of Providence preparing the way for a quick work to be done in the earth. We now have the great ocean liners swiftly crossing and recrossing the waters of the globe in every direction; we have the rapid trains and swift automobiles speeding across the lands; we have the airplanes in their rapid flight from place to place; we have the great printing presses of earth disseminating the news of the day and sending it forth on its way almost before the type has time to cool off; and we have the telephone and the telegraph connecting the hamlets, the towns, and the countries of earth with their network of wires for communications. But as if all this were not enough, today there are the radio waves by which the speaker's voice may be heard in all directions to the ends of the earth.

What more can be needed to prepare the way for a speedy work to be done? One hundred years ago it was not so; but now the way is prepared, and under the outpouring of the latter rain the work can surely be done in a very short time. Since Jonah could warn the great city of Nineveh in one day's preaching only, and since Ahasuerus could convey a

message to the one hundred twenty-seven provinces of his vast empire by runners within a period of nine months, it is evident that the Lord with all His agencies can warn the present world in an incredibly brief space of time.

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Let us believe it.

Marrying Unbelievers

(Continued from page 2)

Bible truth is presented for attention and consideration, the feeling at once arises, 'You married me, knowing that I was what I am; I do not wish to be disturbed. From henceforth let it be understood that conversation upon your peculiar views is to be interdicted.' If the believer should manifest any special earnestness in regard to his faith, it might seem like unkindness toward the one who has no interest in the Christian experience.

"The believing one reasons that in his new relation he must concede somewhat to the companion of his choice. Social, worldly amusements are patronized. At first there is great reluctance of feeling in doing this, but the interest in the truth rapidly diminishes, and faith is exchanged for doubt and unbelief. No one would have suspected that the once firm, conscientious believer and devoted follower of Christ could ever become the doubting, vacillating person that he now is. Oh, the change wrought by that unwise marriage!

What the Christian Should Do

"What ought every Christian to do when brought into the trying position which tests the soundness of religious principle? With a firmness worthy of imitation, he should say frankly: 'I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. We cannot be happy together, for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and assimilated to the likeness of Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love. Spiritual things are spiritually discerned. Without spiritual discernment you will be unable to see the claims of God upon me, or to realize my obligations to the Master whom I serve; therefore you will feel that I

neglect you for religious duties. You will not be happy; you will be jealous on account of the affections which I give to God; and I shall be alone in my religious belief. When your views shall change, when your heart shall respond to the claims of God, and you shall learn to love my Saviour, then our relationship may be renewed.'"—*Testimonies*, Vol. IV, pp. 504-506.



"Even Today . . . I Will Render Double Unto Thee"

(Continued from page 4)

sureance of tomorrow. Life is uncertain. The end is near, and sin is becoming more and more subtle. Probation may already be closing for some. We need the special visitation of the Spirit. Concerning God's gracious provision for His people, and through them for the lost, we read from the Spirit of prophecy:

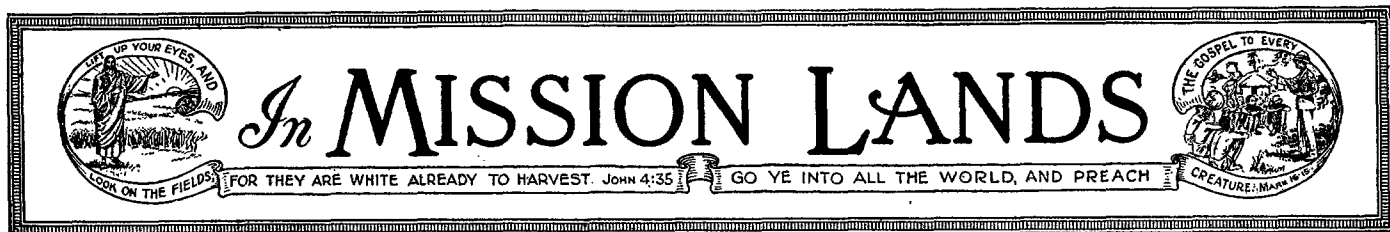
"Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.

"What was the result of the outpouring of the Spirit upon the day of Pentecost?—The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. . . . As they [the disciples] proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. . . .

"So mightily can God work when men give themselves up to the control of His Spirit.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will *today* endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. *At this very hour* His Spirit and His grace are for all who need them and will take Him at His word."—*Testimonies*, Vol. VIII, pp. 19, 20.

May God give His people at this time the spirit of prevailing prayer, that they may receive the refreshing from the Lord, and that they may be better prepared to make ready a people for the coming of Jesus.



"We Must Through Much Tribulation Enter Into the Kingdom"

BY BERNHARD PETERSEN

It was last summer, while itinerating in the interior of China, that the above words of the apostle Paul again impressed themselves forcibly upon my mind. In one of our churches in the Anhwei Province, the Sabbath sermon was just finished, and the last hymn was about to be announced, when I noticed a middle-aged Chinese woman rise to her feet, and plead that she be permitted to join ten baptismal candidates who on that Sabbath afternoon were to follow their Lord in the watery grave. The candidates had been examined before the meeting that morning.

We had felt somewhat reluctant to encourage this sister to go forward at this time, hoping that her husband would become more favorable to her taking this step later. He had strongly opposed her and had often beaten her. On this particular Sabbath her husband had been called away on some important business, and she felt that this was the Lord's doings, and that He had thus opened the way for her to be baptized. She did not know, however, what might happen when the husband found out what she had done. But she was willing to suffer for the Lord, and desired to follow in His footsteps. Seeing her with such a faith in her Saviour, we felt that she should be granted her desire.

How comforting are the words of Jesus to those who are called to suffer persecution: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." It was this comforting thought, that Jesus is near and knows all about our suffering for Him, that cheered a thirteen-year-old Manchurian boy when he was called to suffer for his faith in Jesus. My heart was touched when I learned of his persecutions. Seated in the guest room of one of our chapels in Manchuria, the Chinese evangelist related the story of how this boy had become interested in the story of Jesus, and how he continued to come to the chapel to learn more of the gospel. When his mother learned about it, she whipped him; but this did not discourage him from

being a frequent visitor at the chapel. One evening when he came home from the chapel, his mother said nothing, but just as he had disrobed and was ready for bed, she asked him where he had been. When she learned that he had been to the chapel, she took a leather strap and whipped him until the blood flowed. When he again came to the chapel, the evangelist applied some medicine, and he continued coming despite his mother's threats and persecutions.

The Lord does not forget those who struggle to serve Him in face of opposition and persecution. He remembers the trials they must pass through when they decide to serve Him. It was this thought that kept a Chinese believer steady in his determination to follow the Lord when his mother turned against him. She was at first interested in the message and planned to be baptized, but later she turned against her son and continued with her spirit worship. She cursed her son, and said that if he continued to close the shop on the Sabbath, she would open the doors and do business or she would leave him. However, he continued to come to the meetings.

But one Sabbath we missed him, and one of the brethren went over to make inquiry. He found the mother

sitting on the brick bed and cursing her son. The mother's violent utterances caused a sympathetic chord to be struck in our hearts for the son, but he told us later that he was stronger in the faith than he had ever been. He was able to say with the apostle, "The Lord stood with me, and strengthened me."

It was on the Isle of Patmos that John beheld a large company of those who were saved, and was informed, "These are they which came out of great tribulation." When John was writing these words, he was himself an exile "for the word of God, and for the testimony of Jesus Christ." And he designates himself as "your brother, and companion in tribulation."

In the latter part of the eleventh chapter to the Hebrews, the apostle Paul refers to the company seen by John. He says: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." In summing it up he says: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

In the great hereafter, some of these things that were so hard for us to understand here will be made plain, and we shall understand better why these trials were permitted to come upon us.

A Famine---and the Hand of God

BY C. C. CRISLER

IN 1932 I had the opportunity to visit, with Pastors Effenberg, Wu Dzeh-shan, and Z. H. Coberly, the many groups of believers both north and south of the Wei River in Shensi. They were experiencing a famine, a drouth having continued uninterruptedly for six years. Year by year the situation had grown worse. Most of our brethren and sisters north of the Wei River, unable to till their lands, had resorted to the expedient of making a coarse cloth, from the sale of which they

received a pittance. Bolt after bolt of this was being turned out from crudely formed hand looms manufactured by them in this emergency. Some of the looms had been improvised from timbers torn from barns and cowsheds no longer needed because there was nothing to store in the barns, and because the livestock had either been used for food or sold for money with which to buy bread. For food the people offered us cakes made with a coarse meal ground from grass seed, mixed with

liberal portions of wild grasses and leaves from such of the trees as were still surviving the drouth.

We visited a Sabbathkeeping family of ten able-bodied adults and children, all at work in the various processes of cloth manufacture, from the spinning of cotton into yarn to the dyeing of the finished product, which averaged a net profit of 60 cash, or six cents (Chinese currency) a day—36 cents a week—for every individual thus engaged. (This was 10 to 15 cents U.S. currency weekly, for each member of the family.) Their working day was fully twelve hours in length, from early dawn until candlelight.

Some of the people we found working from four o'clock in the morning until twelve o'clock at night. They had dug deep into the ground, and had slung low roofs over their cellar-like workrooms, so as to escape as far as possible the chilling blasts of the north winds so prevalent in those parts. We went to sleep with the sound of the loom; and when we awakened at an early hour, the sound of the loom was our first morning greeting. A man who worked for nineteen hours at the loom could earn about 16 cents a day or 96 cents of Chinese currency a week. But this, supplemented by food that could be gathered from the trees and wild grasses, was not sufficient to sustain life. They were, therefore, selling their farm implements and their lands, and were preparing to send the stronger members of their family to the mountains lying about one hundred miles to the north. More than one hundred of our believers there had already gone to those mountains, where they could scoop out dwellings for themselves in the sides of the hills. In the woods were wild shrubs yielding berries and succulent roots. Thus food was found without cost. In these mountainous districts there was sufficient water to make possible the growing of grains and coarse vegetables and peas and beans in season. Furthermore, the price of handwoven cloth was a little higher in the mountain regions than in the stricken districts farther south.

A curious outgrowth of this enforced migration was the entrance by our believers into three hsiens formerly unoccupied, and the springing up of abiding interests in the truths of the third angel's message. It was arranged privately to send into the northern mountains two or three of the church elders, who, while serving as officers of our churches on the plains, were at the same time recognized in their native small towns as the "village elders" or

mayors. We have in Shensi some very fine types of believers; and when by reason of the arrangements we entered into with these "village elders" they went north into the hsiens formerly unevangelized, they met with a considerable number of villagers over whom they had formerly had jurisdiction as civil officers. This gave their witness for gospel truth added influence as they held meetings evening after evening in out-of-the-way places. Thus were developed in the north groups of believers, baptismal classes, and eventually several organized churches.

The central government and also the Famine Relief Commission of

China have been giving very close attention to the pitiful situation of the inhabitants of Shensi north of the Wei River, and have brought about the distribution of water from afar into areas subject to frequent famines. These irrigation projects have brought many benefits to our own people, some of whom have been able to return to their former homes and again take up the cultivation of their lands. Meanwhile the drouth, broken in the seventh year of its devastating continuance, resulted in spreading the message into three hsiens never before having within their borders any representatives of present truth.

A New Ward for Our Nuzvid Hospital

BY DONALD W. HUNTER

THE work in our Nuzvid Hospital has grown quite rapidly since its opening ten years ago. Then Dr. A. E. Coyne began work in a few buildings which had been put up and given to us by the zemindar of Telaprole. Necessary equipment and small improvements and additions were made gradually through the years.

In 1930, just before Dr. Coyne left for America, work was begun on a fine operating theater, contributed by the rajah of Bobbili at a cost of 10,000 rupees. (A rupee is worth 36 cents.) Visitors to this room tell us it is one of the finest in all India.

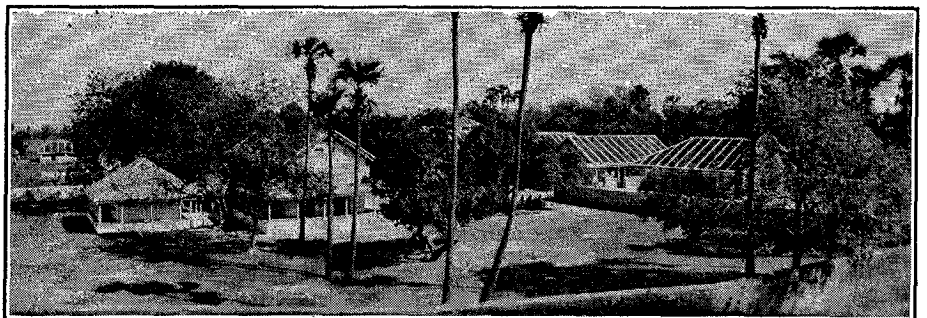
Upon the arrival of Dr. A. E. Clark, a new high-caste patients' cottage was erected in a separate compound, with its own well, kitchens, etc. A library and classroom for nurses and compounders was also built in this compound. This also was a contribution from the zemindar of Telaprole. In the meanwhile another patients' cottage had been erected in the main compound by a former patient.

But with all this enlargement the hospital was not able to take care of the sick who wished to be admitted for treatment. Dr. Emma

Hughes, who had been here formerly, was invited to associate with Dr. D. W. Semmens, who is now in charge of the institution. Associated with the doctors are Miss Emma Binder and Miss Beatrice Gore, who teach nursing and supervise the work of the hospital.

Seeing the need for more room, early in 1935 the zemindar offered to build a new ward to accommodate fifteen patients. Plans were drawn by the staff, and a really efficient and convenient building was begun. Work was rushed through, so that this new unit might be opened by Pastor Wilson before he went to America for General Conference. So on March 3 the building was completed, the new Simmons beds were installed, and the ward was ready for occupancy.

Invitations had been sent to the leading zemindars in and near Nuzvid, along with public officials and leading men of all near-by communities. The ceremony was opened with prayer by the writer, after which E. M. Meleen gave a brief history of the hospital and also a résumé of our medical work throughout the world. N. C. Wilson then thanked the donor of the new ward



Panoramic View of Main Buildings, Nuzvid Hospital, South India
Left Foreground, New Ward; Left Rear, Workers' Cottage; Right Foreground, Clinic, Pharmacy, Wards, and Operating Rooms

for his gift, and also spoke words of appreciation of other gifts received through the years.

The audience responded very well to appeals made, and a number of speakers told of their appreciation of the work that the hospital is doing. A Hindu gentleman said he felt that

is named after Dr. Semmens, and the visitors were conducted through by the staff.

The whole hospital was thrown open for inspection, and many remarked that they were surprised at the size and efficiency of it. We firmly believe that this hospital is

The wife said, "Who sent this? the superior sister?"

The answer was, "Yes."

She asked, "Why did the sister send me all these things? Is it to get me back to the Catholic Church?"

The reply was, "Yes, sister wants you to come to the convent this afternoon."

The wife said, "You just bundle these things up and take them back to sister, and tell her I thank her so much, but I will not be bought."

"Oh," said the one who brought the clothing, "sister will be very grieved if you do not take them."

The wife answered, "I would rather sister be grieved than Jesus. I will not sell my soul for a bundle of clothing."

The husband, who is an Indian, is also taking his stand with his wife for the message. His plan is to go to Durban and turn all his relatives to the message.

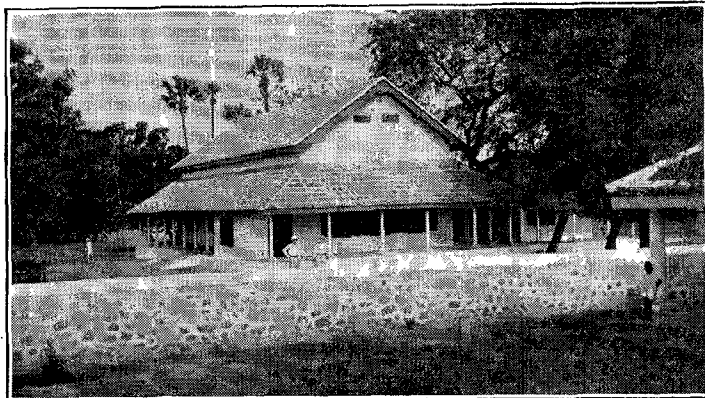
On February 16, fourteen candidates were buried with their Lord by baptism. A former baptism had been held on December 22, 1935, at which time twenty-five candidates were baptized. Thus the total number in the two baptisms is thirty-nine, with two others taken in on profession of faith, making forty-one added to the church.

By the time this is read the writer will be binding off an effort in Johannesburg. There are three other efforts being conducted in this field. We hope this will be our greatest year of soul winning in this territory. The Cape field gives promise of growth. A good class of young people are coming out of the school this session, who will enter the work at the close of the year. Pray for the work in this field.



If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God, as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.—"Christ's Object Lessons," pp. 129, 130.

New Ward at Giffard Mission Hospital, Nuzvid, South India, Named After Doctor Semmens, Superintendent. Pastors E. M. Meleen and D. W. Hunter in Foreground



the secret of the success of this hospital was due not only to the skill of the doctors and nurses, but to the fact that they also asked God, the Great Physician, to perform His healing work.

Pastor Wilson then unlocked the front door to the new ward, which

doing a good work, and that contacts are made which help us in every line.

Pray with us that the work of the Nuzvid Hospital may prosper, and that as a result of its work souls may be brought to the knowledge of a soon-coming Saviour and of the message for this day and hour.

Cape Field, South Africa

BY B. W. ABNEY

ON Sunday night, October 6, 1935, we began a series of Bible lectures in one of the suburbs of Cape Town known as Retreat. The general condition of things in the world today, and the events that are taking place, seem to make people willing to listen, to see if there is a solution to these world problems.

The attendance was large from the beginning, and continued to increase until the second week, when the general topic for the week was "The Signs of the Times," at which time there was no available space left anywhere in the building. Many listened to the presentation of the word of God with great interest. As the Holy Spirit spoke to their hearts, some responded and gave their hearts to the Lord for the first time, while others who had been living up to the light they had, accepted additional light which God was sending at this time.

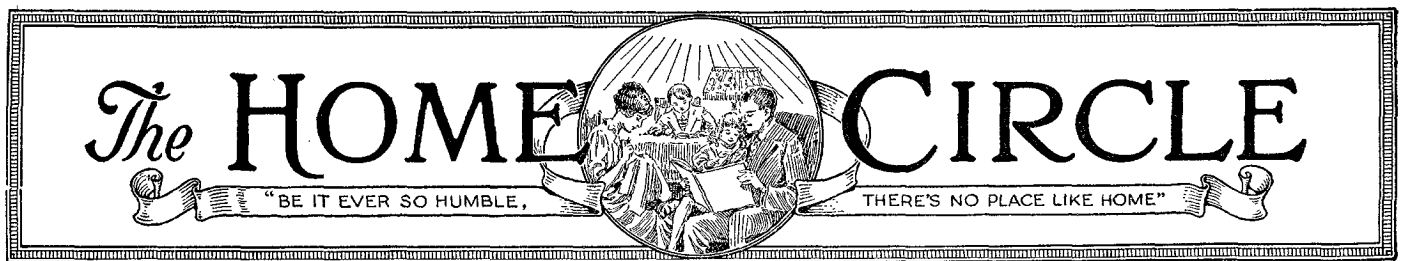
We have now a new Sabbath school of about twenty-five members organized in this place. Later on during this present year, a new church will be organized in Retreat, to carry forward the work in this place.

I am especially impressed with the earnestness with which some of these have taken hold of the message. Two

of these new believers were ministers in another church. They are being severely criticized and persecuted by their former members and associates, but in spite of it all they are faithful to Christ and His truth.

There is also a family to whom a Catholic priest had been giving special lessons preparatory to membership in his church. This family attended the lectures and read some of our literature, after which they made a little bundle of all the Catholic literature and returned it to the priest. He became stirred, visited the wife, and asked an explanation. The husband was away at work. The wife said, "Since I have attended the lectures, I have learned more about the Bible than I have ever known before. I have decided to keep the true Sabbath and join the Seventh-day Adventist Church."

The wife was visited by three different priests and five "sisters," all of whom were trying to turn her from the message, but to no avail. The last resort was an offer to pay half of her house rent and give her anything from their clinic free of charge. Then they sent her a large bundle of clothing, much of which was practically new, and a new bedspread.



Conducted by Promise Kloss

The Power of Sacred Song

BY HAROLD B. HANNUM

"THE history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*"Education," pp. 167, 168.*

The chapter entitled "Poetry and Song" in "Education" is one of the most complete statements given us by Mrs. E. G. White concerning the value of sacred song. We are told that "amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Id., p. 166.*

Too often we accept the music of the church simply on the basis of what appeals to our untrained senses. If a hymn pleases us, we adopt it and feel that it helps us spiritually; if it does not instantly appeal to us, we discard it.

A good test for hymns is that of usage. If a hymn and tune can stand a long period of use and continual repetition, it is a very good sign of value. This of course applies to the hymns which we desire to treasure as the best. There are hymns which are written for some special purpose, and are not intended for long usage, just as there are books which are intended for only one reading. But there are books

which we cherish and read often, and such books must have quality and worth to bear rereading. So it is with hymns. It is the type of hymn that is simple, sincere, and dignified, which we desire to make a permanent part of our heritage.

Music appeals most readily to the emotional nature. It makes us feel sad or happy; it gives us pleasure or it puts us on a tension. It does not reason or argue with us, but it *moves* us. Now good music has also a well-ordered plan or form. It makes an appeal to the intellect because of its design and structure. It gives pleasure through an appeal to the mind

My Prayer

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf
and blind;

I ask Thee humbly for the gracious
power
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely
true;

I pray that, knowing well my simple
duty,
This I may do.

I do not ask that men with flattering
finger

Should point me out within the
crowded mart;

But only that the thought of me may
linger
In one glad heart.

I would not rise upon the men below me,

By pulling at the robes of men above;
I would that friends, a few dear friends,
may know me—

And, knowing, love.

I do not pray for palaces of splendor,
Or far amid the world's delights to
roam;

I pray that I may know the meaning
tender
Of home, sweet home.

I do not ask that of heaven's golden
treasure

Upon my little, blundering life be
spent;

But, O, I ask Thee for the perfect
pleasure

Of calm content!

—*Amos R. Wells.*

as well as through its emotional content. Music which has this intellectual element will be found to endure longer than mere sentimental melodies, although it may not have so instantaneous an appeal.

By the appreciation of music, we mean that one has repeatedly listened to music until he *knows* it and comprehends the design and the various appeals which it makes. For example, we appreciate the tune "Old Hundred" (Praise God, from whom all blessings flow), No. 470 in "Christ in Song," when we realize that nearly every syllable has a different chord, that each chord is very simple, that there are four parts or phrases to the tune, and that the tune comes to us from the time of Calvin. The elements in this tune that appeal to us are its dignity, its simplicity, its straightforwardness, its clearness of form. We may never have expressed this in so many words, but through hearing it often we accept it as an excellent tune because of some of these qualities.

Another hymn well worth learning to appreciate is No. 261, "Crown Him with many crowns." This is a more modern tune than "Old Hundred;" it was written about 1868. Its harmony is more complex. The first and third lines and the second and fourth lines are similar in structure, while the first two lines seem to state a musical thought which is answered by the last two lines. A climax is reached in the beginning of the last line, after which the tune comes to a dignified close. This tune has much energy and life, and can stand a faster tempo than is usually used. Of course it must not rush nor must it drag.

A few points like these mean much in the appreciation of good hymn tunes. We must know the tunes to appreciate them. The same principle may be applied to the words. How much more the hymn "My faith looks up to Thee" (No. 108) means to us when we know that Dr. Palmer wrote this at the age of twenty-two, in 1830, as an expression of his deep religious experience. We can sing the mighty Reformation hymn, "A mighty fortress is our God," in the proper spirit after we know that

Luther wrote it during the strenuous days of his experience, and it became the battle cry of the Reformation. It should be sung very slowly, but with intense vigor and power.

And so we might go on indefinitely. But enough has been said to show the value of knowing good hymns. This knowledge will guide us in choosing the best hymns for our worship, and will put a new and richer meaning into many of our familiar hymns.

Through the Home Study Institute at Takoma Park, Washington, D.C., there is available a course in hymnology, which was prepared as an introduction to the subject of church music. It is meant to inspire those who take it with a desire to search out the best in hymnody, and

thus offer to God the type of praise and song which is befitting our message.

It will be an inspiration to take the hymnbook and memorize the words of a few of the best hymns. Directed study is valuable, and many profitable hours may be spent in learning how to praise God with good hymns. Regular Bible study in the home is absolutely essential in the Christian life; and regular study of a book of sacred songs will prove very helpful in keeping up the courage and brightening the daily life. Possibly no book outside the Bible is more used than the hymnbook, and it is admitted that no book so widely used is studied less. Surely we can do nothing more profitable in our spare time than to get acquainted with our hymns.

Our Children's Friendships

BY HELEN GREGG GREEN

"Now, Mom dear, when I bring Grover home for dinner, please just pretend not to notice his table manners. Because, really, Mom, underneath he's such a fine chap. He just hasn't had the chance to learn all these things you and dad have taught me."

"Of course I won't, Ted," answered Mrs. Thornton. "Perhaps in time, he'll learn some useful, helpful things from you. And since we all believe in reciprocity, perhaps he can teach you some."

The foregoing conversation occurred several years ago when I was visiting the Thornton family. I had been much interested, wondering what mutual benefit the two boys would derive from the friendship. So when I recently received a letter from Mrs. Thornton, asking me to spend a week at her house, I thought to myself, "I wonder whether Ted and Grover are still fast friends."

I soon discovered that the friendship between the two boys had grown and developed, to the pleasure and benefit of both. I commented on this to Ted's mother.

"Yes," said Mrs. Thornton, "I have always been careful never to discourage any friendships of Ted's, except when there was some very real reason for my objection. Many of his apparently least-promising acquaintances have developed into his most worth-while friends. Take young Grover, as an example. When he began coming to our house, he was a big, uncouth chap whose table manners were atrocious. But he was ambitious. Left an orphan when very young, he had spent most of his life

with some relatives on a farm, and now trudged several miles each day over country roads to reach the town school. He was a very observant boy. He had come into contact with few of the small but important amenities of life at home, and he soon became conscious of this handicap. But instead of developing an inferiority complex, he began looking around him, thoughtfully, studying his new acquaintances, and at length adopting those behavior patterns that he felt were worth while."

"And during that interval you did as Ted so thoughtfully asked you to do: just 'didn't notice,'" I interrupted, remembering the considerate suggestion.

"Yes, I think Ted and I helped Grover. I'd often get ideas across in a tactful way. I'd suggest that both boys read certain books—did you know there are delightful books on etiquette for youngsters? Of course it was a help to Grover; but Grover, too, helped Ted."

"May I ask in what ways?" I answered, for I was truly interested.

"Well, I'm ashamed to say I hadn't succeeded in teaching Sonny the value of money. But Grover confided in him. He would say, 'You see, Boy, if I'm not careful with the money I earn and with the small amount my dad and mother left me, there'll be no college!' Well, this started Ted to thinking: 'Why, it really is a privilege to be sent away to school!' I believe until he had talked with Grover, Ted just took such privileges for granted. And I noticed a tightening of the purse strings. He even suggested to his father, after father

had a cut in his salary, 'Dad, I don't need as much of an allowance as you have been giving me. And I've been promised a job for this summer. If I get it, you won't need to give me any allowance.'"

"Well, that was pretty fine," I had to admit, proud of my young Ted.

"Indeed it was!" His mother continued. "And Grover taught Ted real appreciation of his father and me. He used to say often, when I had a particularly good dinner, 'Some dinner! Mother Thornton. Nobody in the world can cook like you.' These compliments started Ted to thinking. One day he said, 'Mother, you are wonderful! And so is dad. I think Grover has helped make me realize this.'"

"Well, your interest in Ted's friendships has been most worth while!" I said. I was truly enthusiastic. "So many parents want their boys and girls to associate exclusively with the children who are the sons and daughters of their own particular friends—those who have a certain type of background, or who go to certain exclusive schools. The real fundamental reasons for friendships, such as congeniality and understanding and just plain worth-whileness, are so often overlooked."

"Yes," said Ted's mother, "but years ago, when I was a girl, I had several dear friendships broken up by my mother. I made up my mind, then, that if I ever had children, I would remember, and they should profit. Boys and girls must learn to judge and to choose for themselves, so that their friendships will bring not only mutual benefit but genuine happiness."—*Issued by the National Kindergarten Association.*

The Bible in the Home

It is told of the mother of a family, whose husband was an unbeliever, and jested at religion, who nevertheless succeeded in bringing her children all up in the fear of the Lord, that when she was asked how she managed to do this, she said:

"Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible on my table. This Holy Book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered or encouraged them. The constant reading of the Scriptures alone has wrought the prodigy which surprises you."—*Presbyterian Standard.*



Counsel to Young People Regarding Foreign Missions

BY M. E. KERN

Secretary of the General Conference

THIS denomination has a mighty work to do in a short time,—the preaching of the advent message to all the world in this generation. Naturally we look to our young people, especially those being trained in our schools, to devote their youthful strength and zeal to carrying the message to the uttermost parts of the earth.

While there is work to do for God wherever we are in this sinful world, it is right and necessary, it seems to me, that our strong young people who have obtained a proper training, and have the ability to learn new languages and adapt themselves to new and strange conditions, and are comparatively free from burdens which tie them to the homeland, should not only be willing, but should "purpose" to serve God in the great needy and neglected fields of the world.

Years ago Mrs. E. G. White wrote: "The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field." "The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible." What a challenge to the young men and women of the advent movement.

As our work has grown in the foreign fields, there has been developed a body of indigenous workers who very largely do the pioneering work. This is as it should be, for the task is too great for foreign missionaries ever to accomplish it alone. These Chinese, Malay, Indian, African, and other native people who are converted and then trained for the various lines of work, are much less expensive to maintain in service, and are really, as pioneers, more effective workers than foreigners can ever be. They know thoroughly the languages, the methods of thought, the customs, and all else that is necessary to make an effective appeal. And there is no barrier of racial differences.

This being true, we are calling for more mature missionaries than were frequently sent out in former days. We send very few right out of college today. The fact that those who go nearly always are appointed as leaders of indigenous workers, makes it necessary that the appointee shall be an experienced worker. He must have a background of experience in whatever line he follows, and also good judgment to know how to adapt his experience to the different conditions in the foreign fields, and wisdom to know how to teach and direct the native workers effectively.

However, this necessity of adaptation and of learning new languages, requires the sending of those who are comparatively young. So we have to strike a balance between youth and experience. This leads us, usually, to advise young men and women who

have prepared for the ministry and Bible work to take an internship as a further preparation for foreign service, and the teachers and nurses to get some experience in their chosen profession before going abroad. Sometimes, however, because of some urgent need, or because the prospective appointee in question has really obtained a wealth of experience in soul-winning effort during his school days, we call direct from the school.

The young people's organization of the advent movement has adopted the motto of the first great missionary of the Christian Era, Paul, "The love of Christ constraineth us." "Constrain" means "compel to action." The love of Jesus in the heart will compel the young men and women of the advent movement to say, "Here am I, Lord; send me." Like Paul they will cry out, "Woe is unto me if I preach not the gospel." This great affection for God and His lost children will entirely eclipse the separation, loneliness, inconveniences, or whatever sacrifices may be necessary to answer the call to carry "the advent message to all the world in this generation."

The Chamber on the Wall

BY DONALD F. HAYNES

MRS. CORA RUMSEY still lives in the house built by her father, John Carman, in Potterville, Michigan. About this home there still linger precious memories of the time when Elder and Mrs. James White used to be frequent visitors there. Sister Rumsey, now an elderly woman, remembers well the visits of these pioneers of the message, as well as her childhood contacts with others whose names are repeated often in the annals of this movement.

And there is something in the story Sister Rumsey tells me that is a modern counterpart of the story of the Shunammite woman, related in 2 Kings 4:8-11. This Shunammite woman suggested to her husband that he build a chamber "on the wall," for Elisha to occupy. It was built, and became the regular abode of the prophet whenever he passed that way. Just so, the Carman home had a "room on the wall." It came about thus:

Brother John Carman and his fam-

ily originally occupied a log house situated where the grove now stands, at the east end of the plot. One day he said to Elder James White, "My house is pretty old. Would you advise me to build another?" Thinking of the imminence of the Lord's coming, he wondered as to the advisability of the undertaking. But Elder White counseled him to build another house, adding, "And provide a room for Ellen and me."

It took five years to construct the new house, the square brick building now standing, in which Sister Rumsey lives. During this time Brother Carman occupied the log house, where it was the custom to hold frequent gatherings of the believers. Brother Carman built the new house with his own hands and made all the floors and window casings himself. The "chamber on the wall" was added to one side of the house.

In this large, comfortable room, where I interviewed Sister Rumsey, Elder and Mrs. White often stayed,

sometimes for a period of weeks. They always ate at the Carman table. From the west window of the room there is an attractive view of the orchard of peach and apple trees.

Sister Rumsey, when asked as to the health habits and beliefs of the White family, said, "They were not cranks. They were just good, sensible folks." Note this expression from one who is in a position to know, young friends. You may hear Sister White misquoted at times on this or that health principle, and may get the impression that she advocated extremes in diet and health conduct. There is nothing extreme to be found in the pages of the sacred gift. Its reasonableness makes one of its outstanding appeals to young people. Just remember that crank fanaticism was never found in the life of Sister White.

Sister Rumsey well remembers one visit paid by the two beloved leaders, when Elder White's health was so poor that the clock had to be stopped at night so that he could sleep. On this occasion they occupied the "chamber on the wall" for a period of three months. Sister Rumsey relates that the children all loved Sister White dearly and liked to be with her.

Just before the death of Elder White, he and his wife visited again in the Carman home and occupied their usual place. Elder White and Brother Carman went to Grand Ledge to look for a camp meeting site. This was in May; the camp meeting was held in August. On the trip he removed his winter underwear, and told Brother Carman that he didn't want "Ellen" to know it for fear she would worry unnecessarily about him. It is interesting to note in this connection that the present site of the Michigan camp meetings is Grand Ledge, where a permanent campground is being established.

Sister Rumsey remembers that neither of the pair was afraid of work, but that Sister White would often go into the kitchen to help wash the dishes. "She mended and repaired clothes as much as anybody. She was a human being, and always had time to stop and talk," said our narrator.

Whenever the children went into their room, Sister White would say, "Come again. Glad you came in." In the room there was always a friendly, homelike atmosphere. The children were glad to have these visitors. Sister Rumsey reports that Elder White was humorous, but says, "I don't think I ever saw her inclined that way. He was certainly sharp and witty." The desk in the church at Grand Ledge was built at the special request of Sister White.

Elder Bates was another visitor in this "chamber on the wall," and Sister Rumsey remembers sitting on his lap when she was just a little girl. She says that he was a very interesting man to talk with, and that his main topic of conversation was the soon coming of the Lord. He had a special interest in young people and the little folks. She remembers that "he was just as straight and stiff as a rail when he walked." He usually came on foot, and then her father would take him from place to place in the family carriage.

Other visitors were Elder John Byington and his wife. Still another was Elder J. B. Frisbie.

Sister Rumsey is a member of the Charlotte church. Her father and mother were two of the eight charter members of the West Windsor church. Her father presided as chairman at the first camp meeting held in this denomination, and he held this position at each camp meeting for fifteen years.

And so, young friends, you see that our pioneers, according to all accounts, were simple, trustworthy, and lovable servants of God. They are worthy of our highest esteem and respect. Their example is a noble one to follow. May our lives be as wholly dedicated to the cause of our Master as were those of these great men and women of other days.



Dear Mother Naomi:

I am so glad and thankful that the Lord gave us you to whom we can turn with our questions.

I hope you will excuse my writing, for I was seventeen years old when I came to this country, and therefore did not attend school except for a little time in the evening school. When I was eighteen years old, I was married to a fine young man; later this life-saving message came to me, and I thank the dear Lord over and over again for His goodness to me, for I love this Bible truth dearly. The Lord was good to me in giving me a good husband and a nice little boy. My husband is also an Adventist, and we really do try by the grace of God to live a Christian life. We both take an active part in church work, and are faithful in tithes and offerings.

Now, dear Mother Naomi, I am not writing you this to tell you how good we are, for I can see the many mistakes we are making daily. There is, however, one thing about which I have thought quite a bit since I became an Adventist. It might not be right for me to let such little things as these bother me. But here they are:

I guess when I came to this church I was unreasonable, for I expected all the people to be dressed plainly and not to use cosmetics. Many, of course, were doing it, but still that did not keep me from going to church, neither was I doing these things. But I was neat and clean in my dress. But you know, Mother Naomi, how temptations work on young people, and I am still young. So it seems two voices are speaking to me. One says, "You can do the things that the rest are doing," and the other says, "It is wrong." So there I am.

A friend of mine just told me that she had attended a convention, where one who answered questions said it is not wrong to use powder and lipstick, for we have no text in the Bible about this, and that in some cases it would be better to use them, for they would make one look better, and therefore be more pleasant in appearance. And as for permanent waves, that would be all right too, because we could not dress today as we did ten years ago.

The same thing with Christmas trees. Our boy was not quite two years old when we had our first big Christmas tree, and right after that we became Adventists. The minister who took us into the church said it would be wrong to have a tree, because that was heathenism; so after that we did not have Christmas trees any more. Now the new minister announced from the pulpit that it is not wrong to have a Christmas tree, because there is no text in the Bible against it.

Now, dear Mother Naomi, please don't misunderstand me. I am not writing this to throw stones at the ministers, neither am I writing it in a wrong spirit. It is just a question that bothers my mind, and you are the only person I can turn to. Perhaps you have other letters similar to mine, or am I the only one? Is it wrong and unjust for me to ask you these questions? Please forgive me. I'll be waiting for your answer.

MY DEAR SISTER:

Your recent letter has been a great joy and encouragement to me. I rejoice in your happiness in the Lord and His Sabbath truth. How much you have to be thankful for, in this blessed message, in the blessings of a Christian home, a Christian husband, and a child to bring up for God! You know the Lord has told us, "The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—"Ministry of Healing," p. 352.

It must be a comforting experience to look back and see how the Lord has led you,—brought the truth to you, and brought you and your husband together and united your hearts in His love and His work. Your hearts must be full of praise to Him continually.

As you know, dear sister, our Christian life is a growth and a development. We develop physical strength by taking in food and by exercise. So in our spiritual life we are to grow and become strong by taking in spiritual nourishment and by the exercise of our faith. The spiritual food is of course the word of God. No soul can be strong without regularly and faithfully partaking of His word. "Thy words were found, and I did eat them." Jer. 15:16. I am sure you and your husband have found your hour of worship and your Sabbath school study a means of grace.

But food alone does not give strength. We must also have exercise. So in the spiritual development, that means working for Jesus and having our devotion to Him tested by different trials. These He permits to come to us to test the strength of our devotion to Him. Now, do you not think that these things you have mentioned in your letter, He has permitted to come to test you?

Be very sure, dear sister, I do not condemn you for your questions. These questions and others like them come to many young Christians. Our Father does not censure us for them. We should think and study and know the foundation whereon we build.

First of all, I can very well understand how you expect perfection of the persons who had espoused so perfect a message as ours. That is the disappointment met by many new converts. The message is so wonderful it seems to us it must be upheld by equally wonderful people. And it should be. But even Jesus taught us that the wheat and the tares are to grow together until the harvest, and that then the Lord of the harvest will separate the wheat from the tares. Matt. 13:24-30.

By this time you are older in the truth and have learned that we are not to look at one another, but are all to look to Jesus and take Him for our pattern in all things.

It is very difficult to say just what an Adventist can do and still be a faithful member. There are certain things, such as honesty, sobriety, Sabbathkeeping, tithing, abstinence from unclean foods and from alcoholic beverages, which we expect from all members. While all would agree as to some characteristics of Sabbathkeeping, we realize that the manner in which the Sabbath is kept in various homes differs widely.

So, as to following worldly customs in the matter of the use of cosmetics, different people have different con-

victions. But I am sure that God's people will never find themselves nearer to God by following worldly customs in the manner of dress and personal adornment. Jesus is not pleased to see the members of His body look so much like the children of the world that one has difficulty in telling them apart. "Costly array, outward adorning, personal attractions, all sink into insignificance in comparison with this valuable attainment,—a meek and quiet spirit."—*"Testimonies to the Church," Vol. II, p. 175.*

"Said the angel, 'They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds.' I saw how necessary a continuance of faithfulness in watching was in order to escape the delusive snares of Satan. He leads those who should be waiting and watching, to take an advance step toward the world; they have no intention of going further, but that one step removed them that much further from Jesus, and made it easier to take the next; and thus step after step is taken toward the world, until all the difference between them and the world is a profession, a name only."—*Id., p. 193.*

Dear sister, I believe that God has given us principles to live by, rather than a list of the things which we may or may not do. He means us to use good judgment, and to test each question by its relation to the great principles laid down for us in His Book of truth. He tells us, "Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12:2.

To me this seems very plain instruction. I should not consider it wrong to care for my body well, so that contact with me might be pleasant to others. I should feel I ought to be, as you say, very neat and clean; that I should select the kind of clothes which are becoming to me rather than those which are unattractive; that I should dress my hair becomingly, though simply. I should care for my skin carefully, using some simple cleansing preparation which would also protect it from wind and sun. I should not feel I was doing wrong to use a good talcum powder sparingly if my skin needed it. But I should surely never feel justified in using paint on lips or skin, or artificial means of changing the appearance of eyes or eyebrows. These things belonged first of all to the underworld, and I cannot see how the children of our meek and lowly Jesus can have any part with them.

I would not consider it a sin to wave my hair if by so doing I could care for it more easily. But I am sure the large sums of money spent in the care and arrangement of the hair cannot be necessary or pleasing to God.

The fashion of cutting off the hair is something the Bible does not speak of, it is true, for it was not common among women at the time the Scriptures were written, but it does speak of a woman's long hair as her glory (1 Cor. 11:15), and it plainly teaches that men and women are not to copy each other in the matter of personal appearance. At least this seems to me the interpretation of Deuteronomy 22:5. Here again the fashion was first popular among a certain type of worldly women, and it grieves me to see Christian women follow it. Of course there are instances when, because of illness or for other special reasons, it would be understandable, but as a general rule we will do better to avoid the fashion.

The same principles apply to the celebration of Christmas. It is true that we do not keep it as a sacred festival, as does the Roman Catholic Church, for we know it has no true Christian origin. Christ was not born at that time of year. It would be wrong to spend great sums of money for foolish giving and celebration of the day, but the Lord does not mean for us to let the day pass unnoticed. In "Counsels to Teachers," page 346, I read:

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of these dangerous amusements. Give your children to understand that you have their good and happiness in view."

So here again, dear friend, I feel we are mistaken in taking either extreme position. Let us study to understand the principles laid down for us, so we may be led in the matter of various single details of conduct. Pray to be led by the Spirit, so that you may not be perplexed by what others do or say. It is true the ministers are given to us as leaders. The Lord uses them, and yet they as well as others may be mistaken. The Lord desires us to use our own minds, and to study His word and the helps given us. He wishes us to look to Him.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Our American Indians

BY W. H. BRANSON

WORK among the American Indians of the Southwest is showing some progress during the last few years. This work has been exceptionally difficult because of so few workers and the lack of funds, but most of all because of the attitude of the Indian himself. One worker writes:

"In using a human measuring rod on our Indian work we can see very little growth. As we view the concrete evidence of our work here, it seems that the past shows very little progress as compared with other mission fields. In our own experience during the last two and one-half years, we have felt utterly helpless. It is somewhat like tearing down the rock of Gibraltar with a pick and shovel. I am sure there is no more indifferent, superstition-bound race of people in the world. But when we view our work from the standpoint of the love of God, we feel that all we have done has been warranted, and much more. If Jesus would have come to this world for the sake of but one soul, then we ought to be willing to give our lives if we save but one Indian.

"We have found many in our work here whose hearts are really touched by the Holy Spirit, and they have a longing in their hearts to follow in the way of God's commandments. The great thing holding them away from Christianity is their teaching. This teaching, or religion, is strongly upheld by their medicine men, who number one out of every eight among them. The specter of ridicule, of becoming a laughingstock among their own people, of being ostracized from society, is more than they can stand. Many of them say they are Christians, but in a secret way, for they fear to come out publicly. They try to associate with their friends of the old heathen teaching, and yet be Christians, because they realize in their hearts that Christianity is indeed the way to eternal life. So we are unable to tell just how many of them God will accept. There are some very precious souls among them.

"A family living several miles from the mission were snowed in for several weeks during the winter. One

child became sick and died, and they buried it themselves. Then the baby became very ill, and they started to the mission in a wagon. This was a two-day trip over very bad roads. At the end of the first day they camped for the night, and during the night the baby died. The father and mother buried it the next morning, and then came on to the mission alone. We feared they might be discouraged with Christianity, for the medicine men always use such circumstances to teach that sickness and death come because of the acceptance of Christianity. But as we talked with them they said, 'We are still Christians. We want to meet our children in heaven. We don't want the medicine man any more.' These people are not yet baptized, but we believe they are about ready. The wife has taken off her jewelry, which act means a great deal to them.

"An old grandma who is caring for several orphan grandchildren said:

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"We are Christians, and are praying to God this winter, and He is keeping us from sickness."

"All over the country we can see a change gradually creeping in among the Navajos, and we believe that in a few years we shall see more abundant fruitage. A medicine man has become so interested in Christianity that the Indians will seldom call him. We have not been able to visit this man for several months, but he still says he is going to be a Christian. I believe we are entering the time when we shall see more results in our Indian work. The American Indian must be warned, and that warning will bring many to Christ."

Another worker in a State where the Indian is not so difficult of access says:

"A good interest has developed among the Maricopas. To date eighteen Indians have been baptized, and there is an equal number in the bap-

tismal classes in this district. Scores of others are interested. We are distributing literature in more than a hundred Indian homes, and there are more calls for literature, visits, Bible studies, and meetings than we are able to fill. We confidently look forward to the time when, with the Master's blessing, the Indian membership may measure up favorably with the white membership in this conference. But the securing of such results will, of course, mean much hard and faithful work by unselfish laborers whose souls are filled with a burning zeal to give the last message to these long-neglected Indian tribes. You may be interested to learn what tribes are represented among our baptized members. They are the Apache, Cherokee, Choctaw, Chickasaw, Maricopa, Mohave, Pawnee, Pima, and Seneca tribes."

Although we cannot count our Indian converts in large numbers, it is still a fact that God has some jewels among them who must be sought out and won to the kingdom before it is eternally too late. Let us pray earnestly for these "first Americans," that many of them may be brought to salvation.

Minneapolis, Minnesota

BY L. E. NIERMEYER

ON Sunday night, October 6, 1935, the writer and his wife, assisted by N. R. Nelson, pastor of the Norwegian-Danish church; V. R. Hillman, song leader; Mrs. V. B. Cummings, our Bible worker; and Mrs. Ervin Foster, began a series of meetings in our conference tabernacle. It was located on a prominent thoroughfare only a few blocks from the heart of the business section of the city. The attendance was good from the first, every available seat being taken on many evenings, at which time there would be from 475 to 500 people present. The meetings were held six nights a week for eight weeks. During the coldest part of the winter we reduced them to Sunday nights only, until late February, when I held another three weeks' series. F. C. Gilbert, of the General Conference staff, in response to my invitation, gave five stirring sermons on the sanctuary

and the mediatorial work of Christ, thus bringing to a close this series.

A total of eighty-one meetings were held, with a net result to our First English church of forty-five baptized and three added on profession of faith, up to the time of writing. There are still others, as in every similar effort, who we expect will eventually unite with this people, some of whom will, we hope, join the Norwegian-Danish church. Aside from our salaries, the cost to the conference for the entire series has been approximately \$350. Our offerings amounted to \$578.59.

The membership of our First English church now stands at 495. When the writer came to this church in July, 1933, the membership was 428. Near the close of that year the Northside English church was organized following a series of meetings held in that section of the city. About thirty-five members of our First church formed the nucleus, and with the new converts compose this new organization. The Beacon Light colored church was also organized at that time, with their nucleus taken from our membership. These new churches now have a combined Sabbath attendance of about 150 each week.

During this time we have also dropped from our church roll quite a large number who had not been heard from for years, but whose names had been retained in an unsuccessful effort to find them. This is never a pleasant task, but we rejoice that God has blessed our evangelistic activities in such a way that, in spite of these losses, our membership stands the largest in its history at the present time.

Our tithe for the first quarter of this year shows an increase of \$1,452.19 over the same period last year. The Sabbath school and mission offerings also show a good gain. The church school enrollment is 30 per cent above that of last year, with both rooms crowded almost beyond capacity.

We have humbly sown the seed of truth, the Holy Spirit has watered it, and God has given this fine increase. We thank and praise Him for it.

Atlantic Union College

BY LINDSAY A. SEMMENS

"THESE were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work." 1 Chron. 4:23. In these words the prophet indicates the place for individual effort for the individual sinner. Dwelling "with the King for His work" suggests the kind of companionship given to each one

as he works for the salvation of his fellows in the sphere he occupies. It assures success.

The truth of this scripture has been demonstrated at Atlantic Union College in a remarkable way this school year. Long before the December Week of Prayer, groups of the students, led by some of their teachers, organized personal-work and prayer bands. These bands did thorough work as "potters" and as "those that dwelt among plants and hedges." This intensive toil on balanced lines from day to day prepared the way for D. A. Ochs, of the General Conference, who was with us during the special Week of Prayer, to lead out in a really strong way and to see thirty-two young people take their stand for the truth.

Few Weeks of Prayer have been productive of more permanent results. The Spirit of God moved in a very quiet, unpretentious, dignified manner on the hearts of all. The testimony of old and young, teachers and

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students, has been that it was the best Week of Prayer they ever experienced. Time has shown that the results have been lasting and have grown in permanency.

The purpose of holding a Week of Prayer season in our schools is always to bring in a spiritual awakening. Too often this is a temporary experience. The true objective is to give solidarity and permanence to the reality of Christ as a personal Saviour. Hence, "upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teaching of the gospel of Christ."—*Fundamentals of Christian Education*, p. 536. Again, "it is the degree of moral power pervading the college, that is a test of its prosperity."—*Testimonies*, Vol. V, pp. 31, 32.

Though we are wont, with the passing of the years, to forget these principles, God's purpose for our colleges and schools remains unchanged. The objectives remain the same in spite of the lapping waves of worldly intellectualism and Modernistic trends

that beat harmlessly against the divine fiat. We read, "While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The teacher is the same. God's character and His plan are the same. With Him 'is no variableness, neither shadow of turning.' . . . With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan."—*Education*, p. 50.

Since the December Week of Prayer, a baptismal class has met every week for four months, with an average attendance of twenty-six. Faithful instruction has been given. God has blessed these students and blessed the school. Our hearts have been cheered by the progress made.

Sabbath, April 11, will be remembered as a day of rejoicing. Eleven young men and eleven young women, representing the church school, the academy, and the college, were baptized and accepted into church fellowship. It was a cheering and inspiring scene to witness these young people — God's heritage — dedicate their lives to His service.

Another class with a membership of eight is preparing for baptism. In addition to these, students engaged in field efforts have six more preparing for the sacred rite. We are greatly encouraged, and the work is advancing. Pray for the college, that we may dwell "with the King for His work."

Seventh-day Adventist Temple

BY A. B. RUSSELL

MIAMI is a beautiful city. It is the tropical gem of Florida, and has a normal population of 125,000, but during the winter season tourists and visitors swell the population to 500,000. Man and nature have made the place an exceedingly attractive spot esthetically and climatically. Tropical fruits, palms, and shrubbery abound, and the weather is delightful. Fishing and boating attract thousands, while other thousands are attracted by the beaches, the dog and horse races, and the various gambling casinos and multitudinous night clubs. Miami is a paradise for the sporting element. Yet within such an environment, this blessed message is not without its witnesses; for in this wicked city we have the largest and most beautiful church edifice and the largest membership in the union.

Our present membership is 560, and a more loyal and united group

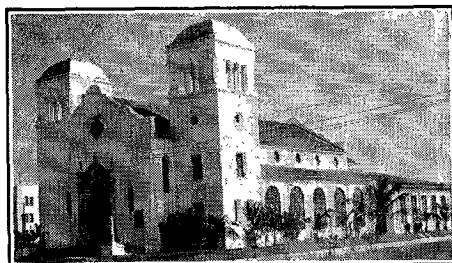
General Conference of Seventh-day Adventists, San Francisco, California, May 26 to June 11. Be there with the REVIEW. Total expense, \$1. Order a General Conference REVIEW subscription from your Book and Bible House.

probably does not exist. We have only one organization in the city, and the average distance that our people live from the church is about three miles. With such a membership so widely scattered, a large amount of traveling is required and a great deal of time is consumed in visiting. However, we have found time during the past year to hold two tent efforts, from which we have baptized more than sixty people, and there are more to be baptized. The credit for much of the results belongs to our faithful Bible worker, Miss Martha Ferree, although we give God the glory for all that was done.

Remarkable gains have been made in tithes. Although we are but one sixth of the white constituency, yet our gain in tithe is more than one third that of the total conference gain. The spirit of faithfulness in

rendering to God His own is gripping our people with a divine embrace.

On November 4, 1935, Miami was visited by a tropical hurricane that either demolished or unroofed almost 6,000 buildings. The following Sabbath we launched our Harvest Ingathering campaign, and reached our quota for the first time in many years. In the face of such appalling destruction, marked success attended the efforts of a devoted and loyal group of laborers, and approximately one fifth of all the Harvest Ingather-



Seventh-day Adventist Temple in Miami, Florida

ing funds raised in the field was gathered by the Miami church.

We have a very fine church school and an unexcelled group of teachers. Each room, under the leadership of its teacher, more than made its goal; and the Young People's Missionary Volunteer Society, under the able leadership of Miss Nellie Ferree, raised over \$1,100. Our Missionary Volunteer Society is a source of great joy to every heart. The school is doing a fine work, and the teachers are paid in full every two weeks. Last summer, during vacation, we gave our teachers an allowance of \$10 a month, but this summer we have voted them an allowance of \$5 a week during vacation. We hope the time will come when we shall be able to pay them a full salary each month of the year. The local funds are in a healthy condition, and we have about \$1,000 in the treasury.

Our Sabbath school work is making rapid advancement. H. J. Doolittle, returned missionary from China, is serving as associate pastor, and is carrying the burden of the Sabbath school. His service in mission lands is bringing a rich experience into the Sabbath school, and God is wonderfully blessing.

We would not forget the faithful colaborers that share with him the burdens. The missionary activity of the church is steadily growing and the "Win One" club is active. Regular meetings are held in which instruction is given in the art of teaching Bible doctrines. Layman's efforts are in progress, and personal work is being done. The Home and School, the Ladies' Aid, and the Dor-

cas Society are each doing commendable work. We are deeply grateful for these vital organizations. God has greatly blessed us, and we gratefully give to Him all the glory.



North American News Notes

RECENTLY J. D. Smith baptized four persons at El Campo, Texas, as a result of a ten-day revival meeting in that church.

E. W. Storing has recently taken twenty-four new members into the San Antonio church, nineteen by baptism and five on profession of faith.

G. F. EICHMAN.

SEVENTEEN were baptized January 19, at LaCrosse, Kansas, as the result of the effort held there. The work is advancing in our district. At present we are holding an effort in Ness City. We hope to have a good-sized baptismal service sometime in April. Our courage in the Lord is good.

A. A. DIRKSEN.

Appointments and Notices

CAMP MEETINGS FOR 1936

Atlantic Union		
New York	July 3-12	
S. New England	July 10-19	
N. New England	July 16-19	
Canadian Union		
British Columbia:		
Vancouver	June 18-21	
Okanagan Valley	July 25-28	
Alberta	July 2-12	
Manitoba-Saskatchewan	July 9-19	
Ontario-Quebec	July 28-Aug. 2	
Maritime	Aug. 4-9	
Newfoundland	Aug. 13-20	
Central Union		
South Dakota, Huron	June 19-27	
North Dakota, Jamestown	June 19-27	
Wyoming, Casper	June 30-July 4	
Minnesota, Anoka	July 2-12	
Kansas	Aug. 6-16	
Nebraska	Aug. 13-17	
Nebraska	Aug. 13-23	
Missouri, Jefferson City, McClung Park	Aug. 26-Sept. 6	
Missouri, Colored, Kansas City	Aug. 26-30	
Iowa, Cedar Falls	Aug. 27-Sept. 6	
Colorado, Boulder	Sept. 3-13	
Columbia Union		
E. Pennsylvania, Wescosville, Allentown	July 2-12	
W. Pennsylvania, Export	July 9-19	
New Jersey, Trenton	July 16-26	
Chesapeake, Catonsville, Md.	Aug. 6-16	
West Virginia, Parkersburg	Aug. 13-23	
Ohio, Mount Vernon	Aug. 20-30	
Potomac	Aug. 27-Sept. 6	
Lake Union		
Illinois, Broadview Academy	June 23-28	
Wisconsin, Portage	June 25-July 5	
Michigan, Grand Ledge	Aug. 13-30	
Indiana, Battle Ground	Aug. 20-30	
North Pacific Union		
Oregon	July 30-Aug. 9	
Washington	July 30-Aug. 9	
Pacific Union		
Arizona	July 9-18	
Southwestern Union		
Texas	July 30-Aug. 8	
Oklahoma	Aug. 14-22	
Texico	Aug. 21-29	
Arkansas-Louisiana (district meetings)		
Latter part of Oct. and first of Nov.		
Southwest Indian Mission	May 16, 17	

General Conference REVIEW

Subscriptions

Begin With This Issue

The REVIEW of May 28 will contain the first news of the Conference, and the daily issues (except Sabbath) until June 14 will completely cover this great event. Subscriptions entered in the next few days will bring all the news while it is news, to friends, relatives, or others to whom you wish to bring the inspiration of this World Conference.

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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.

A New Hampshire sister asks prayer that her unbelieving husband may be freed from the curse of strong drink, which is ruining his life and wrecking their home.

A sister who has been an Adventist but is now out of the truth because of smoking, asks prayer for deliverance that she may prepare to meet her Saviour.

A Michigan sister desires prayer for healing from her crippled condition, caused by a fall, that she may get out in church work again.

A distressed mother requests prayer for the healing of her son from the drink habit, to which he has become addicted.

Prayer for her husband who is a slave to the drink habit is requested by a sister whose situation is urgent.

A sister in Georgia requests prayer for the healing of her father.

A Georgia sister who is ill desires prayer for her healing.

An isolated sister in Canada requests prayer for healing.

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. 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. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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.

Mrs. Mary E. Weil, 8907 Bandera St., Los Angeles, Calif.

Edith C. Sabin, 306 Maple St., Stevens Point, Wis.

Mrs. Alma Cox, Neville, Ohio.

C. B. Sherer, Ellen, Ky.

THE LAY EVANGELIST AND HIS ALMA MATER

We have a growing number of men who are giving a considerable part of their leisure time to lay evangelism. Some are working in the homes of the people. Others are preaching in school-houses and public halls. These men have good natural ability, and they are doing a great work for God; but most of them feel their need of further training.

There is one school that is open to these workers, namely, the Home Study Institute. It offers excellent courses in Bible, public speaking, English, hymnology, and various other timely subjects. Tuition can be paid at the rate of \$2 a month. A number of our lay evangelists are already studying with us, and are doing a finer quality of public work as a result. Write now for particulars to the

HOME STUDY INSTITUTE,
Takoma Park, Washington, D.C.

J. R. Butler, Route 4, Joliet, Ill.
Mrs. Martin Stoutenburg, Osage, Iowa.
Mrs. Mabel Price, Clearwater Lake, Wis.
Mamie Steele, Route 2, Box 22, Hastings, Okla.
Mrs. L. W. Myers, 703 E. B Ave., Waurika, Okla.
J. Wesley Richardson, 204 West St., Fulton, Ky.
Mrs. W. G. Holden, 47 Pleasant St., Franklin, N.H.
J. Wesley Richardson, 204 West St., Fulton, Ky.
Mrs. A. A. Ragan, 907 W. Lincoln, Wellington, Kans.
Mrs. C. W. Perkins, 1625 Sixth St., Corpus Christi, Tex.
Mrs. Charles Bigham, Bellsite P.O., Manitoba, Canada.
Mrs. A. P. Malone, 253 W. Dunn Ave., Fresno, Calif.
H. G. Bayliss, 3008 Douglas St., Victoria, British Columbia.
Richard Holland, 720 Allen Road, S.W., Grand Rapids, Mich.

ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "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 as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

ELDER C. C. CRISLER

Clarence Creager Crisler, the eldest son of Levi Hatten Crisler, was born May 25, 1877, at Brooklyn, Iowa; and died of pneumonia while on an itinerating tour in southern-Kansu, at the small village of Titao, sixty miles south of Lanchow, China, Sabbath morning, March 28, 1936, being fifty-eight years of age. He was reared in a Christian home, his parents having accepted the advent message when he was a child but five years old. He attended school, completing his high school course at Orlando, Fla., thence going to the Graysville Academy, in Tennessee, and completing his education in Battle Creek College in 1897. His early career was characterized by industry and close application. He was known for his scholastic ability.

After completing his education, he was married in 1905 to Carolyn Hathaway, and their happy union was blessed by a daughter, Beatrice. In 1910 he was called to part with his companion. Some years later he was united in marriage to Minnie Hawkins, who accompanied him as a missionary to China in 1917, and has stood faithfully by him in his arduous program.

In 1901 he became private secretary to Mrs. E. G. White, with whom he remained until the time of her death at "Elmshaven," Calif., in 1915.

After the death of Sister White, Brother Crisler became again associated with the General Conference office. In 1916 he was invited to accompany Elder A. G. Daniells, then president of the General Conference, on a visit to the Orient, with a view to taking up service in that part of the world field. At this time he accepted the appointment of general secretary for the Far Eastern Division.

He was ordained to the gospel ministry, and had completed almost twenty years of faithful service as secretary of the Far Eastern and China Divisions. In 1930, when the China Division was formed, he became division secretary. He was an efficient secretary, always recording sermons, remarks, minutes, and records of whatsoever nature. He collected a large photographic library and maps, and records of the utmost value for the accurate transaction of our mission business. In addition, he was editor of our Far Eastern Division Outlook and later of the China Division Re-



Christ Said---

"The life is more than meat, and the body than raiment."

These principles have been believed and followed in the editorial rooms of *Life and Health* from its earliest days. While the journal naturally devotes much of its attention to practical instruction on the health of the body, it does not fail to weave into the pattern spiritual and inspirational articles, appealing stories of medical missionary activity in fields abroad, and frequent articles on temperance, emphasizing the broader phases of the subject. Thus there is interwoven with such subjects as diet and treatment, exercise and rest, these beautifully related aspects of our message.

Life and Health

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Single copy15

These are the rates on the 32-page journal beginning with the July issue. June 15 is the closing date of the special offer to new subscribers among our church members, of a year's subscription for

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porter, and was an associate editor of our Chinese church paper from its beginning. He was a member of the reading committee.

He contributed much to the wealth of our literature here in China. He was also a member of the board of directors of the Signs of the Times Publishing House and of our college and sanitarium from the date of his arrival. His last great contribution to our literature, and in fact to the cause of missions, was his recent book manuscript, portions of which are appearing in the Review. It contains chapters on the history of our work in the border provinces of China, including the island of Hainan. His world-wide study of missions, together with his intimate knowledge, through travel, of all parts of the Orient and all the provinces in China, thoroughly prepared him to give a compilation of interesting facts, together with a ringing appeal in connection with the marvelous providences of God in the opening of the border provinces.

Our beloved brother never spared himself in travel, and was always careful in the use of the mission's money, selecting the least expensive means of transportation. Among the last words I had with Brother Crisler as he was leaving from the North Station by train to go to Sianfu en route to Lanchow, he made apologies to me for securing a second-class ticket and procuring a sleeping berth on the train, which, however, he felt he was justified in doing this time, because of the pressure of work that he wanted to accomplish on this trip, and in view of the harder lines of travel that he knew were awaiting him beyond Lanchow.

He was always found mingling with the people, listening to the appeals and entreaties of all, championing the cause of the poor and modest, ordinarily unnoticed. He freely braved the danger of hazardous travel in China the past few years, barely escaping death on several occasions. At one place he was an eyewitness of the cruel affliction visited upon others, and at another had an animal shot out from under his baggage, and he himself was robbed of his personal possessions. Such experiences, however, never dampened his love for his work or caused him to refuse to go on any journey or mission where the needs of the cause seemed to indicate he should go, but instead served to create a solicitude for the comfort and safety of others who are called upon to brave dangers and pass through unsafe areas.

At our last winter council it was arranged that a visit should be made to stations on the Tibetan frontier in Kansu and Chinghai, and that Elder Crisler should accompany Pastor Appel and other members of his union in the study of our Tibetan work.

Following our meeting he began to prepare for the journey. He seemed to have gained the impression that this might be his last missionary journey. Many people, by word and by letter from him, were led to feel that he was apprehensive concerning what might befall him on this trip. Just a few days before leaving he came to my office to tell me about the work he had been doing with our records and important data contained in our division vault; how he was arranging and leaving things so that they would be easily and fully available to others. As he walked out of my office, his conversation left me with the impression that he was apprehensive. I had never before witnessed this spirit on his part, and did not feel at ease until I called him back, saying that if he was not clear in the matter of going on this trip, we would rather he would not take any chances, and warned him concerning getting into dangerous and unprotected areas; but he replied that he had no thought in his mind of not going, but that he knew something of the dangers of those areas in which he was to travel.

On March 3 he set out on the long missionary journey, going by rail to Shensi, then by airplane to Lanchow. From there he went by motorcar to Chinghai, returning again to Lanchow. While in Chinghai our men were granted interviews with both the governor and the Panchan Lama, who were greatly interested in our work, and offered to do all within their ability to open the way for us to work among the Tibetan people.

On the 18th of March the party that had been to Sining now started by mule pack on the long journey to Chone, the party consisting of Pastor and Mrs. Appel, Brother Crisler, Brother Davies, Pastor Chen, and Brother Tsai. The travel was strenuous. They reported having traveled continuously from ten in the morning till 6:20 p.m., one day of their journey, without either food or drink. The trip necessitated their passing over ranges of hills and high mountains, the road at times being covered with snow and ice.

About three days out, Brother Crisler began to complain of a pain in his side. It was suggested that they return, but feeling that they must press on and that he would be getting better after a day or so, they finally reached Chone, by which time, however, he was very sick. They spent only a day there, then started on the return trip to Lanchow.

Telegrams were sent by them on two successive days, but arrived at the same time. The first stated that Brother Crisler had pneumonia; the second, the critical condition that he was in, and asking us for help. We sought by every means to secure a plane, but evidently it was too late for any helpful service to be rendered, as he was dangerously ill from the first.

Our beloved brother went to rest at two in the morning of March 28, in the little town of Titao in the border province of Kansu. His illness was very short, apparently not accompanied by great suffering. Though delirious the last two days of his life, in his delirium he was recounting reminiscences with his close associates. He seemed to have gathered strength to sing through a full verse of the hymn, "All the way my Saviour leads me."

His body was taken by mule litter, as it had been carried the previous two days, through to Lanchow, where arrangements were made for his burial.

We could find no plane service available to get to him for relief, which humanly would have been futile in battling against the severity of his trouble, with the apparently exhausted state of his body, but the night before receiving those urgent telegrams regarding his condition, a letter came to me from a friend, offering me the use of his plane whenever I had need of it. The next day we sent tele-



Last Picture Taken of Elder C. C. Crisler, as He Was Leaving for the Western Part of China

grams for this plane, but it was undergoing repairs. However, work on the plane was hastened, and arrangements were made in time to convey a small party, consisting of O. A. Hall, Miss Mount, Brother Crisler's Chinese secretary, Sister Crisler and their daughter Beatrice, and the writer, to Lanchow, where funeral services were conducted. There our brother rests until the Life-giver shall call him on the morning of the resurrection. Truly a saint in Israel has fallen, whose life perhaps more than ever will vividly continue in the memory of the workers of the China Division and of our church at large. There are few of our thousands of believers in this field who have not had the privilege of a personal acquaintance with our departed secretary. His friends will all join in mourning the loss of one who has been such a fitting example of an ambassador of Christ.

H. W. Miller.

ELDER J. S. HARMON

Jonathan Scott Harmon was born in Illinois, Feb. 28, 1863; and died in San Jose, Calif., March 22, 1936. His father and mother, William and Eliza Harmon, were among the early Adventist pioneers of California.

Brother Harmon attended Healdsburg College, and after finishing his education, entered the Pacific Press in Oakland. While employed at the Pacific Press he was married to Naomi J. Kirkham, of Woodland. To this

union one daughter was born. Mrs. Harmon passed away in 1924 at St. Helena, Calif.

Elder Harmon was converted at an early age. He loved his Bible and this blessed truth, and desired to give the message to others. After studying to prepare himself for gospel work, he was ordained to the ministry in Oakland, California. For many years he labored, his wife faithfully toiling with him in the Lord's vineyard. He held tent meetings in Stockton, Sacramento, and many other towns in California and Nevada, often taking with him young men whom he trained in gospel work. In all, he spent nearly twenty-eight years in conference work in this State and Nevada.

Elder Harmon leaves to mourn one daughter, Mrs. Ada L. Adamson; two grandchildren, Artel and Gertrude Austin; two brothers; and a sister, Mrs. Laura Fink. "Precious in the sight of the Lord is the death of His saints." I. M. Burke.

MRS. V. E. TOPPENBERG

Mrs. Minnie Toppenberg, nee Hansen, was born in Denmark in 1886; and died at Skodsborg, Denmark, Feb. 23, 1936. Her father died when she was small, and the mother and children came to America in 1900. When seventeen years old, Minnie gave her heart to God and joined the church in Portland, Maine. After some preliminary training in our colleges, she took the nurses' course at the Washington Sanitarium, being graduated in 1911. That year she went out to Africa to her fiancé, V. E. Toppenberg, who had already labored there two years.

Sister Toppenberg spent over twenty years in service in Africa. Last summer she became ill with that dread disease, the Australian sleeping sickness. She had already returned to Skodsborg, Denmark, with the children. Later her husband, who was mission superintendent of our work in Uganda, returned to care for her. Sister Toppenberg was an earnest Christian, a godly mother, a great help to her husband, and a true missionary. February 23, at the Skodsborg Sanitarium, she quietly fell asleep. She was buried in the near-by Vedbek Cemetery, where so many of God's children are at rest.

She leaves a host of friends in America and Europe, and especially among her beloved Africans. Her death is not only a great sorrow to her husband and two children and many relatives, but a real loss to the mission cause. We feel assured that she rests in Jesus, awaiting a part in the first resurrection. L. H. Christian.

DR. THOMAS H. COOLIDGE

Thomas H. Coolidge was born in Oskaloosa, Iowa, Jan. 26, 1862; and died in Fresno, Calif., March 24, 1936. He completed his college education at Healdsburg, Calif. He chose medicine as his life's profession, and was graduated from the medical college in St. Louis, Mo. For several years he was a member of the medical staff of the St. Helena Sanitarium.

Several years before his death he returned to the message of truth that had been so dear to him in his earlier life, and the writer had many precious seasons with him during the many months of his last illness. He sleeps in Jesus, having been fully assured of a part in the resurrection of the just.

He leaves five sons and daughters, and one sister, Mrs. E. G. Fulton, of Porter Sanitarium, Denver, Colo. L. E. Folkenberg.

DR. GEORGE A. HARE

George A. Hare was born at Mount Pleasant, Iowa, May 23, 1857; and died at Fresno, Calif., April 4, 1936. He was graduated from Iowa Wesleyan College in 1884, and from the University of Michigan Medical School in 1887. While there he married Miss Jessie Blanche Daniells, sister of Elder A. G. Daniells, in 1886, and they were graduated together. They were partners in medical practice for nearly forty years.

He was for a time on the medical staff of the Battle Creek Sanitarium, was later superintendent of the sanitarium at Mount Vernon, Ohio. In 1903 he was called to organize the Washington Sanitarium, at Takoma Park, Washington, D.C. Dr. Hare was prominent in medical circles, being sent in 1906 to the International Medical Congress in Lisbon, Portugal. About forty-two years of his life was spent in Fresno, Calif., and for a number of years he held important county and State positions. He was active in the American Academy of Medicine, being elected president in 1916 and 1917.

He loved the word of God, and was a gifted teacher, being very active in giving Bible studies and holding cottage meetings, and in

regular church work. His life was bound up with the cause of present truth.

He is survived by his faithful companion, Dr. Jessie Hare, of Fresno; and five children: Gail B. and Helen Hare, of Fresno; Dr. Herold P. Hare, of Los Angeles; Donald G. Hare, of Stanford University; and Mrs. Merle Beem, of Los Angeles. He also leaves one brother, Dr. John D. Hare, of Reedley; a sister, Mrs. M. Alice Loper, of Dinuba, Calif.; five grandchildren; and other relatives.

He rests from his active labors, awaiting the call of the Saviour, who was his constant solace and comfort. L. E. Folkenberg.

MRS. H. H. HALL

Mrs. Lucy M. Hall, nee Olds, was born at La Porte City, Iowa, March 29, 1857; and died at Takoma Park, Md., April 4, 1936.

Miss Olds was educated in the public school and began public-school teaching while still in her teens. After two years as teacher in the grammar grades in La Porte City, she went to Battle Creek in March, 1879, and entered as a student in Battle Creek College. Later she again went into schoolwork, and served for five years as teacher in charge of the primary grades in the Pawnee City (Nebr.), public schools.

In 1889 Miss Olds took up work with the Kansas Conference of Seventh-day Adventists, serving acceptably as assistant treasurer of the conference, Sabbath school secretary, and assistant secretary and treasurer of the tract society, where she remained for five years.

In 1895 she was united in marriage with H. H. Hall, Brother Hall having the year previous connected with the Pacific Press Publishing Association in Oakland, Calif. During the forty years that followed, Mrs. Hall stood by the side of her husband, keeping the home, enlarging the circle of friends, and assisting and sacrificing as his burdens in our publishing work grew. With the removal of the publishing house to Mountain View, Calif., in 1904, Brother and Sister Hall took up residence there, remaining until 1920, when Brother Hall answered a call to connect with the General Conference Publishing Department at the headquarters in Takoma Park.

The nearest relatives surviving are nieces and nephews. Since her recent illness, her niece, Miss Lulu Leech, a critic teacher in the normal department of Washington Missionary College, had been constantly with her; and attending the funeral were her nephews, J. R. Ferren, from Mountain View, Calif.; and Stanley Hall, of Madison, Tenn. L. E. Froom.

ELDER R. A. HART

Russell A. Hart was born Aug. 6, 1845, in Northfield, Vt.; and died April 30, 1936, at Battle Creek, Mich. We quote a sketch of his life from the Battle Creek Moon-Journal, of April 30, as follows:

"Mr. Hart was . . . the son of Joshua and Orvilla (Webster) Hart, his parents being of the Adventist faith. The family resided in Northfield until 1852. Mr. Hart in recent years often recalled how in 1852 his parents would place him in the bottom of a sleigh and cover him up with warm robes as they traveled many miles in private conveyance to their religious meetings.

"In 1852, when he was seven years old, the family moved from Northfield to the mountains. At the time the Adventists observed the Sabbath from 6 p.m. Friday to 6 p.m. Saturday. In regard to this observance Mr. Hart occasionally commented to friends: 'I remember well how I used to pick up stones on Friday from the lawns, and mother would come to the door and say, "Children, it is now six o'clock and the Sabbath commences."'

"Concluding his teaching career in 1876, Mr. Hart was invited by the Seventh-day Adventist Conference of Iowa to enter the evangelical work, which he followed for eight years, giving lectures throughout that State and in Nebraska. At the General Conference of 1884 he was invited to take charge of the Review and Herald printing office, and came to Battle Creek. After serving in this capacity for three years, he was transferred to Norway to supervise the printing office at Christiania. He remained there only a year, however, and at the General Conference of 1888, held in Minneapolis, urged that a man who understood the language be given supervision. His views were accepted by the Conference, and he returned to Battle Creek, entering the manufacturing business.

"Mr. Hart is survived by two daughters: Mrs. C. H. Marion, of Denver, Colo.; and Mrs. N. A. Fitzgerald, of 138 Ann Ave., Battle Creek; two grandchildren, Russell E. Hart, of 105 Chestnut St.; and Mrs. R. H. Kirschman, Jr., of 45 Wentworth Avenue; and two great-grandchildren.



R. A. Hart

"Funeral services will be held at 3 p.m. Sunday at the Seventh-day Adventist church, with Dr. C. W. Heald officiating. Interment will be in Oak Hill cemetery."

Another early pioneer of the advent movement lays down his armor and rests in hope of the resurrection at Christ's coming.

FRANKLIN T. LAMB, M.D.

Franklin Temple Lamb was born at Bloomfield, Calif., Sept. 22, 1856; and died at Berkeley Calif., Dec. 26, 1935.

With his mother and two brothers, he accepted the truth in 1872 under the labors of Elder J. N. Loughborough.

In 1890 he was united in marriage to Lottie Anna Hutchings of Turlock, Calif., and together they traveled from place to place, going as far east as Salt Lake City, Utah, with a horse and buggy, proclaiming the message of Christ's soon coming and selling many of our truth-filled publications. They carried on this work until they entered the medical college in San Francisco, from which they were both graduated with the degree of doctor of medicine in 1896. Dr. Lamb was president of this college for nineteen years.

After losing everything in the San Francisco earthquake, they built a sanitarium near Mt. Tamalpais in Mill Valley. In 1910 Sister Lamb was paralyzed, and fell asleep in Jesus in 1922.

In 1925 Doctor Lamb was united in marriage to Miss Jenny Lindem, who faithfully cared for him until his death. He leaves to mourn his wife, two sons, and an adopted daughter.

Leo.—Mrs. Louisa Leo, nee Pointer, was born at Oxford, England, May 4, 1862; and died at Loma Linda, Calif., Feb. 29, 1936. On July 3, 1883, she was married to Robert Leo. To this union three children were born, two of whom survive, together with her companion.

Sister Leo accepted the advent message in Brooklyn under the labors of Elder A. T. Robinson, and had been a faithful Seventh-day Adventist for forty-eight years. From the time she accepted the third angel's message, Sister Leo was active in missionary work. She did Bible work in Brooklyn and New York City, as well as other parts of New York State. Later, she labored in St. Louis, Missouri, and Lincoln, Nebraska. For a time she taught a class for Bible workers at Union College.

After coming to California in 1920, Sister Leo continued her Bible work, first in Orange, and then in San Bernardino, until failing health forced her to give up her active labors. She also taught the radio class for the Loma Linda

Sanitarium patients, and those in the village connected by the public address system who were unable otherwise to benefit from the services.

On June 18, 1934, while attending camp meeting on the grounds of the Southern California Junior College, Sister Leo was stricken with a heart attack from which she never entirely recovered.

Bragan.—Mrs. Annie Mae Bragan, nee Arnold, was born near Sussex, New Brunswick, Canada, Aug. 31, 1869; and died at Glendale, Calif., March 8, 1936. Sister Bragan and her husband were prominent in church work in the early days in Portland, Maine, and in Connecticut.

Matthews.—Mrs. Julia M. Matthews was born in Illinois, May 8, 1844; and died at Plainwell, Mich., Nov. 6, 1935. She accepted the third angel's message almost fourscore years ago, and remained faithful.

Connell.—John Posey Connell was born near Woodville, Miss., July 7, 1846; and died at Corpus Christi, Texas, March 29, 1936. He was local elder of the Corpus Christi church for twenty-eight years.

Nesmith.—Charles Freemont Nesmith was born in Illinois, April 6, 1862; and died at Boulder, Colo., April 9, 1936. For seventeen years he served as elder in a number of our churches.

Banta.—Erasta James Banta was born in Missouri, Dec. 20, 1848; and died at Calistoga, Calif., March 26, 1936. He served many years as local elder of the Calistoga church.

Griswold.—Mrs. Addie Marion Griswold, nee Vehorn, was born at Albany, N.Y., Feb. 27, 1907; and died at Clinton, Mass., April 22, 1936.

Pritchard.—Mrs. Martha Jane Pritchard was born in Independence County, Arkansas, in 1852; and died at Oakland, Calif., Feb. 20, 1936.

Spencer.—Mrs. Florence E. Spencer was born at Sand Lake, Mich., Nov. 8, 1867; and died at West Covina, Calif., April 14, 1936.

Kelly.—Mrs. Letitia E. Kelly, nee Heacox, was born at Ardara, Pa., May 30, 1861; and died at Los Angeles, Calif., April 23, 1936.

Haughton.—Aaron Haughton was born in Manchester, England, Aug. 22, 1855; and died at Corpus Christi, Texas, March 20, 1936.

Wolcott.—Mrs. Bessie Stone Wolcott was born at Hillsdale, Mich., Oct. 25, 1873; and died at Coldwater, Mich., March 6, 1936.

Powell.—Mrs. Candace A. Powell, nee Herrick, was born at Fairfield, Vt., in 1857; and died at Oakland, Calif., March 17, 1936.

Boyce.—Winifred V. Boyce was born at Memphis, Mich., Feb. 26, 1863; and died at Battle Creek, Mich., March 24, 1936.

McDonald.—B. Hite McDonald was born at Sacramento, Calif., sixty-eight years ago; and died at Turlock, Calif., April 16, 1936.

Harrison.—Dr. Fred Harrison was born at Santa Clara, Calif., Oct. 14, 1870; and died near Biggs, Calif., April 24, 1936.

Harnish.—Mrs. Lena F. Harnish, nee Johnson, was born in Wells County, Indiana, Nov. 20, 1893; and died March 26, 1936.

Hirsch.—Mrs. Louise Hirsch was born at Greenfield, Wis., Aug. 27, 1858; and died at Milwaukee, Wis., March 21, 1936.

Anderson.—Oley Anderson was born near Linköping, Sweden, June 22, 1858; and died at Golden, Colo., March 23, 1936.

Jorgensen.—Mrs. Florida Jorgensen was born in Illinois, Dec. 16, 1851; and died at Madera, Calif., April 1, 1936.

Feeny.—Louise Darnille Feeny was born at Springfield, Mo., in 1863; and died at The Dalles, Oreg., Feb. 29, 1936.

Robertson.—Caroline E. Robertson was born at Sheffield, England; and died at Marshall, Mich., March 24, 1936.

Fischer.—Conrad Fischer was born at Hersfeld, Germany, in 1843; and died at St. Paul, Minn., March 14, 1936.

Dart.—William Jasper Dart was born in Illinois, Feb. 21, 1861; and died at Fresno, Calif., April 19, 1936.

Dunn.—Mrs. Eliza C. Dunn was born at Geneva, Ill.; and died at Asheville, N. Car., April 10, 1936.

Dutton.—Mrs. Clara Dutton was born in Indiana in 1865; and died at Portland, Oreg., April 15, 1936.

Cook.—Margaret Eliza Cook was born March 2, 1875; and died in Oregon, Feb. 5, 1936.

Belding.—Eugene M. Belding was born in Ohio, Nov. 28, 1848; and died Feb. 7, 1936.

Painter.—Henry Painter was born Aug. 6, 1850; and died near Stanley, Va., April 5, 1936.

Anasley.—Lydia I. Anasley was born Nov. 28, 1862; and died at Marion, Ind., Feb. 13, 1936.

Parkhurst.—Mrs. Eliza J. Parkhurst was born Feb. 14, 1846; and died in North Dakota, April 6, 1936.

Weymar.—Mrs. Bitha Weymar was born in Kentucky; and died at Los Angeles, Calif., Jan. 8, 1935.

Case.—Arthur Wesley Case was born at Stamford, Vt., May 27, 1865; and died at Randolph, Vt.

Stillman.—Mrs. Mattie Stillman, of Elkhart, Kans., died April 29, 1936, at the age of eighty-two years.

Marchess.—Mrs. Frances Marchess was born Jan. 3, 1856; and died at St. Paul, Minn., March 13, 1936.

Mace.—Mrs. Catherine E. Mace was born Aug. 22, 1859; and died at Winchester, Va., March 27, 1936.

Warner.—Mary P. Warner was born in Ohio, Jan. 28, 1853; and died at Battle Creek, Mich., March 14, 1936.

Ellendorf.—John Ellendorf was born in the Netherlands in 1866; and died at Kalamazoo, Mich., March 8, 1936.

Hayes.—Robert Hayes was born in Ontario, Canada, Jan. 6, 1855; and died at Battle Creek, Mich., March 9, 1936.

Brale.—Mrs. Samantha Brale was born in Indiana, Aug. 23, 1853; and died at Perry, Okla., March 27, 1936.

Wrigley.—Frank E. Wrigley was born in Illinois, Aug. 5, 1850; and died at Fullerton, Calif., March 20, 1936.

Peckham.—Charles William Peckham was born in Michigan in 1868; and died at Portland, Oreg., April, 1936.

Ware.—James W. Ware was born at Granville, Ill., March 16, 1856; and died at Clark, S. Dak., March 22, 1936.

Munford.—Mrs. Ida Munford was born at Rulo, Nebr., April 13, 1873; and died at Canon City, Colo., March 6, 1936.

Gibson.—Mrs. Ida A. Gibson was born in Indiana, April 24, 1870; and died at Los Angeles, Calif., April 7, 1936.

Ray.—Mrs. Bertha Lyda Ray was born at Lowell, Mass., July 18, 1879; and died at Melrose, Mass., April 18, 1936.

Marston.—Mrs. Jennie Rose Marston was born at Pike, N.Y., Dec. 19, 1858; and died at Boulder, Colo., April 4, 1936.

Wooster.—Charles Fred Wooster was born at Seneca, N.Y., May 8, 1861; and died at Seattle, Wash., Dec. 28, 1935.

Carroll.—Enoch Lawson Carroll was born at Caneyville, Ky., Sept. 20, 1850; and died at Van Nuys, Calif., March 6, 1936.

Pearson.—Mrs. Eliza Pearson, nee Duff, was born in Dubuque County, Iowa, in 1867; and died at Gates, Oreg., Feb. 26, 1936.

Lewis.—Edward Henry Lewis was born at Buck's Bridge, N.Y., April 21, 1859; and died at Los Angeles, Calif., Nov. 20, 1935.

Holliday.—William H. Holliday was born at Olivet, Mich., Feb. 24, 1854; and died at Battle Creek, Mich., March 23, 1936.

Hanson.—Mrs. Ida Augusta Hanson, nee Johnson, was born in Sweden, Dec. 11, 1873; and died at Lodi, Calif., March 25, 1936.

Merritt.—Mrs. Elizabeth Merritt, a member of the Frankfort (Ind.) church, was born July 30, 1850; and died April 8, 1936.

Williams.—Mrs. E. Williams was born in Scotland about seventy years ago; and died at Jersey City, N.J., March 18, 1936.

Outhwaite.—Mrs. May Outhwaite was born at Toronto, Canada, March 18, 1876; and died at San Bernardino, Calif., March 24, 1936.

Hayes.—William F. Hayes was born in Steuben County, New York, Dec. 26, 1856; and died at Plainwell, Mich., Feb. 16, 1936.

Merchant.—Mrs. Elsie Eleanor Cross Merchant was born in Almena Township, Michigan, Sept. 20, 1861; and died near Paw Paw, Mich., Jan. 26, 1936. She was a faithful Seventh-day Adventist about fifty years.

Hebard.—Horace A. Hebard was born at Prescott, Iowa, Feb. 27, 1871; and died at Ocean Beach, Calif., March 9, 1936. At the age of twenty-two he was converted, and became a member of the Seventh-day Adventist Church. In 1895 he was united in marriage with Miss Belle Cromwell at Topeka, Kans. To this union were born one son and one daughter.

In 1900 he took up the health-food work, and conducted a health cafe in Lincoln, Nebr. He continued this work until 1905, when he entered the book work, acting as field secretary for the Nebraska Conference. He continued in this line of service and for two or three years in sanitarium work, till 1915, when he was transferred to the Southern California field, where he had charge of the book work for four years. In 1919 he established a vegetarian cafeteria in San Diego, Calif., which he conducted with great success for about ten years.

He leaves to mourn their loss, his loving wife; a son, Harold C. Hebard, of Garden Greene, Calif.; his daughter, Dorothy, wife of Dr. G. H. MacDonald, of Ocean Beach, Calif.; five grandchildren; two brothers, Fred L. and Charles E. Hebard, of San Diego, Calif.; and two sisters, Mrs. George E. Judd, of Battle Creek, Mich., and Mrs. J. A. Harzfeld, of Kansas City, Mo. H. Camden Lacey.

Colby.—Bert Freeman Colby was born at Charlestown, Vt., March 24, 1866; and died at North Wolcott, Vt., March 16, 1936. Born of Seventh-day Adventist parents, he was early in life baptized and joined the church. He attended South Lancaster Academy from 1884-86. After this he entered the colporteur work, in Vermont. While here he labored giving Bible studies and helping in other ways to advance the third angel's message. Later he was called to act as elder of the Brownington and North Wolcott (Vt.) churches, serving in this capacity until his death. He was a loyal supporter of the cause, and his loss will be keenly felt. H. P. Gram.

Ortner.—Mrs. Ora Belle Ortner, nee Mohr, was born at Nekoma, Kans., Jan. 27, 1902; and died at Hinsdale, Ill., March 15, 1936. She was united in marriage to Elder W. P. Ortner in 1925. Since that time they had labored together in East Michigan, Wisconsin, and since last June in the Illinois Conference, where Elder Ortner is at the present time the chaplain of the Hinsdale Sanitarium. Her husband and a little daughter are left to mourn.

Moser.—Mrs. G. H. Moser was born May 24, 1850; and died at Millard, Nebr., April 6, 1936. In 1883 she was united in marriage to G. H. Moser, who preceded her in death eighteen years. Fifty years ago they accepted the message, becoming charter members of the Omaha church, of which Brother Moser was elder from the organization of the church until his death.

Peugh.—Mrs. Charlotte Elvira Mayes Peugh was born near Santa Rosa, Calif., July 9, 1858; and died at Porterville, Calif., March 4, 1936. She is survived by her husband and three children, among whom is V. E. Peugh, president of the Wisconsin Conference, who has spent terms of service in India and the Inca Union of South America.

Bradford.—Thomas M. Bradford was born June 3, 1851; and died at Wilmington, Del., Feb. 25, 1936. Brother Bradford accepted the third angel's message at a tent effort held in Wilmington by R. D. Hottel in 1895. He carried many responsibilities in the church at that place, being treasurer for nineteen years.

Root.—James Edward Root was born Jan. 11, 1865; and died at Coopersville, Mich., March 12, 1936. For fifty-eight years he was a faithful Seventh-day Adventist, and served as local elder and as a member of the Michigan Conference committee for many years.

Pearson.—Mrs. Dinarza Pearson was born at Leach, Tenn., April 2, 1856; and died at Trezevant, Tenn., April 7, 1936. She was a faithful Seventh-day Adventist for fifty years.

Lawson.—Elisha Lawson was born in North Carolina, Feb. 28, 1848; and died at Stockton, Calif., April 14, 1936. He was a devoted Seventh-day Adventist fifty-five years.

Grimes.—Sullivan Grimes was born Nov. 17, 1859; and died April 26, 1936. He was elder of the Sand Hill (Ky.) church for thirty-eight years.

Culverhouse.—Mrs. Maud S. Culverhouse was born at Spring Valley Mills, Ark., Aug. 27, 1869; and died at Sacramento, Calif., April 17, 1936.

Neff.—James K. Neff was born in Shenandoah Valley, Va., Jan. 23, 1848; and died at Ferncliff, Va., Feb. 27, 1936.

Caviness.—B. F. Caviness was born near Fairfield, Iowa, Feb. 6, 1881; and died near Chariton, Iowa, April 2, 1936.

Curry.—Mrs. Carrie Curry was born at Louisville, Ky., Sept. 26, 1850; and died at Alton, Ill., April 17, 1936.

Hartman.—Mrs. W. A. Hartman was born near Loysville, Pa., March 15, 1852; and died at Tulsa, Okla., March 27, 1936.

Eschman.—Mrs. Louis M. Eschman was born in New York State, Oct. 17, 1861; and died at Glendora, Calif., April 18, 1936.

Pettigrove.—Perry M. Pettigrove was born in New York State, March 30, 1865; and died at Muskegon, Mich., April 4, 1936.

Trefz.—Mrs. Lena Trefz, nee Schickelmeier, was born at Bergdorf, Russia, Nov. 10, 1885; and died at Lodi, Calif., April 9, 1936.

Laurin.—Robert Arthur Martin Laurin was born on the North Sea, Jan. 11, 1857; and died at San Anselmo, Calif., March 13, 1936.

Hallberg.—Samuel August Hallberg was born in Sweden, Nov. 28, 1844; and died at Chilliwack, British Columbia, March 10, 1936.

May.—Fannie Rebecca Colyar May was born in Kosciusko County, Indiana, April 27, 1859; and died at Chattanooga, Tenn., March 4, 1936.

Packard.—Mrs. Augusta Lillian Collins-Packard was born at Elgin, Ill., Feb. 15, 1853; and died at Long Beach, Calif., March 23, 1936.

Cartwright.—James Albert Cartwright was born at Yorktown Corners, Ill., March 15, 1856; and died at San Diego, Calif., April 11, 1936.

Remick.—Mrs. Mary E. Remick, nee Haynes, was born at Wendham, Me., Jan. 12, 1867; and died at Riverside, Calif., March 9, 1936.

Smith.—Julius C. Smith was born in Bradford County, Pennsylvania, Jan. 29, 1845; and died at Cedar Canyon, S. Dak., March 20, 1936.

Sweany.—Mrs. Zilphia Anne Sweany, nee Scott, was born in Jackson County, Indiana, July 2, 1850; and died at Wolf Lake, Ind., March 17, 1936.

Van Eman.—Mrs. Elizabeth Van Eman was born in Putnam County, near Ottawa, Ohio, Dec. 20, 1850; and died at Elgin, Ohio, March 23, 1936.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

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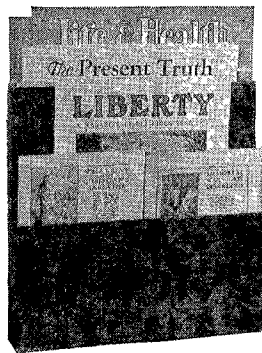


Suggestive Methods for the Successful DISTRIBUTION OF TRACTS

IN THE POCKET—

The King's Pocket League

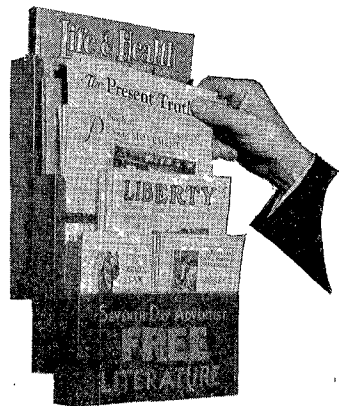
In mingling with humanity, you come in contact with persons you may never meet again. Members of the King's Pocket League are prepared for such occasions. They have a pocket dedicated to the carrying of tracts, and are ready to pass out reading matter at a moment's notice. You are earnestly invited to join this league.



IN THE HOME—

A Tract Rack Inside the Front Door

How many earnest Christian housewives have lamented the fact that home duties seem to prevent their engaging in active missionary endeavor. This is the solution of their problem—a small, neat tract rack, hung on the wall convenient to the front door. Then, at the ring of the doorbell, they will have a tract ready for any one who calls. Every Seventh-day Adventist home should have one of these racks.



IN PUBLIC PLACES—

A Large Metal Rack

In bus terminals, railroad stations, waiting rooms, and hotels, many travelers must wait. In these idle hours they welcome the opportunity to read. Here is where the public reading rack fulfills its mission.

A few persons, contributing small amounts, can easily pay for one or more of these racks. The young people will appreciate the privilege of keeping the racks supplied with literature. How many racks will your church place in public waiting rooms in your city?

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The Nature of Man
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The Home of the Saved
On the Road to Armageddon
A Wave of Spiritism
Capital and Labor
The Collapse of Morality
The Meaning of the Times
Earth's Golden Age
World Peace
Social Unrest
From Sabbath to Sunday
God's Message for Today
The Certainty of Prophecy
The Great Image of Daniel 2
A World Prophecy
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OF SPECIAL INTEREST

General Conference Reports

WITH our next number we shall begin publishing the reports of the General Conference. There will be an issue of the REVIEW every day but Sabbath during the time occupied by the meeting. Because of this service in reporting the General Conference, it will be necessary for us to discontinue our regular departments during that time. Reports from the field, obituary notices, and other contributions of this character will necessarily be thrown over until about the middle of June.



It is with deep sorrow that we learn of the tragic death of Sister A. R. Stadin, at Addis Ababa, Ethiopia, on May 3.

Dr. and Mrs. Stadin sailed from New York in January, 1935, for Ethiopia, the doctor to take charge of the Makonnen Hospital, at Dessye. He and his wife, the latter a graduate nurse from the Skodsborg (Denmark) Sanitarium, rendered valuable service at Dessye until the city was captured a few weeks ago by an Italian army, at which time they withdrew to Addis Ababa.

During the rioting following the flight of the king, a stray bullet pierced the roof of the mission, and struck Sister Stadin while she was sleeping, killing her instantly. We extend to her husband and other sorrowing relatives our deepest sympathy.



Missionary Sailings

MISS ERNESTINE GILL, of the Portland Sanitarium, sailed from Seattle on the S.S. "President Jefferson," April 11. Miss Gill is connecting with the sanitarium in Seoul, Korea.

Miss Bessie Irvine, returning to the Philippines from furlough, sailed from San Francisco for Manila on the S.S. "President Taft," May 1.



Religious Liberty Day, June 6

SABBATH, June 6, is Religious Liberty Day. A stirring program has been prepared to be presented in all the churches in the United States. Our liberties are in grave danger, and the religious liberty program points out some of these perils. Our people should have an opportunity to know what dangers confront them. The pastors and elders should not fail to carry out the program. A liberal offering should be given by every church member, so that the conferences may be able to send the *Liberty* magazine to the lawmakers, public officials, and other influential persons. Unless we defend our liberties and preserve our constitutional rights, our heritage of religious and civil freedom will be doomed. All can have a part in defending our liberties by contributing to the cause of religious liberty on Religious Liberty Day.

C. S. LONGACRE.

"China's Moral Energizer"

A SHORT time ago, while canvassing in the city of Hankow, T. A. Shaw met one of Central China's leading businessmen. This gentleman had been a reader of the *Signs* for a number of years, and greatly appreciated the messages in our missionary paper. Speaking of the benefits of the paper, this businessman said, "Mr. Shaw, the *Signs of the Times* magazine is China's moral energizer."

This, the testimony of a non-Christian businessman, indeed pictures the real work our missionary periodical is doing among all classes in China. As we look over our subscription lists, we find that the foremost citizens are subscribers to the *Signs*, and that leading statesmen, politicians, educators, and businessmen in all parts of China are reading our truth-filled periodicals.

Some time ago, when we called on the governor of one of the provinces while doing Harvest Ingathering work, we received a gift through his secretary. Before leaving, however, we asked for the privilege of seeing the governor for a few moments. The secretary arranged the interview for us, and we had a very pleasant visit with this man of position and authority. We were much surprised at the governor's acquaintance with world conditions, and several times during our short visit with him he mentioned that these unusual conditions prevailing surely must be signs that the end of the world is at hand.

After leaving the governor's office, we called to see the secretary, who had made the arrangements for our visit, to thank him personally for the courtesy shown us. As we talked with him, we mentioned the fact that the governor was conversant with world happenings and their meaning. "He ought to be," he replied, "for he is a regular reader of that good *Signs of the Times* magazine published by your mission."

This experience reminded us again that the *Signs* is exerting a telling influence even in places of authority and power.

As we see the great work that our missionary journal is doing, we realize the truth of the words expressed by the Central China businessman that the *Signs* is indeed "China's moral energizer." Let us do all we can during this time of storm and stress to greatly increase its circulation. JOHN OSS.



"The Church Needs Doctrine, Not Doctoring"

UNDER the above caption in the *Watchman-Examiner* of April 16, Dr. Gordon Palmer makes the following pertinent observations on the present need of the church:

"This is an age of quacks in religion as well as in medicine. Every nostrum imaginable is offered to cure the church of its real and supposed ills. They tell us that we must have finer machinery, more beautiful buildings, more music, and up-to-date programs. There is truth here. These, however, will not make

an impotent church mighty in the presence of aggressive evils. Efficiency is their magic word, and the church has efficiency experts galore. It has built up the most efficient machinery ever made for its missionary enterprise; yet it is recalling its ambassadors, reducing its forces, retreating along all frontiers of activity. Efficiency is not synonymous with life. It is not efficiency, but effectiveness that is needed.

"The doctors say the church wants bigger budgets and better programs, but Christ needs bigger and better men. The church does not need more push, it needs more power; not more doctoring, but more doctrine.

"Baptists have not thrived on liturgies, creeds, programs, church architecture, magnificent Gothic structures, lovely as they may be. Baptists have grown on testimony, on virile witnessing, based on great convictions concerning eternal verities. . . .

"Preaching on these great truths is not easy. Doctrinal preaching is difficult. It takes preparation and perspiration to present these cardinal truths in a new, forceful, and persuasive manner. The demands of the present-day pastorate are so great that pastors often cannot take the time to prepare stirring, doctrinal messages. Nevertheless, it is worth while to pay the price. Great preaching comes from great conviction. Great conviction grows out of great truths. Conviction generates spiritual power.

"The need for doctrinal preaching, Scriptural preaching, is tragic. During our vacations we have heard many sermons with never a Scripture reference. Many preachers did not even take a text. Hungry souls were given sermons made up of funny stories, political discussions, and book reviews. We have been tempted to give what people want. The world wants to be entertained, pleased, applauded, flattered. Like children they want what is not always good for them. If we let our children eat just what they want, and not what they need, they become undernourished in body, undeveloped in stature, and a prey to every kind of disease. We have been feeding people on baby food when they needed the 'meat of the word' to make mental, moral, and spiritual backbone. We do not make 'Sequoia gigantea' characters on tabloid talks, jokes, and amateur hours.

"We have been afraid of the word 'doctrine.' It is taboo. Too often the church has forsaken the fountain of faith and power. Authoritative preaching is a present-day spiritual imperative. We fail when convictions collapse. Men of character and achievement are men of mighty convictions. Great convictions are born of great teachings. . . .

"Baptists must train their forces. Baptist convictions must be reborn. Baptists must proclaim the great doctrines. Doctrines strengthen Christian living. . . .

"Baptists! To your tents, to your tasks, to the law and testimony! Appreciate your heritage, and meet your world-wide opportunities and responsibilities."

Well would it be for Seventh-day Adventists to ponder this appeal for Christian doctrine, especially in a time when Christian experience, often loosely defined, is urged as a substitute for Scriptural doctrine.

T. M. F.