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No. 9

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

For God and Right

By Eva Miller Hankins

Awake! awake! ye foes of wrong,
And take your heavenly armor,
For hosts of sin are gathering strong
To battle 'gainst our Leader.
Brave souls must go to meet our foes
O'er land and o'er the ocean,
And few can tell ere vict'ry's close
How strong is their devotion.
To distant fields some now must roam,
Led on by faith and duty,
Forsaking all, e'en love and home,—
Life's quiet vale of beauty.
Still may our hearts be filled with praise,
And joy and hope crown all our days,
God's blessing on us all,
His blessing on us all.

Arise! arise! ye foes of wrong,
And gird your armor closer;
Press on! press on! a mighty throng,
And raise your banner higher.
"For God and right"—it gleams afar,
And makes the nations tremble;
For God is might in earth and star,
Before Him all assemble.
So fear no ill, beat no retreat,
But haste thee on to glory;
He wins who fights, and no defeat
E'er dims such warrior's story.
So may our hearts with joy be filled,
And every fear within be stilled,
For God is over all,
Yes, God is over all.

THE FAMILY CIRCLE

READER AND EDITOR IN FAMILIAR CONVERSE

Many questions come to us from the field, relating to a large variety of topics. We cannot, of course, treat these questions exhaustively, and it is not our province to treat them officially or authoritatively. The editor seeks to avail himself of the best counsel obtainable, representing, as far as he understands it, denominational teaching and church polity. The discussions, however, should not be taken as official church pronouncement, but as merely expressing the best judgment of the editor. Local conditions and circumstances oftentimes must make a difference in the application of principles and methods.

Attending Social Gatherings

A YOUNG woman inquires if it is proper for her to attend a skating party, provided she is properly chaperoned.

Another young woman inquires if we consider it proper for her to attend social gatherings in her neighborhood. She does not have the privilege of association with other young people who are Seventh-day Adventists. Should she hold herself aloof from all social intercourse with her neighbors?

In our judgment this would depend altogether upon the character of the association. We do not believe in the spirit of aloofness. This is foreign to the spirit of a true Christian. God has placed us in this world and associated us with men and women for a purpose. He has created in us social instincts which, properly directed and controlled, may be made a great blessing to our fellow men.

There might be skating parties and social gatherings which would be entirely proper for one to attend; but this is not true of many social gatherings held in the world today. As these gatherings are ordinarily carried on, we question the propriety of our young people's attending them.

We believe there is a difference in the influence attending the ordinary outdoor skating gathering and that which attends many of the skating rinks. Many social workers regard the skating rinks, as they are oftentimes conducted, as exerting a pernicious influence, the same as the ordinary dance hall. Surely Christian young people cannot find in these places wholesome recreation.

The question for consideration should be, Is the gathering of such a character that one could attend it and maintain his Christian integrity? Would he be drawn under influences, into the playing of questionable games, into an atmosphere of hilarity and worldliness, where he would compromise the Saviour?

God has placed us in this world in association with our fellow men with one grand objective, and that is that on every occasion and under every circumstance we may represent in our lives the character and the virtues of the Lord Jesus Christ. We are to do this in our home, in our business, in our social life, in the market place, on the street, wherever we go. This was the way the Master associated with others. In the temple, in the synagogue, on the street, in the midst of the thronging multitude, in dining with others, in attendance at the wedding ceremony, wherever He was, He was there as the Saviour of mankind, as the representative of heaven. Men took knowledge of Him on every occasion, and were conscious of the holy, uplifting influence that went forth from His life. And Christ is the example of every young man and young woman in this world.

As you are invited to the social feast, to the neighborhood party, as you are tempted to go to the theater, to the movie, consider well this question: Can I ask with expectant faith that the Lord Jesus will accompany me to this place? Will He bless my association to the good of those whom I meet? Would the Lord go to these gatherings if He were in my place today? Will my going increase or lessen my love for His Word, my love for missionary work, my love for prayer, my love for the house of God? When we bring our social relations to the test of these questions and answer them truly, on our knees before the Lord, with hum-

ble submission to His will and with a sincere desire to know His leadings, He will not leave us to ourselves to make mistakes.

The Selection of Books and Songs

We are asked frequently, particularly by some of our younger readers, if we approve the singing of certain songs or the reading of certain books.

It is difficult for us always to reply to questions of this character, for the reason that we are not acquainted with some of the songs to which reference is made, nor have we read many of the books which are mentioned. There are certain underlying principles which should be observed in the selection of songs and in the selection of books. As never before in the history of the world, we have all kinds of music and all kinds of literature, good, bad, and indifferent. There are certain books which, in our judgment, should never be read, namely, novels and popular fiction in general. We do not believe that stories of adventure and of sentimentalism make for wholesome character building. They give false conceptions of life. They place before us wrong ideals. They unfit us for life's practical duties. In our judgment the reading of novels and storybooks is akin to theater going and to evil association. We are inclined to believe that the influence of evil literature is even more pernicious than that of evil personal association.

Akin to books of this character are books presenting false doctrines and theories, such as the teaching of New Thought, Christian Science, evolution, etc. We do not believe that the perusal of these books is wholesome or upbuilding. On the other hand, there is at the present time a wealth of good literature in history, science, and biography, in missionary experience and travel. One can find in true narrative that which is even more thrilling than the novel of adventure or the storybook.

In selecting a book, one should ask, Will this book prove ennobling and uplifting? Will it increase my fund of valuable information? Will it better prepare me for life's practical duties and for the work before me? Will it draw me nearer to God, or make the study of the Bible and the hour of prayer distasteful? When we bring the literature we read to the crucial test of these questions, it will not be difficult for us to determine what portions of the daily newspapers we shall read or what books we shall buy or select from the public library. We shall pass over the recitals of crime and divorce proceedings in the newspaper, even as we pass by the novel and the story magazine.

If we are not able to determine the character of a book by a cursory examination, we can very soon determine it by a little reading, and if we find the book does not measure up to this standard, let us discard it, and read that which is really worth while.

And the same principles apply to our choice of music. There is much music which is classed as jazz today, silly, lovesick, sentimental songs, which should never be found in Seventh-day Adventist homes. We may well consider in the selection of songs the same principles which govern in the selection of books.

Christ has called us to His service, a noble, pure, uplifting service in behalf of our fellow men. Let us be careful that by no choice on our part do we mar this instrument of God's choice, this mind, this body, in which He would have us glorify Him, and which He desires to use for the salvation of others and the upbuilding of His kingdom.

The Quality and Color of Clothing

One of our lonely sisters writes to inquire what color of clothing we think she should wear, and what kind of

(Concluded on page 17)

The Advent Review and Sabbath Herald

HOLY BIBLE
THE FIELD
IS THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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Let the Young People Know That They Are Needed

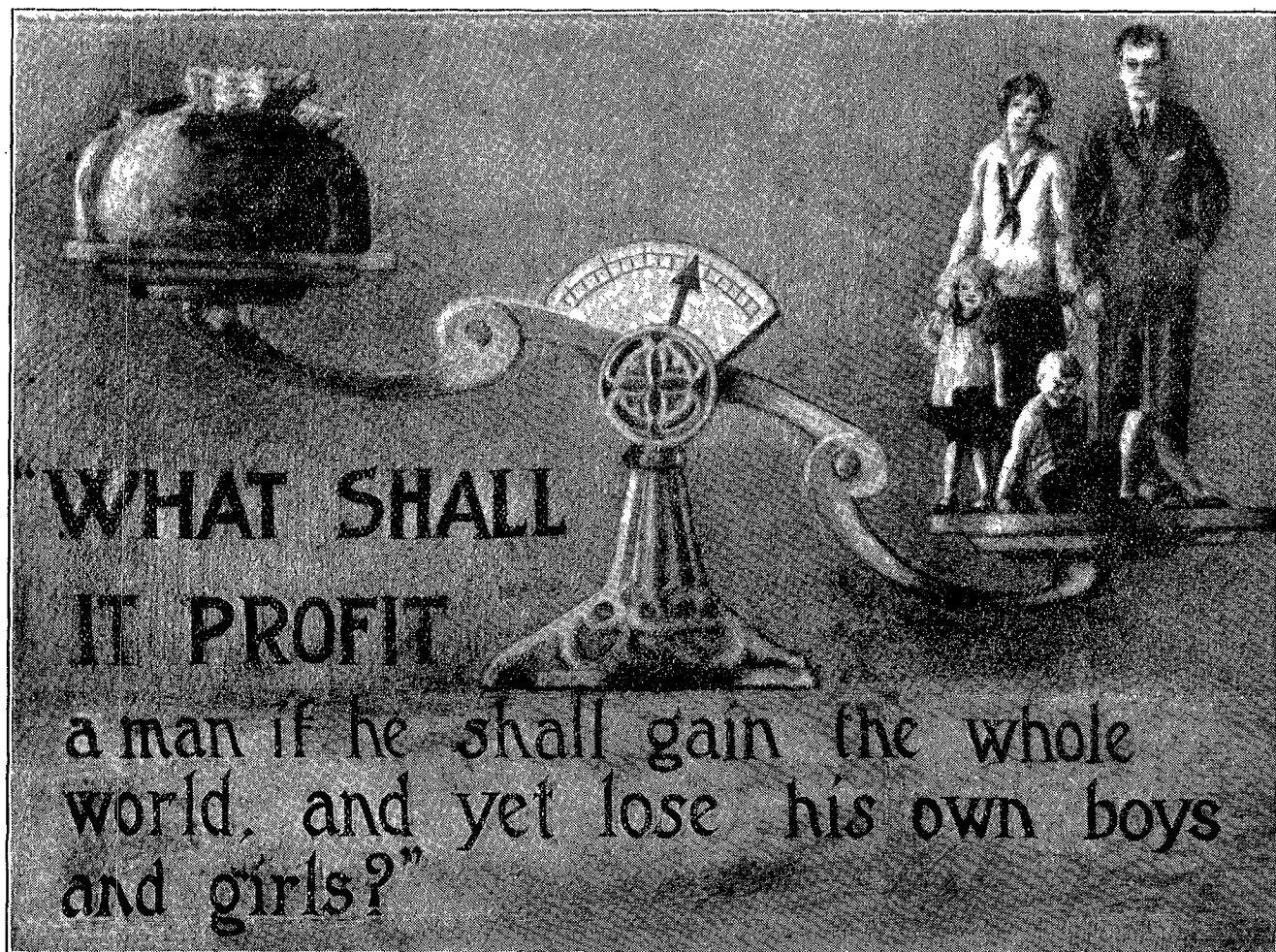
BY WILLIAM A. SPICER

At every turn of affairs in the development of the work of God through the ages, it plainly appears that God counted on the youth of the time to do their part. Think through the narrative of every great crisis in the work of God in Bible times. You will find young people acting their part in the midst of it. In all the story since Bible times we find consecrated young people in the thick of the conflict, from the days of the earliest martyr witnesses before a pagan world, down through the Reformation times and to our own day. Ever the Lord is counting on the youth who love Him to bear their part in the great controversy. That is a fine call to service in the familiar verses that begin, "He is counting on you." God is surely counting on the Missionary Volunteers today.

When prophecy deals with the final crisis in the history of God's work, I think the connection of young people with it is especially recognized. Here are two examples:

In the second chapter of Joel is a prophecy of the days of the finishing of the work. The Lord is to pour out His Spirit upon all flesh. The crisis of the ages is at hand. The people of God are called to a deeper experience, and the ministry is to weep between the porch and the altar, praying God to prepare His people for the final witnessing.

In the midst of it all comes the call, "Gather the children." God's thought includes the children and youth in the preparation for the final work of witnessing.



Again in the second of Zechariah is a vision of the upbuilding of God's work that reaches on to the end. It is a time of measuring Jerusalem, the time of the judgment hour. The Zion of God, the spiritual Jerusalem, is to be built again. As the apostle James said in the council reported in the fifteenth of Acts, God's purpose in the building up of the spiritual tabernacle of David is fulfilled by the calling of the believers out of all nations. A world-wide work is to be done, and a quick work, in the final hour of God's judgment. The message is to be carried quickly to all nations; and in the prophecy the Lord's thought turns to the young people. An angel was commissioned, "Run, speak to this young man, saying, Jerusalem shall be inhabited." Zech. 2:4.

Wherever the Lord thinks of the finishing of His work, His thought takes in the army of young people of His remnant church. In one of those flights of eloquence that we do not find in any other books than hers, Sister White once cried out:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

The Missionary Volunteer Department, organized in the providence of God, is the department that is to set the hearts of our youth and children on fire with the call of God to service in this hour. May God bless the leaders in this department in every union and conference and local society as they seek to promote the great objective of the department,—to work for the conversion of the young people and to set them into active service for the conversion of others.

Years ago that veteran missionary of the New Hebrides, John G. Paton, was in London. Many years of toil were behind him. His name was honored in all the churches. Now this white-haired veteran was called upon to speak to two thousand young people in the City Temple church of London. As a friend was riding away with him in a cab after the meeting, he noticed that Paton's head was bowed and tears were on his cheeks.

"Are you ill? Are you not feeling well?" asked his friend.

"Oh, no, not that," Paton answered; "but I had such a chance to speak to those young people, and I am afraid I did not say it as I ought to have said it."

Think of the carefulness and the burden of that veteran missionary! He had a chance to tell those two thousand young people the needs, but afterward was anxious lest he had not made full use of his opportunity. May God lay upon all our hearts, and especially upon the leaders in the young people's work, that constant burden to do the work as Jesus would have it done, to be used of God to bring the call of the hour to our young people, and to fire them with enthusiasm for the work of God; to teach them the way of victory over sin, and to set them all working for others.

We thank God for the sound of the marching feet of that army of youthful workers. We are thankful for the sixty or seventy thousand in our schools, and for the many thousands who have come through our schools into the life work. We know that in this final crisis in His work for a lost world, God is counting on our young people.

May Missionary Volunteer Day and the week that follows bring blessing and inspiration into the life and service of our young people of all lands. This cause needs them, every one.

The Answer of Silence — No. 1

"The People Held Their Peace, and Answered Him Not a Word"

THERE is more than one occasion in life's experiences when silence is indeed golden. The power of speech has been conferred upon man as a means to glorify God and to benefit his fellow men. When neither purpose can be achieved, it is better to remain silent.

It is oftentimes necessary to defend the truth of God and the cause of righteousness. Particularly is this so when the truth is assailed in honest opposition. There is hope of winning the opposer, of leading him to see the error of his way. But when the opposition is made for opposition's sake; when it is made, not to defend what is considered a righteous cause, but to spread dissension and to produce confusion; when it is an opposition of calumny made up of falsehood and false representation,—at such a time, under usual circumstances, it is better to remain silent.

Such an occasion was the one referred to in the subtitle of this article. The enemy of Israel, with his mighty army, had encamped against Jerusalem. Knowing the defenseless state of the city and the natural fear the Israelites would feel in confronting a force far superior to his own, Sennacherib endeavored by idle boasting to intimidate the inhabitants and to spread confusion and fear throughout their ranks. He reminded Israel that it was because of their sins that God was about to visit upon them their iniquity. He recited the notable victories which the gods had given to the Assyrian hosts. In derisive tones he inquired if the God of Jerusalem would prove any stronger than the gods of the cities which had been overthrown. Requested to carry on his conversation in the Syrian tongue, which was understood by the leaders of Jerusalem, but not by the people generally, he said that the appeal was not to the king nor to his counselors, but to the watchmen upon the wall and the rank and file of the people.

It was in the face of this bitter denunciation, this tirade against Israel and the God of Israel, that silence indeed became golden. Sennacherib's wicked harangue was too contemptible for reply. It was not for the men of Israel to discuss with him the comparative strength of the gods of the nations; they were willing to leave that to later demonstration. "The people held their peace, and answered him not a word." There was no attempt at rebuttal of his charges. The Israel of God would not stoop to parley with the public enemy, to measure words with him who delighted in abuse and misrepresentation and falsehood.

What a striking example for all time is afforded the children of God by this incident, and right nobly did God vindicate the justice of the cause of His children. Declared the Lord through His prophet:

"The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel." 2 Kings 19: 21, 22.

The answer of God to this wicked tirade of Sennacherib was prompt and effectual. That night the angel of the Lord spread destruction in the camp of Assyria. One hundred eighty-five thousand suffered death. This was the answer of God to Sennacherib's idle boasting and taunting derision.

God does not today deal with the enemies of His truth and His people in just the same way, but even as the destruction visited upon Sodom and Gomorrah affords an example of the visitation of judgment upon the finally impenitent, so the destruction visited upon Sennacherib's evil host shows the manner in which God regards today the evil work of the enemy of all righteousness against His truth and people.

The instruction given to Hezekiah and the men of Israel is instruction that we may heed with profit at the present time. Why should we today enter into controversy with the enemies of the Lord? Why should we spend time to consider their derisive charges? Why leave the work that God has committed to our hands, and hold conference with those whose whole objective is to create division and to cause confusion? We recognize, of course, that sometimes it is necessary that we "should earnestly contend for the faith which was once delivered unto the saints." Sometimes opposers must be met, even as Christ met opposers in His ministry; but when this is necessary, let us meet them as Christ did, with a "Thus saith the Lord," and not with such weapons as they employ.

"The people held their peace, and answered him not a word." We can well take this for our motto in dealing with unreasonable opposers at the present time.

F. M. W.

* * *

First Consecration, Then Enlistment

LATELY from some of these eastern parts of North America, I have been hearing quite frequently of good meetings ending up by numbers enlisting in the colporteur work. That truly is a splendid fruitage of revival. Evidently these experiences are not confined to any one part of the country. Here is a paragraph from a letter sent in by Elder F. C. Gilbert, one of our General Conference field secretaries, writing from country districts in western Oregon. Speaking of one meeting in a mountain district, Brother Gilbert says:

"A whole load of people came 100 miles to attend the service. Truly God's Spirit was present with these people. At the last service, after a talk on the sanctuary and its ministry for our day, twenty-five people definitely gave their hearts to the Lord. It was a sacred meeting. As a result of the services, with work done previously, thirteen persons offered themselves for the colporteur work."

Consecration to God means consecration for service. Not all are called to drop business and go out with the books; but it is a cheering sign of the times that so many, east and west, feel that God is calling them to make a business of spreading the literature in these days when the Spirit of God is making ready the soil for the sowing of the good seed.

W. A. S.

* * *

Clusters of the Earth (Rev. 14:14-20) — No. 3

The Kingdom of the False Christ

IN his book, "The World and Its God," Philip Mauro points out that man went into partnership with Satan in the beginning, to better himself and build up an enterprise in this world that would be to the glory of man and devil. God has intervened and restrained in this enterprise, but it is not His enterprise. Now after six thousand years the prevailing cult among civilized peoples is the doctrine that man *has* bettered himself, that he has accomplished in large measure the thing he set out to do. This doctrine goes by the name of evolution, and fits so

comfortably into men's natural thinking that even modern religion has adopted it, mistaking the enterprise of man and devil for the work of God, and the mighty empire of the evil one for the kingdom of Christ.

This World a Divine or Satanic Enterprise?

A few sentences in Mr. Mauro's own words will serve to impress his point. He says:

"Truly, this world system is a marvelous affair—stupendous, gigantic, remorseless, terrifying! Seemingly composed entirely of human elements, it is yet strangely unmanageable and perverse in human hands. . . .

"The true character and tendency of the world system would be recognized by the majority of thoughtful men and women, if they were not under the blinding influence of the egregiously erroneous notion that *God, and not Satan, is running the world.* . . . There is no deliverance from the bondage of such errors except in embracing the truth clearly taught in Scripture,—that Satan, and not Jehovah, is the god of this present evil age; and that Satan, not Jehovah, is directing its present activities. . . .

"How admirably are all these world activities and occupations (which those who should know better are accustomed to ascribe to Almighty God) calculated to accomplish the great satanic purpose of hiding from men the gospel of Jesus Christ! . . .

"How illuminating, then, are the words of the apostle in 2 Corinthians 4:3, 4: 'But if our gospel be hid, it is hid to them that are lost [or rather, as in the R. V., "them that are perishing"], in whom the *god of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.'—Pages 45-47.

It would be well worth any one's while to read the chapters, "The Gospel of Self," "As an Angel of Light," and "The Failure of the Scheme," in Mr. Mauro's book.

But if Mr. Mauro is right, the modern church is wrong. It has a very different conception of the ponderous mechanism which constitutes the world machine.

Any one who attended the great Foreign Missions Convention at Washington, D. C., in 1925, where practically the whole of Protestantism declared its understanding of its mission, must have been profoundly impressed by the repeated intimation that this great world system is a precious thing, and that by bringing the ethics of Jesus into it, the church is accomplishing its salvation and making it function as the kingdom of Christ. To make clear that the attitude of the church in this respect is not misrepresented, let us catch up a few sentences from the speech of one man after another as he addressed the conference. They are set down here for any to examine who may wish to do so, in view of the very serious nature of the question we are studying. The repetition of the same idea will become monotonous or more and more impressive according as one misses or catches its significance. Here in each statement is the expression of a great denomination; taken together they are the uttered passion of the Protestant world:

Christianizing the World Machine

SPEAKER No. 1: "We have come to see that the teachings of Jesus must apply, not merely to the individual, and not merely to the home and to the school, but to all economic conditions whatsoever, and to all interracial relations, whether in America, or in Africa, or in Japan, or elsewhere; and that the principles of Jesus must be made to apply in all international relationships. . . . As modern Christians we are convinced that only this way lies the salvation of human society."—*Official Report of the Foreign Missions Convention*, p. 9.

SPEAKER No. 2: "Jesus Christ is coming to His own in the Far East in a larger degree than the number of listed Christians would indicate. The attitude of the populace, the attitude of governments toward Christian institutions, is changing."—*Page 18.*

SPEAKER No. 3: "The United States, and at the heart of the country, the Christian churches, born again according

to the Spirit by self-giving service and genuine aggressive, international good will, must prove to the peoples of the Near East, and especially to Turkey, that in Christ alone can abundant life be found."—Page 27.

SPEAKER No. 4: "The second step for us to take who desire to help foreign missions, as they are called (the term is wrong; we are all so closely knit together now there is nothing foreign), is to endeavor to apply at whatever cost the principles and truths by which Jesus Christ lives, first to society, as we know it, and as we move in it; then to industry; then to politics; and then to the relations between nations."—Page 30.

"The kingdom of heaven is at hand! All these things to which I have made reference have to do with the coming in of the kingdom."—Page 35.

SPEAKER No. 5: "One of the most inspiring sights on the mission field today is the way in which the social passion has taken hold of the native Christian churches. In all of these lands, where the Christians are coming into self-consciousness and organizing their associations, as they have done in China in their China Christian Council, you come face to face with a program for the redemption of society."—Page 45.

"Today we are thwarting the carrying of the message to the uttermost ends of the earth, because our great inter-relationships in America and England and among the nations do not represent the great social principles and teachings of our Lord Jesus Christ.

"The church is ready. The church is convinced; the church wants to go forward in this great new crusade; she wants leadership."—Page 46.

SPEAKER No. 6: "The meaning of this convention is that by the grace of God we should go away committed, dedicated to Him to change the mind of our time, to root out of men's minds these false ideas which dominate them, and to plant in their minds those truer ideas of human relationship which we have received from our Lord Jesus Christ. The future of civilization itself depends upon whether we can achieve that task."—Page 51.

SPEAKER No. 7: "Thus in every field the gospel in Tokio is not only a challenging but a conquering force. It is winning its way into every phase of the city's life. In its wake men are transformed, institutions come under the spell of Jesus' way of life, and society starts off toward a new and ever upward-moving goal."—Page 72.

SPEAKER No. 8: "This can only be brought about if the people, I mean the Christians of America, will band themselves together, and say, 'We are through with the mere preaching of the gospel; we are from now on going to see that Christianity is applied or practised in our personal lives, in the lives of groups, in the lives of nations, and in all international relations, irrespective of what it costs.' When that is done, you may rest assured that the Orient will go more than half way to join hands with the West to bring about this democracy of God."—Page 85.

SPEAKER No. 9: "The coming leadership of the coming world! Christian principles, the controlling force! Has the kingdom of God ever been more nearly within our grasp?"—Pages 101, 102.

SPEAKER No. 10: "We should enter such service with increasing confidence and joy, because it is growingly clear that it was Christ's way of service. We are coming to see as we never saw before how great an emphasis He placed on the kingdom of God, that is, on a redeemed social group."—Page 140.

SPEAKER No. 11: "I am glad to say that more and more Christians are getting into the national movement. They will purify it and strengthen essentially Christian attitudes, like that of Mahatma Gandhi."—Page 153.

"The modern missionary presents Christ as the fulfiller of Indian aspirations. Dr. Farquhar calls Jesus the crown of Hinduism. The liberal missionary of today does not dole out charity. Dr. Alden H. Clark speaks of 'bringing brotherhood in Bombay'; Prof. D. J. Fleming writes about 'building with India.' I see a great day coming when the Christians can approach other nationals with due appreciation of the old culture, with sympathy, and with genuine Christian love."—Page 154.

SPEAKER No. 12: "Here then is the chance to express our firm faith in providential leading; to consider wisely and well how and by what means we shall release the imprisoned splendor through wise missionary endeavor; and by throwing these great people upon their spiritual resources, may we not hope that there may yet break out on these our industrial ages that splendor of God of which Carlyle used to speak; which shall not only be the justification of mission work in the East, but shall enable us of the West to possess ourselves of those durable blessings of the gospel of Christ which shall enable us to realize the brotherhood of man and the kingdom of God, when the kingdoms of this world shall become the kingdom of God and His Christ?"—Page 170.

SPEAKER No. 13: "If there is to be peace and good will among the nations of the world, we believe that it can only be through the unifying spirit of love, mutual service, and brotherhood; that is, by every member of the family of nations catching that spirit from God through the mediation of our Lord Jesus Christ in the living power of the Holy Spirit. That, as I understand it, is the Christian faith."—Page 174.

SPEAKER No. 14: "Have our prayers been answered for us, that God's kingdom come here and now, that His will be done on earth among men and nations as well as in heaven among cherubim and angels? . . .

"There are ways to peace among nations as among individuals, and these have succeeded whenever and wherever they have been wholeheartedly tried. Good offices, mediation, conciliation, commissions of inquiry, arbitral tribunals, the Hague Court of Arbitration, the Hague Court of Justice, conferences on disarmament, the Secretariat and Assembly of the League of Nations, and scores of commissions for accomplishing the real, constructive work of the world, for promoting science, for alleviating the woes of humanity, and for giving a fair chance to the children of the race,—such are some of the ways which the will to peace has found and used and made eminently successful."—Pages 182, 183.

SPEAKER No. 15: "We start as the very basis of any Christian conception of international relations with this fundamental proposition, the essential unity of our common humanity, under the Lordship of Jesus Christ."—Page 185.

"And if there be one function of the Christian church as important—I won't say more important—as any other, surely it must be to endeavor to establish and maintain peace between the nations, to promote harmony and co-operation between the races of mankind, harmony and co-operation in the advancement of civilization, in the promotion of human welfare, and to aid in ushering in the triumph of the Prince of Peace, for He must reign until He hath put all enemies under His feet."—Page 190.

SPEAKER No. 16: "Foreign missions are not merely a realm of sentiment; they have passed out into the region of world statesmanship. It is of the very essence of the church's world task to send into all parts of the world in need men and women who are spiritually wise enough and spiritually humble enough to help in the building of the world of the future. Christians are in the world to transform it in accordance with the purpose of Christ."—Page 195.

SPEAKER No. 17: "Co-operation on the part of the churches, as well as of the different nations which are engaged in missionary undertakings, will develop a larger and truer statesmanship for the kingdom of God."—Page 215.

SPEAKER No. 18: "It is a vast undertaking which confronts us; nothing less than winning the world for Christ. We like it the better because it is vast, because it summons all the strongest and noblest within us to dare and to do for Christ and the world. Foreign missions is the world program of the church of God, the international mind upon the highest level, the emancipation of the church from the parochial and provincial into the wide spaces of the kingdom of God. Such work calls for breadth of mind to comprehend, for statesmanship to plan, for volunteers to go, for money to equip, and for large-hearted men and women at home to sustain the majestic enterprise by sympathies and prayers, as well as by gifts."—Pages 226, 227.

SPEAKER No. 19: "The time has now come when the foreign mission boards of North America must make it an avowed part of their program to see to it that our contacts with the non-Christian world are all Christian. . . . It is of concern to us to know whether the governments are proceeding in their mandates to exploit the weaker peoples of the world. It is of prime concern to us that in our industrial and political contacts throughout the world the gospel of Jesus shall be predominant and pre-eminent, and that these contacts shall be Christian in every sense of the word. . . . Therefore, I plead that we shall, from now on, take it as a legitimate, normal part of our foreign mission program in America to insist with all of our power and with all of the strength of our massed forces that the agents of so-called Christian nations throughout the world shall be Christian indeed."—Page 229.

"There may come a day when you and I will have to be discriminating about the things we buy, using a sort of union label of international significance, in order that we may get right industrial relations throughout the world. Our missionary education must reach out into these new fields, and our immediate problem is to integrate these great living, vital issues before the world, with our foreign mission policies and programs.

"I see in it an enlarging, and ever enlarging program, until the churches of Christ all over the world are united in one common endeavor for the establishing and maintenance of justice, peace, and good will among all the races and nations of men."—Page 233.

SPEAKER No. 20: "I do not attempt to discuss the merits of the claims and counterclaims of the various nations. But the spirit back of them all, both on the part of those who claim injustice and on the part of those who may be furnishing the occasion for such a claim, is essentially selfish. The spectacle of the contending nations of today has never been duplicated in history outside of actual war. Our travels in the past year not only reveal this super-sensitive condition between nations, but also make clear the intensely selfish attitude between groups within each nation itself. . . .

"The world is drunk with a desire for selfish power. There is an almost entire forgetfulness of the rights of others. I tremble and search my own heart again, when Tagore, in his arraignment of Western civilization, says, 'The bartering of your higher aspirations of life for profit and power has been of your own free choice, and I leave you there, at the wreck of your own soul, contemplating your protuberant prosperity. . . . The West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency.'"—Page 239.

"Our participation as laymen in the missionary program of the church is in vain, unless upon every possible occasion we encourage and commend those who stand boldly and courageously against anything of an un-Christian character that would offend another nation. We need what Dr. Hodgkin calls in his 'Christian Revolution' a converted nationalism. There is a great encouragement in the increasing boldness of those who believe in the redemption of the world from war by the adoption of ideals that are essentially Christian."—Page 240.

SPEAKER No. 21: "I saw in a province in China where opium was grown, where the farmers had the best soil planted in opium, where they made vast sums of money out of it, where the traders depended upon it, and the officials depended upon it, where millions in money from opium went up to the imperial treasury at Peking—I saw them blot it out. . . . When I came back to the great capital city of Yunnan Fu, I saw the big archway of the city gate lined with opium pipes. They had been sent in by the old smokers, pledging their support of this movement. This is what I saw. It was not only a fact, but a prophecy of another day that is to be when these nations shall come with fresh resources, moral, intellectual, and spiritual, to enrich the city of God and to co-operate with us in making the kingdom of God a reality on the earth."—Page 267.

SPEAKER No. 22: "If the missionaries make no effort to Christianize commerce and industry, who is going to undertake this colossal task, which, in the opinion of so many religious leaders, is the most imperative and urgent in the world today?"—Page 320.

SPEAKER No. 23: "Is there a statesman living today, or a philosopher or an inventor, who can stretch forth his finger and touch the spring which will set in motion the impulses and aims and aspirations needed to raise mankind to a higher level of living than has yet been reached? There is only one Master who can rise above the storm and still the angry waves, and speak the word of universal peace."—Page 391.

SPEAKER No. 24: "Our churches have set for themselves the endeavor to do nothing less than this—the establishment of the kingdom of God effectively over and in the life of all races. In the fulfillment of this great task appointed by the Almighty Himself, we humbly and gratefully join hands with the representatives of the churches of Europe, and with the rising churches in Asia and in Africa, so that Orient and Occident, joining hands together around the globe, shall lift it so close to the bosom of God that the sound of the beating of His heart shall be the marching song of all the ages."—Page 394.

SPEAKER No. 25: "We believe it is part of our missionary responsibility to lay the great ideals of Christ upon all that makes up human life, to claim for Christ His Lordship over everything that there is in His world. . . .

"Turn back to the Greek Testament and see what it says. We are to preach this gospel according to the great commission as recorded there in the last chapter of St. Mark, 'to all creation,' to every creation. The most powerful creatures in the world today are not little human individuals like you and me. They are great impersonal forces, aggregations of individuals, huge economic and political and industrial and commercial and educational groupings of power, creations of man. The great commission from Christ's own lips lays down upon every one of them the same gospel that falls on our personal hearts, . . . 'Go ye into all the world and make disciples'—of what, of whom?—of men and women, yes, to be sure, but that is not the language. 'Go ye into all the world, and make disciples of all the nations, teaching the nations to observe all things whatsoever I have commanded you.'"—Page 399.

"Out of this place we go steadfast, immovable, always abounding in the work of our Lord, for as much as we know that our labor is not in vain in the Lord, and that out of

that labor there will arise at last,—though we shall not see it so, it will not seem to us to be rising out of that toil, we shall see it coming down from God out of heaven,—the city of God that is to be built in the pleasant meadows of England, on the torn fields of France, in the city streets and the little villages of Germany; in India, China, Africa; here, in spite of all selfishness and sin, in our own dear land, the city of God with the nations bringing their glory and the kings of earth their honor into it, and war, and hate, and failure, the long dark night gone, thank God, gone, forever! Christ came for this, and for this He sends us into the world."—Page 409.

An Issue Full Formed

It seems necessary to quote thus representatively in view of the serious reflections that are thrust upon us. These words are not reproduced in this setting in criticism of men nor in disparagement of the noble work many are doing for God and their fellows in the world. But why deceive ourselves with respect to the issue which rises before us full formed in this earthly, material view of the kingdom of Christ?

We have here the doctrine—

That "the United States, . . . born again according to the Spirit, . . . must prove to the peoples of the Near East . . . that in Christ alone can abundant life be found;" that other Christian nations have a like mission to the un-Christian world, and that this is to be done by right trade relations and interracial and international attitudes.

That it is a primary part of the mission program to make "America and England," and the other Christian nations, demonstrate and "represent the great social principles and teachings of our Lord Jesus Christ."

That the Christianizing of the world can be brought about only by the "Christians of America" and all the world banding "themselves together," and saying, "We are through with the mere preaching of the gospel; we are from now on going to see that Christianity is applied or practised . . . in the lives of groups, in the lives of nations," and that thus East and West will be joined "to bring about this democracy of God."

That the "kingdom of God" is "a redeemed social group."

That humanity is "under the Lordship of Jesus Christ," and that the endeavor of the church should be to maintain right relations between nations and social groups and advance civilization, thus "ushering in the triumph of the Prince of Peace."

That the "very essence of the church's world task" is to "help in the building of the world of the future," and that "Christians are in the world to transform it."

That it is the concern of the church to see that governments shall not "exploit the weaker peoples" and that "there may come a day" when we shall "have to be discriminating about the things we buy . . . in order that we may get right industrial relations throughout the world."

That the church has set for itself the task of establishing "the kingdom of God effectively over and in the life of all races."

That it is "a part of our missionary responsibility . . . to claim for Christ His lordship over everything that there is in His world," by laying the "ideals of Christ upon all that makes up human life."

That the commission from Christ lays down upon the "aggregations of individuals, huge economic and political and industrial and commercial and educational groupings of power, creations of man," the "same gospel that falls on our personal hearts;" and

that it is the business of the church to teach "the nations to observe all things" whatsoever Christ has commanded.

In brief, we have here the doctrine that the world is the kingdom of Christ, that nations are executive departments in its administration, that it is the mission of the church to make them function in accordance with the ethics of the sermon on the mount, and that by bringing men to tolerate one another and give value for value and due for due while bending their energies together to make this a still more complex and comfortable and enterprising world, the will of Christ is being accomplished, and His kingdom is being shaped into the form and character which He desires it to take ere He return to it and receive it from the hands of its functionaries on the earth.

The Theory That Made the Papacy

This is the new evangelism of the Protestant church. It is not a new conception, but it is only in recent history that Protestantism has been swept by the passion to dominate the whole earth and sit with her hand on the throttle of the great world machine.

A predecessor developed a like admiration for the world system, believing that all it lacked was that the church should function as its head, letting the thoughts of Christ reach out through its nerves and move its hands and lips and feet, and the life of Christ flow through its organs from the church, its heart. The result was the papacy.

What have we here? a new papacy, an image of the old, rising with this new power which sweeps the churches and fires the imagination of the great minds of the earth?

That former church showed itself as sitting in the temple of God (2 Thess. 2:4), but is disclosed by Inspiration as having wandered into the wrong structure and betrayed itself into performing the ministrations of the "synagogue of Satan." Rev. 2:9. It represented itself as receiving its authority at the wheel of the world machine by virtue of Christ's right to rule. Inspiration shows that it was not Jesus who arose and beckoned the church to its seat of power, but another prince. The seat which the church took was Satan's (Rev. 2:13; 13:2; 16:10), and the engine which it drove was his engine, not that of Christ. What of the world engine today? Is it Christ's now, and is the church doing His will in giving herself to rebuilding, refining, and dominating it, or is she devoting herself to the work of the evil one?

No harder or sharper issue could be joined than this, and there is nothing gained by evading it. Nothing could be more desirable than that the great modern program for world evangelism and world betterment should succeed if it is right, and nothing more deceptive and cunningly devised to bewilder and mislead if it is wrong. The question simply is whether it is Christ's or the devil's enterprise.

Crowning the Wrong Prince

But the moment we reduce the question to these elements, we are confronted by an appalling dilemma. Either the kingdom of Christ does not come in the fashion described in prophecy, or this is not His kingdom. (See Dan. 2:34, 35, 44, 45.) Either Jesus was only pretending when He fled from the throngs who would have crowned Him King in Judea; either He has reconsidered the devil's proposal to become the ostensible head of his world scheme; either He was mistaken when He said, "My kingdom is not of

this world," and has changed His mind, or His professed church today are crowning the wrong prince. They are perfecting a kingdom which, if it be not the kingdom of Jesus, is most assuredly the kingdom of the false Christ. They are performing the will, if not of one mastering Spirit, then unmistakably of the other. They are doing a work which, if it be not of the God of heaven, is certainly of the being who aspired to the position of Christ in the Godhead, and failing that, established himself as the "most high" of this world in furtherance of his ambition to be god of something; if not of heaven, then of earth. (See Isa. 14:12-14.) And they await with expectation the coming of one into the kingdom they have prepared, who, if he be not our divine Lord, will be His impersonator, His imitator, His rival,—Lucifer, the fallen prince, who reveals himself as an angel of light, wearing the raiment and uttering the ideals of Christ, while stiffening men in rebellion, disobedience, and self-will.

The soldiers who crucified Jesus were willing to wear His garments. The world still has no scruples against rifling His treasures of moral and ethical teaching for its own profit and aggrandizement. It is intent on its building, and snatches at any material that may be fabricated into the structure—even if it does come from Christ. It perpetuates the wrangle at the foot of His cross by which it endeavors to enrich itself out of His possessions. It has killed the Heir, and is doing its best to seize upon His inheritance. But if this be the kingdom of Christ, then where is the kingdom of the pretender who coveted His royal robe above, and would not leave Him in possession of even His seamless cloak below—the kingdom that will show its greatest power in the very end of time, and be destroyed by the coming of the Son of man?

The Crowning Deception

"The whole world lieth in the evil one." 1 John 5:19, A. R. V. The worship of the world is devil worship—not a devil of hoofs and horns, but a devil that calls himself Christ, and is transformed "into an angel of light." 2 Cor. 11:14. And preparations are far advanced by the creation of a receptive mind among all peoples whereby the "god of this world" may soon disclose himself to men as their returned Redeemer, even as Christ their King.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Rev. 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion."—*The Great Controversy*, page 624.

"We shall be commanded to worship this being, whom the world will glorify as 'Christ.'—*Review and Herald*, Dec. 18, 1888.

Divine Healing

By E. W. Farnsworth

Prayer for Healing

I HAVE been invited to write articles for the REVIEW concerning the prayer of faith for the recovery of the afflicted and those who are sick. In these it is my purpose to set forth in some measure what the Bible and the Testimonies have to say on this important subject, and to learn what we can relative to our duty and privileges concerning it.

Sickness is one of the results of sin; but physical ills are not always chargeable to personal sin or heredity. John 9:1-3. But it is also true that most diseases come as the result of violating natural law by the afflicted individual or his ancestors. So we are told:

"It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health."—*Counsels on Health*, pp. 24, 25.

God's desire for the physical welfare of His people is expressed in these words: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Our heavenly Father wishes us to be well. In His love He has sent us explicit directions how to obtain and preserve bodily strength. Seventh-day Adventists are favored above all other people in being instructed how to keep themselves in health, and how to regain it when lost. Information with reference to diet, dress, ventilation, the value of natural remedies in the treatment of disease, and the dangers of drug medication, was given very early in our history, before such knowledge had been recognized by people generally as it is now. In harmony with this instruction, doctors have been educated, nurses trained, and sanitariums have been established having as their object the education of the people in the science of healthful living, and the recovery of those who have lost their health. For the great blessings given us connected with health reform, we should be devoutly thankful. We cannot despise this instruction given through heavenly agencies, without great loss to ourselves, both physically and spiritually.

Some have felt that the establishment of sanitariums and treatment rooms was unnecessary, and that the offering of prayer for the sick was sufficient without the giving of treatment and reform in living as taught in such institutions. Some reasons for the existence of these follow:

They are needed as a field of opportunity for Christian physicians and nurses, and also that missionaries, teachers, and many others should receive a knowledge of Bible truth.

"It was God's purpose that in the sanitarium, missionaries, teachers, and physicians should become acquainted with the third angel's message, which embraces so much. . . . God said, 'I thought it good to show signs and wonders. In My might I wrought to glorify My name.' Many

have gone from the sanitarium with new hearts. The change has been decided. These, returning to their homes, have been as lights in the world. Their voices have been heard, saying, 'Come, all ye that fear God, and I will make known to you what He hath done for my soul. I have seen His greatness; I have tasted His goodness.'"—*Testimonies*, Vol. VIII, pp. 181, 182.

They are also needed to teach that cures may be wrought without the use of drugs.

"It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions."—*Id.*, Vol. IX, p. 169.

One very important department of sanitarium work is the training of our young people as missionaries at home and abroad. Of this work we read:

"In these sanitariums young men and young women of ability and consecration are to be gathered,—those who will conduct themselves in the love and fear of God; those who, when prepared for graduation, will not feel that they know all that they need to know, but will diligently study and carefully practise the lessons given by Christ."—*Id.*, Vol. VII, p. 60.

We learn further what the object of the Lord is with reference to our health institutions, in these words:

"It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be His agencies for reaching a class whom nothing else will reach."—*Counsels on Health*, p. 468.

The reasons for the existence of sanitariums as related to prayer for the healing of the sick are set forth in the following clear statements:

"In letters received from our brethren, the questions are asked, 'Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?'

"There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health? . . .

"It is to save the souls, as well as to cure the bodies, of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of His own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life. He designs that they shall be educated in right habits of living, spiritual and physical. The salvation of many souls is at stake. In the providence of God, many of the sick are to be given the opportunity of separating for a time from harmful associations and surroundings, and of placing themselves in institutions where they may receive health-restoring treatments and wise instruction from Christian nurses and physicians. The establishment of sanitariums is a providential arrangement whereby people from all churches are to be reached and made acquainted with the truth for this time."—*Id.*, pp. 469, 470.

From personal experience extending over many years, I can testify that our health institutions have verily been places of relief and refuge when I myself or any member of my family has been afflicted. How welcome the Christian physician who comes to the bedside with the warm handclasp of a brother, and who gives his best knowledge and effort in restoring health and prolonging life! One abandons himself to the ministry of devoted doctors and nurses with a mind relieved from anxiety and fear, and in many cases the work of restoration is rapid and complete.

God bless our sanitariums, our doctors, and our nurses! May He make our health institutions all that God designed they should be in ministry to the suffering and dying.

Studies in the Book of Daniel By Calvin P. Bollman

Interpretation of the Dream—Continued

Chapter 2, Verses 39-49

"39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

"43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

"44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Medo-Persia

Babylon having fallen to Medo-Persia, we are told in chapter 5:31 that "Darius the Median took the kingdom, being about threescore and two years old." Darius was uncle to Cyrus, and became governor of Babylon under his nephew, but bearing the honorary title of king, something as Herod and Pilate bore such titles in Galilee and Judea under the Romans in the time of Christ.

Alexander's Empire

Medo-Persia continued the dominant world power from 538 to 331 B. C., or for 207 years, when Darius III (Darius Codomannus) was defeated and his army cut to pieces by the Greeks under Alexander the Great, in the battle of Arbela. Alexander's empire was therefore the "third kingdom of brass" which was to bear rule over all the earth. Alexander died in Babylon at the early age of thirty-three years, B. C. 323. His empire was soon divided, but even in its divided state the Grecian Empire retained world dominance until the battle of Pydna, B. C. 168, when the crown of universal dominion passed to the rising Roman power.

The Iron Monarchy of Rome

Rome, then, is the fourth world power, the empire represented by the legs of iron; and later, when divided, by the feet and toes, part of potters' clay and part of iron.

Of Rome united and strong, Gibbon, writing in the latter part of the eighteenth century, said:

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."—*"Decline and Fall," chap. 38, General Observations, par. 1.*

Of the universality of Rome, Mr. Gibbon had this to say:

"The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal; and it was impossible to fly."—*Id., chap. 3, par. 37.*

Gibbon Not a Christian

Edward Gibbon was not a believer in divine inspiration, and yet in these statements he appears at least to give full credit to the symbolism of the prophecy written more than twenty-three hundred years before his time.

Rome became, as we have seen, a world power, exercising political dominance by the conquest of the Greeks in the battle of Pydna, B. C. 168. This defeat, as one writer has remarked, "was followed by the final extinction of the kingdom of Philip and Alexander." Seven years later, namely, B. C. 161, Palestine became practically a ward of Rome by the Jewish league, and so fully enters the field of Bible prophecy by becoming connected with God's chosen people. More might be said upon this subject, but it belongs properly to the study of chapter 8 of the book of Daniel.

A most interesting feature of the study of the prophecies of Daniel is the fact that the farther the prophet gets from his own day, the more full and detailed becomes his description of events. Very little is said of Babylon, or Medo-Persia, or even of Grecia, but when the fourth kingdom is reached, nearly four centuries from the time the prophecy was given, we find a great deal of detail. The fourth kingdom is strong as iron. It breaks in pieces and subdues all things. And then when the feet and toes are reached, it becomes divided and weak. This weakness and division are indicated, not by the "ten toes," as some have thought, but by the presence of iron mixed with "miry clay," two elements that cannot by any possibility be strongly united. Any attempt to unite them could result only in weakness.

Ten Kings, or Kingdoms

While we are not told in this chapter into how many parts Rome was divided, we learn from chapter 7 that ten kings, or kingdoms, were to arise out of the territory of the Cæsars. And history tells us that between the years 351 and 476 A. D., the Western Roman Empire was divided into just ten kingdoms, by more rude, but at the same time more vigorous, peoples coming mostly from Northern Europe. How, except by divine inspiration, could Daniel have known this? Human history repeats itself, and the prophet might have judged from his knowledge of the past that great changes would take place; but how could he have known that there would be only four universal empires, and that the fourth empire would be divided into ten parts; that efforts would be made to unite these ten, but that they would not cleave one to another; and that that condition would continue until the God of heaven should establish His everlasting kingdom? There is but one answer to this question, namely, it was revealed to Daniel by God Himself.

As previously noted, the definite number of kingdoms into which Rome was to be divided is not mentioned in chapter 2, but we are told of futile efforts to unite the several parts, represented by the iron and clay in the feet and toes. The scripture speaks especially of matrimonial alliances: "They shall mingle themselves with the seed of men," says the proph-

ecy, "but they shall not cleave one to another, even as iron is not mixed [or united] with clay."

Some conception of how literally the words of the prophecy, "they shall mingle themselves with the seed of men," have been fulfilled, may be gained from this bit of information sent out from New York, Oct. 18, 1926, on the occasion of Queen Marie's visit to this country:

"Marie, queen of Rumania, is of English, Russian, and German royal blood, with the German ancestry predominating."

"She is the daughter of Prince Alfred of England, known as the Duke of Edinburgh, and the Grand Duchess Marie Alexandrovna of Russia."

"Alfred was the second son of Queen Victoria of England, and her royal consort, Prince Albert of Saxe-Coburg-Gotha."

"Queen Marie's mother, the grand duchess, was the second daughter of Czar Alexander II of Russia, whose wife was the Grand Duchess Marie of Hesse."

"The queen's husband is Ferdinand of Hohenzollern, a German."

Space will not permit a further recital of the many alliances formed between the reigning houses of Europe for the purpose of stabilizing their governments, if not of actually uniting their kingdoms; it may be remarked, however, that instead of tending to unity, royal marriages and secret treaties have too often resulted in increased suspicion and jealousy. For instance, George V of England and William II of Germany are cousins, but were bitter enemies during the war of 1914-18. Royal marriages there have been almost without number, but the several kingdoms of Western Rome still stand as mute witnesses to the inerrancy of Bible prophecy, and there they must remain until the time comes for the setting up of the kingdom of God, a kingdom which shall never be destroyed, but shall stand forever.

In the Days of These Kings

Some have thought that the gospel church established by Jesus Christ is the kingdom cut out without hands which is to destroy all earthly kingdoms, fill the whole earth, and stand forever. But the establishment of the gospel church came more than four centuries too early to be the fifth universal empire. According to the prophecy, the setting up of the kingdom of God, represented by the stone cut out of the mountain, occurs after the division of Rome. But all during our Lord's earthly ministry and until the middle of the fourth century thereafter, Rome stood undivided upon its feet, ruling the world from its seven-hilled capital on the Tiber.

Christ indeed sits upon a throne today,—“the throne of grace” (Heb. 4:16),—and reigns as King in the hearts of His true people; but He has not yet taken the throne of His father David, as promised in Luke 1:32. That is an event still in the future, as we learn from Matthew 25:31, 32, for there we read that—

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats.”

Writing to Timothy, the apostle Paul said:

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. 1:1-4.

Again, in the letter to the Hebrews, we have this testimony:

“As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. 9:27, 28.

This scripture looks forward to our Lord's second advent when He comes as described in Revelation 19:16, having “on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Of this time Jesus Himself declares:

“Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22:12.

At that time crowns of victory will be given, for they are part of the reward; and as signifying His close identification with His people our Lord in Revelation 19:12 is described as coming with “many crowns” upon His head; His victory is our victory, from His crown come our crowns.

Much more might be said on this subject, but this must suffice.

And now just a few words on verses 46-49:

“46. Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.”

“47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.”

“48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.”

“49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.”

Daniel's making known the dream and giving the interpretation so impressed the king that he attributed to Daniel wisdom that the prophet had assured him belonged to God alone. But in his ignorance of the true God, Nebuchadnezzar offered to the prophet homage that belongs to the divine Being only. But this Daniel refused again, giving God the glory; then it was that the king said, “Of a truth it is, that your God is a God of gods, and a Lord of kings,” thus giving to the Creator the glory he had thought to bestow upon a mere man. Daniel was then honored in a legitimate way by authority given to himself and to his friends, who were willing to risk life itself rather than to countenance in any way the worship or service of the gods of Babylon.

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The Evils of Alcohol

DR. HAVEN EMERSON, former health commissioner of New York City, in *The Survey* for May, 1926, presented the following terse review of the evils of alcohol:

“Alcohol is a depressant, habit-forming, narcotic drug.”

“Alcohol is a protoplasmic poison.”

“Alcohol is drunk to get the drug effect; and whenever it is so taken, in whatever amount, it exerts to some degree its depressant and toxic effects.”

“Alcohol causes disease,—psychosis, multiple neuritis, gastritis, cirrhosis of the liver.”

“Alcohol causes death from acute and chronic poisoning.”

“Alcohol reduces resistance to infection.”

“Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.”

“Alcohol increases liability to accidents, and delays recovery.”

“Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively to the user.”

“Alcohol decreases expectation of life.”

“Alcohol reduces chance and survival of offspring.”

“Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.”

The above figures do not include twenty-eight students in the music department whose religious affiliation is not known, except that twelve are Seventh-day Adventists.

Included in the work of the school is a special language department, where spoken English is taught, principally to Japanese. At the time I visited the school, there were twenty-eight Japanese and three Filipinos in the department. Many of those joining this department do not know a word of English, though perhaps having a high school or college edu-



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cation in their own language. Our teachers have been very successful in teaching these students to carry on a conversation in English within a few months. The Japanese are usually good students and eager to learn.

With such a mixture of nationalities and religions the question at once arises as to what is being done to make the school an evangelizing agency. All students, with the exception of those who are taking music only, are required to take a class in Bible. It is interesting to know that in the school there are Buddhists, Mormons, Catholics, etc., taking such subjects as Bible doctrines, New Testament history, etc. The same denominational textbooks that are used by our schools in this country are studied by these students, and the chapel exercises are carried on the same as in any of our other schools. A real effort is being made by Professor Rockwell and his associates to make the school a spiritual factor in the lives of these young people and the work of the mission, and it does seem that the study of God's Word and association with Christian teachers and fellow students who are Christians, ought to have a saving influence upon the lives of many of those who are non-Christians. And those who are from families of other Christian denominations cannot very well pass through the school without feeling its influence and learning the message for which the school and its teachers stand.

The academy has a good location and neat, well-kept buildings, including a well-equipped wood-working shop.

The Hawaiian Mission owns, free from debt, more than \$50,000 worth of property, including the academy. Most of this has been bought and paid for with funds which the brethren and sisters in the mission have raised in the Harvest Ingathering campaign from year to year. I have never witnessed greater zeal and earnestness in Harvest Ingathering work than I saw there. The brethren set their goal at the beginning of the campaign, and do not stop until they have reached the goal and covered their territory. Islands where we have no work established are worked thoroughly and systematically.

Just as I was leaving the island of Hawaii, Elders C. R. Webster and H. E. Giddings were starting on a trip around that island in the interests of the Harvest Ingathering work that would take them about two weeks. One of the young men in the Hilo church who owns a good car was volunteering his services and the use of his car for the trip. Elder C. L. Lingenfelter, superintendent of the mission, was to join them for the last week of the campaign. In the Hawaiian Mission they do not consider the campaign closed until the territory has all been worked.

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A School, but No Schoolhouse

BY J. B. CARTER

MANY people whom we meet in our evangelistic work can neither read nor write. One old man said to me the other day, "Sahib, were it not for you coming to our village, how would we ever learn about the love of God?"

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Even though we have many difficulties in our work, due to the shortage of funds, still the Lord is with us and our work is increasing. I am sure if you could go with me to some of our villages and hear the requests for teachers to come to them, your hearts would be touched.

Kalyan, India.

* * *

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tung, I pray God to help us make every cent count in the salvation of souls, and to help us make an equal response in well-directed soul-saving effort.

* * *

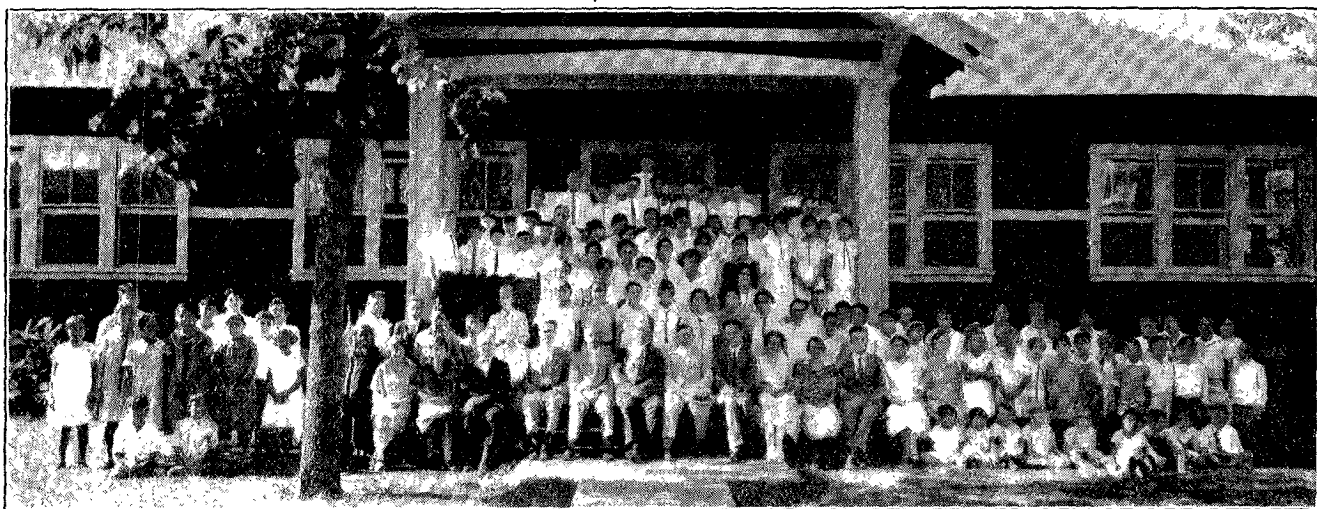
Caring for Village Women in India

BY MRS. J. E. SAUNDERS

ONE Sabbath afternoon a man came to the door of our bungalow and asked if the Memsahib would go to see his wife, whom he feared was in a very serious condition. We were soon on our way to his village, about a mile distant.

As I stepped into the little hut, a voice called out, "O Memsahib, save me, my baby is so little!"

I recognized in the speaker a woman who had some time before brought her eight-months-old baby to me to have its sore eyes treated. Knowing the woman was in a serious condition, after treating her and leaving medicine, we returned home to pray for her. At daybreak next morning Mr. Saunders rode down on his bicycle to see how she was, and found her very much improved. She is now well, and her husband is reading the Gospel of John.



FACULTY AND STUDENTS, HAWAIIAN MISSION ACADEMY

One night just as I was going to retire, several men came to the door and asked if I would go to help a very sick woman, saying that all the village women had done what they could without avail, and now their hope was in me. My husband was touring in distant villages, and would not be home for about ten days. My three children were in bed asleep. I did not wish to leave them alone, so I talked it over with Mrs. Youngberg, and she said she would pray for me and care for the children until I returned.

After walking about a mile and a half, I came to the place, and soon found that I was unable to give the necessary surgical treatment. I called the husband and said, "We must get your wife to the hospital in Ranchi," a distance of about six miles.

"No, she cannot go to the hospital," he replied.

"But," I said, "she will die if she does not have immediate care."

"All right," he rejoined, "she will die then."

She is only one of the millions of our poor Mohammedan sisters out here who must die under such circumstances, because the foolish custom which decrees that a girl after the age of about twelve must see the face of no man but her immediate relatives. I had to stand by that woman and watch her die,—a life sacrificed to heathenism.

Ranchi, India.

Hawaiian Mission

BY H. H. CORBAN

LYING 2,100 miles out in the Pacific Ocean, in a southwesterly direction from San Francisco, are the Hawaiian Islands, sometimes spoken of as the Paradise of the Pacific. From the standpoint of natural beauty this term is appropriate, for never have I seen more beautiful mountains and valleys, such gorgeous sunsets, or bluer skies.

Since 1898 these islands have belonged to the United States, having been annexed at that time. The population of the islands is about 325,000, and composed of a number of nationalities and races. About 40 per cent of the population are Japanese. There are many Chinese, Portuguese, and Filipinos. Less than 14 per cent of the population are Hawaiians.

It was my privilege to visit our work in these islands during the latter part of 1926. We have two strong churches, one in the capital city, Honolulu, the other in the city of Hilo on the island of Hawaii, the largest island of the group. The Honolulu church has a membership of about one hundred, and the Hilo church has about seventy members. Both churches

have neat, comfortable buildings in nice localities in the respective cities.

The Hawaiian Mission is conducting a twelve-grade academy in the city of Honolulu. Prof. C. S. Rockwell is principal of the school, and has associated with him eleven teachers, all of whom have been sent out by our Mission Board from the States. This is perhaps one of the most interesting and unique schools operated by Seventh-day Adventists anywhere. It is conducted as a day school, there being no boarding students. While there, I asked Professor Rockwell to give me an outline of the make-up of the school by nationalities and by religions, and the following is what he gave me:

NATIONALITIES	
Japanese	68
Hawaiian or part Hawaiian	47
Americans	7
Portuguese	9
Chinese	17
Filipinos	3
<hr/>	
RELIGIONS	
Seventh-day Adventists	151
Catholics	44
Mormons	5
Buddhists	15
Methodists	45
Christians (Misc. denom.)	2
No religion	28
	12

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THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

Think Pleasant Thoughts

INA WHITE BOTSFORD

"THINK pleasant thoughts," a friend once said,
When placing pansies near my bed,
A bed of illness, vexing pain,
Where I through weary days had lain.

A moment only she might stay,
And then departed on her way,
Her message that inspiring thought,
As if by heavenly angels brought.

"Think pleasant thoughts!" I pondered long
Those cheery words, so like a song,
And then determined that, for me,
Those words a rule of life should be.

My friend's been gone now many a year,
Yet still her words ring in my ear;
They buoy my sinking spirits up
When pain is mingled in my cup.

Although my steps be close confined,
No circumstance can bar my mind;
My thoughts may wander where they will,
Through forest, field, or over hill.

All heaven and earth hold open door,
And bid my spirit search their store;
And wealth of food for thought I find
With which to feed my soul and mind.

And since the power of choice is mine,
My thoughts to virtue I confine;
I choose the happy, shun the sad,
And thus my days are always glad.

* * *

"A Time to Keep Silence"

BY J. D. REAVIS

Not long ago a man who was recently baptized, told me that he always supposed that Seventh-day Adventists were "angels," for his wife had never mentioned any of the unpleasant things that occurred in the church. I have thought much about this statement as I have traveled around in this conference and called upon our isolated sisters.

While this brother, no doubt, soon learned that not every Seventh-day Adventist is an "angel," and while it might be well to inform new converts that there are "black sheep" in every fold, yet is it not possible that some are hesitating to unite with the church because of the spirit of criticism on the part of some wives? For the salvation of the members of our own families, do we refrain from dissecting the characters of our own brethren and sisters in the faith? All we say may be true, but is it always safe, much less Christian, to tell all we know? It is perfectly proper to talk, and possibly some of us should talk more than we do, but shall we not talk of the virtues, "things that are lovely"?

When the temptation comes to rehearse some unhappy experience, some unbecoming conduct on the part of some church member, let us ask ourselves the question, "Will the telling of this to my husband strengthen his desire to be a Christian and to become a member of the church?" I admit that telling it may bring you some mental relief, still what a victory for you to repress your feeling, and "keep silence" instead! Then, too, think of the effect that talking evil of others has upon your own soul, not to mention the loss of the precious probationary time it takes to tell it.

For the salvation of our children and companions, let us talk of the beautiful in others. Let us not be like the buzzard that feeds upon carrion, but like the humming bird that sees only the beautiful flowers. Any one can dissect, tear down; but it requires study, self-control, and patience to build up. Satan is the accuser of the brethren. Let us not be his tool. Let us say never a word, rather than speak evil. May God control our tongues. By our silence let us help Heaven answer our prayers and save our children, ourselves, and our husbands.

* * *

A Sabbath Blessing

BY VELMA M. WALLACE

It was Friday evening. The sun had dropped from sight, but its glow still penciled the tops of the fir trees and cast a halo on the ridge east of us. Our camp had been set in order, our baths had been taken, and a supply of wood had been dragged close to the big rock which backed our camp fire. On the rough camp table our evening meal was spread; but before partaking of it, our party, numbering six adults and three children, gathered in a little circle for evening worship. Nature seemed hushed and listening. The quiet, holy calm of the Sabbath hour could be felt as we sat for a few minutes in silence, too awed by our surroundings to speak or stir. Then our "sweet singer" voiced our thoughts:

"Day is dying in the west;
Heaven is touching earth with rest:
Wait and worship while the night
Sets her evening lamps alight
Through all the sky."

As we joined in the song, praise welled up in our hearts and overflowed. Involuntarily all eyes turned toward the western sky, glowing with sunset radiance. No one moved, but the beautiful words were both expressing and impressing the Sabbath spirit in our hearts,

"While the deepening shadows fall,
Heart of Love, enfold us all;
Heaven and earth are full of Thee!
Heaven and earth are praising Thee,
O Lord most high."

Another little hush fell upon us, and again it was broken by the mellow voice of our leader. This time it was the old familiar prayer hymn,

"Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me!"

How very near God seemed! How awfully solemn was this sanctuary under the open sky, guarded by these giant firs and redwoods! I felt something like a sob catching at my breath. The last note of the song faded into silence. Our leader opened his Bible, but read from memory the beautiful shepherd psalm, and then we knelt in prayer. It was not hard to believe that our heavenly Father was listening, nor was it hard to talk to Him, for we felt His presence.

When we arose from our knees, we again seated ourselves about the camp fire. It was quite dark now, for in the woods twilight is gone before we recognize its presence. Overhead the stars were twinkling, and in the tree tops the wind was murmuring softly. No thoughts of the business or pleasures of the week intruded. No desire to speak of commonplace matters or to jest or joke tempted us. Indeed, it was with reluctance that we arose to partake of the evening meal, lest some of the blessing might slip away. We comprehended a little more fully what is meant by the injunction of the prophet, "The Lord is in His holy temple: let all the earth keep silence before Him."

Evening worship was over, but not the sweet influence of the Sabbath blessing that filled our souls. The glory of the western sky had faded, but the memory of that night will never fade.

Friend, if you have never gone out into nature and there communed with nature's God, you have come short of realizing one of the deepest, sweetest emotions of your being. You should respond to your Master's invitation, "Come ye yourselves apart . . . and rest awhile," for the Saviour waits to meet you, and there you "shall find rest unto your souls."

* * *

The Right to Be Beautiful

BY JESSIE E. BAKER

"MARY JANE is getting so spoiled I can hardly live with her," remarked Mrs. Ray to her friend, Mrs. Brown. "People are always saying how pretty she is, and whenever she receives a compliment or hears a remark about her beauty, she acts so haughty and affected. She is simply losing her sweet ways."

"Just the other day she was with Mrs. Maborn and the baby. Some one stopped them and began talking about the baby's wonderful eyes. Mary Jane, having received no special attention, broke into the conversation with, 'But her eyes are blue. Just look at mine; they're brown.' Mrs. Maborn and her friend thought it funny, but I was mortified."

"Have you ever tried telling her yourself that she is pretty?" asked the friend. "I had the same trouble with Betty May. She was older than Mary Jane. I didn't know what to do. I couldn't tell her she wasn't pretty, for she was and could see it for herself. Besides, if I had, she would have thought my judgment at fault or else considered me unfair, and her friends would have seemed more dependable than her mother. I studied the problem carefully, and decided I would be frank with her."

"One evening Betty May came in unusually happy. 'O mother!' she exclaimed, 'I've had more compliments today. I'm delighted over this dress. Make me another one just like it in the new red shade, won't you, mother dear?'

"I will do anything I can for my lovely daughter," I replied.

"She looked at me, surprised."

"Yes, you are beautiful," I assured her, "and it is nice of your friends to tell you."

"In the conversation that followed I spoke of several of her girl friends, and remarked how pretty and sweet they were."

"After a while she said, 'Why, mother, do you think they are all pretty?'

"Yes," I replied, "they all have the beauty of youth. One girl may have wonderful eyes, another beautiful hair, another the sweetest of smiles, but they are all pretty. I've been wanting to tell May Sue how sweet and pretty she looked the other day."

"Mother! you don't mean to say that May Sue is pretty!" exclaimed Betty May.

"Yes, she is pretty," I answered. "I heard Mrs. Handon and Mrs. Way telling her the other day how wonderful she was. She really has the sweetest smile I ever saw. Then there is Mable Lee. Mrs. Scott and Mrs. Gray were talking to her about her pretty eyes—said they had a faun-like look and would melt a heart of stone."

"O mother!" and the tears came into Betty May's eyes, "that is just what they told me. Do you suppose people compliment all the girls that way?"

"Yes, my dear, they are nice to all the girls," I said. "Every girl should look and act her best."

"So Betty May awakened to the fact that it wasn't unusual to be pretty, and became her sweet self again, appreciating her many compliments, but no longer spoiled by them."

"Thank you for telling me this," said Mrs. Ray. "Betty May is one of the most charming girls I know. I shall try your plan."—*Issued by the National Kindergarten Association.*

* * *

A Child's Moral Development Through Nature

BY ELSIE F. KARTACK

NOT every child who lives in the country lives "close to nature" nor is this living impossible to the city child. All children should have their attention called to the natural wonders that are always within reach in some form. In the winter there are frost, snow, ice, the leafless tree, and the evergreen. These will give rise to many questions, the answers to which will furnish valuable insight into the workings of nature. Let the child coax to his door with bits of grain or bread the few jolly little birds which dare to stay with us through the cold season; he will feel that he is helping to maintain life, and he will be making worth-while friends that will thank him with sincerity.

Then the great expanses of white purity before him will give him an awed sense of the infinite wonders. The curious tracks in the snow may tempt him to follow a rabbit or a squirrel to its home and thereby learn of its mode of living in winter. The squirrel may be trained to make daily visits to his door for nuts, if coaxed the least bit with a sample nut. He may become even more interested in the birds in winter than in summer because of his close relation to them in feeding and caring for them. And perhaps the beautiful, bad blue jay will change his screech of "thief, thief" to a song of the snow and sing "knee deep." The cocoon swaying on the leaf-

less tree can tell the little country boy a story of transforming life going on in the perfect silken cradle.

Within doors, if he is forced to stay in, there is still something for him to study—icicles on the eaves, ice formations on the windowpane, frost on cobwebs in a sheltered corner of the window. At night he may be lulled to slumber by the song of the wind in the chimney, and happy and healthy, his activity directed into wholesome, constructive channels, he may sleep the sleep of contentment. Is he not laying a foundation for everything worth while in life?

And the little city boy, since nature does not come to him so abundantly as she does to his country friend, must go in search of new wonders, and the wise mother will see that he does. Tramps in the park through the snow or in the country at the end of a car line to look for winter birds, a moment's pause in a snowstorm to see the formation of the snowflakes on coat or mittens, the care of plants or bulbs or a canary in the apartment will help to develop in him the love of nature. The acquaintance of the nearest farmer is greatly to be desired, and a day spent on his farm at regular intervals through the winter will mean much to the child.—*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

The Family Circle

(Concluded from page 2)

material she should purchase for dresses for herself and her children.

This is a conundrum, surely, a difficult question for a mere man to try to answer. Frankly, we do not know. The editor is sorely distressed sometimes to know what clothing to buy for himself, and if he did not fall back upon the counsel of his good wife or his friends, he would be in a sore dilemma.

We would advise this sister to get in touch with some good sister in the church to which she belongs, some woman in whose judgment she has confidence, and frankly counsel with her as to questions of this character. If one of our sisters is not available, then let her take into her confidence one of her good neighbors. And why not? A confidence of this sort may bring her into touch with a neighbor which would lead on to a consideration of some of the spiritual as well as the material things of life.

We believe that every woman in the choice and color of her clothing should have due regard to quality and durability, and the particular shade and color suited to her age, her build, her complexion, and other things that enter into appropriate attire. As a rule it is better to buy durable material, even at a higher price, than it is to buy that which is cheap in quality simply because it is cheap in price. Good material will last enough longer to pay the difference, and it will look enough better while it does last.

Clothing Suitable for Sabbath Use

From her mountain home one of our good sisters, whose life has been filled full of struggle and poverty, wishes to know how she shall clothe her boys for the Sabbath. She is too poor to provide them with expensive clothing. The best she can do is to dress them in denim and clothing of this character, and she wishes to know if a denim suit is appropriate for them to wear on the Sabbath day.

Yes, if she can do no better. We would suggest that the Sabbath suit be made, if possible, of a special pattern of denim different from the week-day wear, and that this suit be reserved alone for Sabbath service.

We are thankful that the great God of heaven looks upon the heart of the worshiper, and not upon the outward ap-

pearance. He stands as ready to bless the humble sister in the calico gown as He does one who wears silk and satin. He takes up His dwelling as quickly in the humble heart of the day laborer who comes to church in his plain homespun, as He does in the heart of the humble brother who perchance may wear broadcloth. Sometimes the human heart makes a difference between the rich and the poor. We are inclined to say to the rich man, as expressed by the apostle James, "Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool." James 2: 3. But this is not after God's judgment, for the divine promise is, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Verse 5.

We all can appear before the Lord with clean hearts and clean bodies. There may be an excuse for poor clothing, but there can be no excuse for soiled clothing.

As far as possible it is better for us to have special clothing for the house of God. Having done the best we can, even in our penury, we may confidently expect to meet God's approval, and be happy in the consciousness of fellowship with Him, and in fellowship with all true believers.

There are many questions of this character which come to us, apparently trivial in their character, yet we know that they come from sincere hearts, from those who are troubled over them in their experience, and we are glad to do the best we can to satisfy these inquiries. On the other hand, we have great confidence in the personal leading which God will give to His children.

While it is right for us to avail ourselves of counsel and to seek the help that our brethren and sisters can give, at the same time we must remember that the Source of all wisdom is open to us, whoever we may be or wherever we may live. God is just as near the great outposts of civilization in Alaska, He is just as near His children in the heart of the Sahara, as He is to those who live at the centers of our work.

And we shall need to learn this lesson more and more as the days go by, because there will come into our lives emergencies and exigencies in which we must decide for ourselves, and decide perhaps in the hour. We shall not have time to write for counsel or to call on human help; we must work out our problems with God. And remember that God is on the giving hand, and His ear is open to our cry. He will not turn a deaf ear to a single sincere believer.

In this connection we feel like passing on the following excellent statement from the pen of Mrs. E. G. White, as printed in the "Testimonies," Vol. II, pp. 118, 119:

"In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Brother and Sister White, and thinking that they must come to them with their burdens, and seek counsel of them. This ought not so to be. They are invited by their compassionate, loving Saviour, to come unto Him, when weary and heavy laden, and He will relieve them. In Him they will find rest. In taking their perplexities and trials to Jesus, they will find the promise in regard to them fulfilled. When in their distress they feel the relief which is found alone in Jesus, they obtain an experience which is of the highest value to them.

"Brother and Sister White are striving for purity of life, striving to bring forth fruit unto holiness; yet they are only erring mortals. Many come to us with the inquiry, Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them, You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path.

"We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in God. Then can you stand amid the perils of the last days, and be purified and not consumed by the fire of affliction through which all the saints must pass in order to have the impurities removed from their character preparatory to receiving the finishing touch of immortality."

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.

DEDICATION OF THE CHURCH IN SOUTH BEND, IND.

JANUARY 2, the church in South Bend, having just been completed, was dedicated. A short extract of the presentation speech by J. D. Snider is given here:

"The total investment was \$29,815.56. Of this amount, \$19,815.56 has been paid, leaving a balance of \$10,000, and loans have been floated accordingly. At a recent business meeting the church voted to bend every energy toward full payment of the entire indebtedness within the coming year.

"We have tried to provide a simple, substantial church building, suited to our local needs, both present and prospective, and in keeping with the spirit of the movement it represents. It has been our aim to erect a building that would have a churchly appearance from the outside, and not resemble an opera house inside,—a building architecturally designed to remind us of the beautiful simplicity of the life and worship of those early pioneers who founded the advent movement and first preached its doctrines in churches of like design down in the old colonial towns of New England."

There is a commodious, well-lighted schoolroom on the west side of the basement, and two nicely arranged classrooms on the opposite side. There is a small, well-furnished kitchen for the teaching of home economics. The entrances to the schoolrooms are entirely separate from the entrance to the main auditorium. This is commendable, and will be an example to all who build their schools in connection with the church.

* * *

TABERNACLE MEETINGS IN THE NORTH PACIFIC UNION

WE are now in the midst of our Tabernacle meeting at Tacoma, Wash. The interest and attendance have been exceptionally good. We have a Tabernacle 160 x 100 feet which will seat a very large audience. It has been packed to the doors repeatedly, in fact is full every Sunday night, with a good attendance on week nights.

One hundred and nineteen have already been baptized, and we look for a still larger number to take their stand for the truth in the last half of the campaign. There have been some marked victories on behalf of those who have come into the light.

One man found Christ from a song that was sung over the radio from the tabernacle by Brother John E. Ford, our song leader. Every Wednesday night the entire service at the Tabernacle is broadcast over KNO of Tacoma, and we have had some good reports. One lady who listened in on the subject of heaven was so impressed that she afterward remarked, "After hearing that, I feel ready for heaven in case I am called." She died the

next day, and no doubt the message over the air helped her to meet that experience in peace. In the wilds of Canada, hundreds of miles inland, both people and preachers have been listening in. One of our sanitariums has extended a wire to every bed, so that the patients may have the benefits of the Wednesday night lectures.

Two prayer services precede every lecture, one for the workers and one for the church people. These precious seasons, led by Elder Louis Johnson, are an indispensable part of the success of the campaigns. Every Monday night we have a converts' meeting, in which the new believers are more fully instructed, and given opportunity to ask questions and get the Adventist mold in extending their thoughts to the world-wide field. Elders F. M. Oliver and O. J. Nerlund, the local pastors, have this Monday meeting in charge, that they may get better acquainted with the new ones and be able to look after them more fully in the follow-up work. Elder L. Johnson

believers baptized into the truth, besides quite a number more that were rebaptized, not included in this number. For these precious souls that were led to take their stand for Christ, we are thankful to our heavenly Father. We pray that they may continue faithful, and that their pathway may shine more and more unto the perfect day.

We thank the many who are remembering this work in their prayers, for the valuable part they have contributed to the success of these campaigns. We ask the continuance of their prayers in behalf of the present campaign and others that are on ahead.

C. T. EVERSON.

* * *

A WONDERFUL COMPILATION

IN Elder A. G. Daniells' little book, "Christ Our Righteousness," is found a wonderful compilation of facts regarding righteousness by faith, gathered from both the Bible and the spirit of prophecy. I have read the book

through twice, every word, carefully and prayerfully, and I must say that I stand with awe before this beautiful and sublime message, righteousness by faith, that the dear and merciful God is so graciously offering as a free gift to all who will accept Christ, who is our righteousness, and in whom alone is salvation.

Righteousness by faith was not wholly a new subject to me, for it was my blessed privilege to attend an institute held in Battle Creek, Mich., for five months during the fall and winter of 1899 to 1900, during which the subject of righteousness by faith was presented. But then, as it is now, many fail to grasp the beauty and importance of this sublime message that we are told "is the third angel's message in verity," and "is to sound from one end of the world to the other. This is the glory of God which closes the work of the third an-

gel."—*General Conference Bulletin*, 1893, p. 16.

O my brethren and sisters, may God open our understanding that we may grasp this all-important subject before it is eternally too late, for we are told through the spirit of prophecy:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald*, Nov. 22, 1892.



Newly Dedicated Church, South Bend, Indiana

and Elder C. J. Cole assist in the Monday night meetings as well as in the various activities of the campaign. A number of faithful Bible workers contribute to the success of the campaign. In fact, there is scarcely a person baptized who has not been instructed by some Bible worker.

The first part of the campaign for Tacoma began in the latter part of 1926. In the first part of that year campaigns were held at Bellingham, Centralia, and Everett. During the year 1926 we were blessed with 419

All of God's "commandments are righteousness." Ps. 119:172. "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut. 6:25. And we shall "know righteousness" if the law of God is in our hearts. Isa. 51:7.

Hence the law demands of us what it is (righteousness), and we owe it to the law, but the flesh is too weak to render it, but praise the God of heaven, who sent His Son "in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Christ is the end, the purpose, the object, of, "the law for righteousness to every one that believeth." Rom. 10:4.

Blessed thought, that we poor helpless sinners can by faith bring to God the merits of Christ, and the Lord will place the obedience of His Son to our account. Then Christ's righteousness is accepted in place of our failure.

God save us from making the same mistake that Israel of old made, who "followed after the law of righteousness," but did not attain "to the law of righteousness," because "they sought it not by faith, but as it were by the works of the law;" and "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted unto the righteousness of God." Rom. 9:31-33; 10:1-4.

O that God would increase our faith, and enable us to comprehend fully and accept and appropriate this wonderful blessed truth, the righteousness of Christ, that is so vital to our eternal salvation! Not until we do can God use us as instruments of righteousness, to send far and wide the glorious proclamation of the soon coming of the Sun of Righteousness, to take His people home, that where He is there they may be also. The Lord help us to prepare to meet our God, and thus hail Him with joy and delight, and not with grief. This can be done, we are told, by letting God lay our glory in the dust, and letting Him do for us what it is impossible for any of us to do for ourselves. (See REVIEW AND HERALD, Sept. 16, 1902, p. 5.)

I would advise all who wish light on the subject of righteousness by faith, not to fail to purchase Elder Daniells' little book, "Christ Our Righteousness." M. G. HUFFMAN.

NEW JERSEY

We have every reason to thank our heavenly Father for the prosperity of our work in New Jersey the past year. While we have not seen so many baptized into the faith as we would like, yet we have seen great advancement among our own people in the churches. There has come into nearly every church an earnestness and a willingness that are sure to produce results. This spirit has manifested itself in the records that have been made in the conference.

For the first time in the history of this field we went beyond our sixty-cent-a-week goal. The conference raised \$50 more than 61 cents a week.

This was due largely to an increase in two lines of our work,—the Sabbath school and the Harvest Ingathering. The Sabbath school made an excellent gain during the year, and raised 31 cents a member. The harvest Ingathering also helped greatly. Almost \$11 a member was raised, the largest sum ever raised in this field in Ingathering work.

There was a good gain in tithes the last year. By the 1,602 members in the field \$85,816.47 was raised, which was a per capita of \$53.56. This means that we received tithe on \$535.60 for every man, woman, and child on our church roll. This has placed the conference on a good financial basis.

The outlook for the coming year is excellent. The great Sunday law agitation in this State is presenting many opportunities to give this message. Four bills have been introduced in the New Jersey Legislature, three of which are modifications of the present law on the statute books. The other is to hold the law as drastic as any law on any State statute book. Already some of our workers have had invitations to speak at mass meetings that are being held, and arrangements are now on foot to hold large theater mass meetings in four of our leading cities. We are praying that this will be only an opening in these cities for more aggressive work.

New Jersey presents a great problem in that about one third of the people are either foreign born or children of foreign-born parents. But little has ever been done for them. We have begun work among the Slovak and Russian people. There is a worker now in each of these languages, and we have two Slovak churches. We need to do something for the Polish and Italian people, and we hope before this year is over to open work among one or the other of these nationalities.

Our courage is good, and we solicit the prayers of all our people for the work here. A. J. CLARK.

* * *

DOES IT PAY?

A LITTLE more than a year ago, Brother J. D. Champlin, one of our faithful colporteurs in New York State, went out on a Sunday to sell some of our books among the Italians. He sold books to three different Italian families. These three families all read the books, and became very much interested. Note the results:

During the summer of 1926, two of the Italian students from Broadview College, Brethren De Angelo and De Nicola, went to this same city—Rome, N. Y.—to sell Italian books to earn a scholarship. They came in contact with these families. Brother Lombard, who works under the direction of the union to train the Italian colporteurs, went there to help the boys. Bible studies were begun in these homes. The work was followed up by our minister, and today these three families are in the truth, and others are interested. But this is not the end.

The first of January, 1927, found Brother Lombard back in New York State, training the three men from these three families to be colporteurs. He is meeting with remarkable suc-

cess. Without a doubt we are going to see an Italian church raised up.

Did it pay? Let us sum up: Three Italian books sold by a regular colporteur; three Italian families in the truth; and now three new Italian colporteurs in the work. Our literature does bring people into the truth.

V. O. PUNCHES,
Field Sec. Atlantic Union.

* * *

CURACAO, DANISH WEST INDIES

It has been several months since any report has been given of conditions here. Satan is truly manifesting his power in the great opposition that has arisen. Everything is being done that can be done, both in public and in private, to prejudice the people, and even to frighten them, so they will not receive us. The public hall, where we have been holding meetings, has been taken from us, so at present we do not have a meeting place and cannot secure one. Therefore the work has received a hard blow.

One sister who was baptized Oct. 16, 1926, has been a prisoner in her home nearly ever since. We cannot see her, and she cannot go to see any one. She is closely watched to prevent any communication with us. Nevertheless we are able to pass letters once a week. Through them we are able to encourage her and strengthen her faith. She suffers a great deal in her confinement; many cruel things are done and said to cause her to suffer, but she says that Jesus is very near to her. One day she sent us these lines of Madame Guyon's, as expressing her condition and feelings:

"A little bird I am,
Shut from the fields of air;
And in my ledge I sit and sing,
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee.

"Naught have I else to do,
I sing the whole day long;
And He whom most I love to please
Doth listen to my song;
He caught and bound my wandering
wing,
But still He bends to hear me sing.

"My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty:
My prison walls cannot control
The flight, the freedom of the soul.

"Oh, it is good to soar,
These bolts and bars above;
To Him whose purpose I adore,
Whose providence I love;
And in that mighty will to find,
The joy and freedom of the mind!"

In closing her letter she says, "Don't worry, dear ones, for me. No matter what they may do to me, I will never, no, never deny this message. I will be faithful unto death."

God has shown Himself mighty in breaking the bands of Satan in the experience of another sister who was held bound and tormented by Satan. She could not swallow, nor could she speak, nor open her eyes, and therefore could not take nourishment for two days. The doctor said that in that state she could not live two days. They called me to the home, and as I saw her condition, the first thing I did was

to kneel down by the bed and ask God to break the power of Satan, because I believed that it was Satan who had been tormenting her for months. The sister then opened her eyes, took some nourishment, and began to talk. She continued talking for several hours about the love of God, the second coming of Christ, and the beautiful home of the saved. Her people, being Catholic, were greatly moved by all this, and since then have been very friendly. The sister still lives and loves her Saviour.

On the 16th of October we celebrated a baptism, and this occasion seemed to serve as a match to light the fires of opposition. That day, under the influence of the opposers, men were sent to a place where they thought the baptism would be, and hid in the bushes for the purpose of stoning us; but they were disappointed, as we went to another place. All this only served to impress us of the fulfillment of Revelation 12: 12, 17.

May God give us all grace to remain true to Him, no matter whence cometh the persecution. It may come from without, and it may come from those who ought to stand united as one against the great foe.

MRS. DEBORA KNIGHT.

* * *

SPECIAL BROADCASTS FROM WEMC

IN the conduct of our large denominational radio station here at Berrien Springs, Mich., it is necessary from time to time to broadcast test programs. These programs make it possible for the management of the station to determine just how effectively the third angel's message is going out through the air to the regions beyond.

On the morning of March 1, from 12 midnight until 2 A. M., United States Central Standard time, there will be broadcast a specially prepared test program. We are very anxious for all of our people, not only in America, but in other parts of the world, to strive earnestly to receive this program from Berrien Springs.

Also during the night of March 26, WEMC will present its fourth anniversary program in behalf of the great work of giving the message to which the station is dedicated. We expect to run this program late enough so that our people everywhere will stand a reasonable chance of hearing.

Allowance for differences in time should be determined, and by careful tuning, many of our believers should be able to hear the voices and instrumental music from the Radio Light-house. This station operates on a wavelength of 316 meters, and will use on this special broadcast 4,000 watts of power. Note should be taken of the differences in time, and tuning will have to be done accurately. Estimate from some station in your own locality just where 316 meters will come on your dial. Our people who succeed in receiving this program should write Station WEMC, Berrien Springs, Mich., immediately.

God's blessing has attended the work of the station, and since September, 1926, practically 500 names of interested listeners have come in to the radio office. To these persons litera-

ture will be mailed at regular intervals.

Especially do invalids, the blind, and those who are shut in, write to us of the blessing they receive by means of the services going out over the air. The prayers of God's people everywhere are solicited for the continued success of this great work.

PAUL N. PEARCE,
Program Director WEMC.

* * *

MY EXPERIENCE IN FINDING THE TRUTH

WHEN sixteen years of age, I was converted and joined the Progressive Brethren Church. The question which greatly concerned me was, How can a man be just with God? I felt that there was too much at stake in this matter to risk being deceived, so I studied the Bible for myself. I was especially interested in the New Testament, and in the book of Genesis, which tells about the origin of all things.

After joining the church, it was not long before I became dissatisfied with my experience, and began to investigate what others taught. I saw that all churches could not be teaching the truth, since they did not agree. As I read my Bible, I saw that the followers of the Lord were persecuted, and were very unpopular in their day. I wondered why it was that Christianity was so popular now, and aroused so little opposition. I soon began to pray that the Lord would help me to find the right church. One day I read this promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. This was very precious to me.

At this time I did not know anything about the Seventh-day Adventists, in fact, I did not know that such a people existed. My home was in a small county on the eastern side of the Blue Ridge Mountains of Virginia. I had heard of an old man living in the valley who kept Saturday for Sunday, and from what I could learn had a very strange religion. It seemed he was very odd and unpopular. After several years I decided to leave home and go out into the world, and see if I could not find the way of the Lord more perfectly. I went to see this old man. He was blind and getting to be very old. One day he asked me to read the Bible to him. He said he had been blind for a number of years, and that he used to study the Bible and enjoyed it very much. This tender appeal touched my heart, and I was glad when I could sit down for hours at a time and read out of the precious old book to him. He enjoyed it very much, and many times suggested certain passages which he wanted read. I noticed that he was holding my Bible up to me as a new book. It was wonderful! He also furnished me with "Bible Readings" and "The Great Controversy." Before I realized it, I was intensely interested. I was studying every time I had a chance. After I had studied the message for about six weeks, I fully decided that the Lord had graciously answered my prayers, and had led me to one who could show me the truth.

I could not doubt it, as it had come to me with such power. Oh, how happy I was! I wanted to tell every one about it. Later I returned home, and began to tell my relatives and friends about the wonderful truth I had found.

I thought, Surely they will understand and will rejoice with me. But in this I was disappointed. They were not able to see things just as I did; in fact, many of them thought that I had become unbalanced. One brother said he thought my heart was all right, but my head was wrong. Finally I got up enough courage to canvass my county. I had good success with "Bible Footlights." Since then the people have changed their minds to a very large extent. The county was canvassed by another brother, and he did well. A few have accepted the truth, others are convinced, and are waiting to see more of our people and to hear them preach.

Virginia has a large number of counties along the Blue Ridge Mountains which have scarcely been touched. They have been canvassed thoroughly, but the work has never been followed up. This section has a lovely climate, fertile soil, plenty of fruit, and lovely cold springs that never go dry. Many families might move into those counties, buy small homes, and make it their main business to give the message to those people. I prayed for the truth for three long years, and no one came to bring it to me. The Lord led me away fifty miles or more to an old blind man, that he might open my eyes and teach me the way of life. These people are noted for their hospitality, and nearly every one of them believes the Bible.

Let us read for a moment what has been said about this field:

"Though for years our duty has been laid out in a most decided manner, yet the Southern field has been touched only with the tips of our fingers. I now feel deeply in earnest in again bringing before you this portion of the Lord's vineyard. This matter is brought before me again and again. I have been awakened in the night season, and the command has come, Write the things that I have opened before you, whether men will hear or whether they will forbear."—"Testimonies," Vol. VIII, pp. 60, 61.

"God calls for workers. The cause needs men who are self-made, who, placing themselves in the hands of the Lord as humble learners, have proved themselves workers together with Him." "Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go out into the highways and hedges and begin to work for God."—*Id.*, Vol. VII, pp. 280, 281.

I read further:

"Our people in the South are not to wait for eloquent preachers, talented men; they are to take up the work which the Lord places before them, and do their best."—*Id.*, p. 227.

Our people should move away from the cities and away from our large churches and centers, and get into this work, or soon it will be too late. Listen to this, which was written years ago:

"It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in

years, will be ensnared and taken by the enemy."—*Id.*, Vol. VIII, p. 101.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important."—*Id.*, p. 36.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Id.*, Vol. IX, page 117.

The Lord is going to find a people who will do His bidding. Let us so relate ourselves to Him that He will not pass us by. C. B. HAMM.

* * *

TRAINING SCHOOL, FIJI

OUR Buresala Training School is situated in a picturesque position. The area covered by the estate is 250 acres, and it is here, amid the quietude and beauties of nature, that we have chosen to train these young Fijians for the service of God, not only in Fiji, but in other island groups.

Considering that it is but a generation or so since these people were slaves to the practices of dark heathenism, it is really wonderful to note the progress they are making in educational lines. Some of them are as competent in learning as white people, if not more so. They know and admit that they are ignorant, and with the simplicity of a child they are eager to learn. H. SPRENGEL.

* * *

MISCELLANEOUS LANGUAGES DEPARTMENT

(Western Division)

A SUMMARY of our reports for 1926 shows the following work accomplished in twelve languages in our ten conferences:

Days worked	6,676
Sermons	2,149
Bible readings	5,795
Meetings assisted	1,015
Missionary visits	8,426
Invitations	6,405
Calls made	7,704
Number baptized	106
Number added to church	112
Number new Sabbath keepers	92
Number churches organized	1
Subscribers for periodicals	524
Papers sold	6,910
Papers given away	10,619
Books sold	1,064
Tracts sold and given away	7,575
Harvest Ingathering papers used	3,446
Letters written	3,521
Hours Christian help work	1,717
Amt. rec'd. Harvest Ingather.,	\$2,818.77

All will be most interested in the number of souls won during the year. The baptisms lack a little of coming up to the previous year's total, which was 123, but it is still a good gain over the year before that, and we are thankful for every one of the 106 this report shows.

I suppose that humble disciple, Andrew, when he brought Peter to Jesus, little suspected that one believer gained would later, through one sermon, bring 5,000 to bow before his Lord. So in the final accounting, the sum of the labors of 1926 will, no doubt, reveal much more fruitage than our reports now show.

"Andrew never brought people to God by multitudes, directly, but his life service was just as wonderful because he brought to Jesus the man who won the multitudes." Let this be encouragement to us concerning the efforts of the year now past; but let it also be the incentive for more faithful, unceasing labor, with more praying during the year upon which we have now entered.

The comparative figures of results for the first nine months of 1926, in the different departments of the bureau, give our Western Division reason for encouragement and thanksgiving, but no room for boasting. We could all have done better:

Departments	No. Workers	No. Baptized
German	65	348
Swedish	22	45
Danish-Norwegian	25	43
Miscellaneous, East	31	21
Miscellaneous, West	19	100
French	12	31
Spanish	24	74
	198	662

B. P. HOFFMAN.

* * *

OUR WORK IN BECHUANALAND, AFRICA

HERE we are in Bechuanaland. We can hardly realize we are so many thousands of miles from California. But we are glad to be here. There is much to do, and it takes time in these far-off countries really to accomplish anything. I shall push an aggressive program by the help of God, and I am certain of seeing fruits in proportion.

We who are out on the firing line pray God that hearts may be impressed to sacrifice for missions. The situation is different over here. The natives have no money, and we must depend upon the homeland for all our needs. If the work is to advance, it means that the missionaries in the homeland must sacrifice more. There are open doors for work in our field, but we do not have the money to send workers into these different native villages. What shall we do? The challenge is to the home field. Think of the work out on the Kalahari Desert, where wild, raw natives are ready to receive the gospel. Must they be left without a teacher? Must they be left without a school and church building that will tend to unite their interests out there and hold them together? God only knows how great the need is, but who will supply the lack?

To the north of us is the strongest native tribe in Africa. That section is known as Khama's country. God is opening the way for us up there. Several natives from there have walked to our hospital here in Kanye, knowing that we are sympathetic to natives. All have received help, and many have been cured of their diseases. Now they are back in their own country telling others of the gospel truths learned.

It is my desire soon to make an extended tour throughout the entire British Bechuanaland Protectorate. I understand that it is the home of the tiger and the leopard. Some very beautiful skins are brought in by the traders from the desert. God will protect us.

The schoolhouse lent us by the queen

is proving too small for the crowds of natives who gather from night to night to hear the gospel. The building will seat upwards of 500, and a night or two ago over 150 had to stand outside. Dr. Kretchmar says he has never seen it like this before. As it is hard for them to grasp all that we desire the native to grasp, I have organized a Bible institute to study more thoroughly these Bible truths. It is proving a success.

We thank God for the privilege of serving Him in this far-away country. We often think of the homeland and our friends, but our hands are too busy in the land where our lot has been cast to allow of homesickness. Mission life of hardships and difficulties will help us to appreciate heaven more when that glad day comes. We are satisfied in service for Christ, and are glad for the privilege of serving our Master under hardships.

R. GLENN MORTON.

Kanye, South Africa.

* * *

BURNING THE BOOKS OF THE WITCH DOCTOR

THE gospel of Christ is able to save to the uttermost. No matter how degraded or how deeply one is sunken in the mire of iniquity and demon worship, the Saviour can lift up the fallen and set his feet upon the solid rock of truth.

Some time ago a medicine man came to our mission station in the interior of Nigeria, West Africa, seeking light. Having long been addicted to evil practices and been ruled by wicked spirits, it was some time before the light broke in upon his darkened mind. But as he groped his way toward the light of life, the blessed beams from the Sun of Righteousness began shining into his soul. With joy he accepted the message of deliverance, and now he is a humble student, learning the things of God. He is anxious to teach his own people the better way, yea, the only way of salvation from sin and from evil spirits.

After he had made the surrender, he brought all his jujus, his books, and his charms, and at his request the missionary made a bonfire of them on the mission compound. This meant much for this man, and furnishes another wonderful and signal victory over the powers of darkness. It shows what God, through the power of His word, is able to do today for people firmly bound by the fetters of heathenism and sin. W. E. READ.

* * *

BUSY DAYS IN HAITI

A LETTER received at the General Conference office from Elder W. P. Elliott tells us that this message is pushing onward in the Haitien Mission field. The work must be carried on there under trying conditions and much opposition. Brother Elliott says:

"These are busy days for us. We have just returned from a tour of the field, having baptized about seventy-five. Our membership is 925 now. There are many more to be baptized, and about 300 in preparation. We hope to reach a membership of 1,200 by the end of 1927."

Appointments and Notices

COLLEGE OF MEDICAL EVANGELISTS

The regular annual meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, San Bernardino County, California, Tuesday, March 22, 1927, at 10 a. m. The object of the meeting will be to elect seven members of the board of trustees for the ensuing term, and to transact such other business as may properly come before the meeting.

W. T. Knox, Pres.
S. S. Merrill, Sec.

ADDRESS WANTED

Any one knowing the whereabouts or address of Mrs. Marrietta, please communicate with D. A. Dingwall, 161 King St., West, Hamilton, Ontario.

BIBLES REQUESTED

New or worn Bibles, also other books and papers suitable for children from four to eighteen years of age, would be appreciated by Miss Nina Oletta Ray, Taneyville, Mo., for use among the children in the school where she is teaching.

REQUESTS FOR PRAYER

A sister in Michigan requests prayers that her son may be delivered from the power of drink.

From Arkansas comes the request of a brother for prayers that he may be restored to health.

A sister in Vermont desires the prayers of God's people for her husband's conversion and her healing.

A sister requests prayer that her daughter and her daughter's husband and son may be brought back into the fold.

A sister in India requests the fervent prayers of our people for the conversion to the truth of a friend of hers.

A brother in the Kentucky Conference desires the prayers of God's people for his daughter's restoration to physical and spiritual health.

A sister in California who is in financial trouble and in poor health, requests prayers for herself and members of her family who are unconverted.

From Nebraska comes the request of a brother for prayer that he may be healed of a serious disease and enabled to work again for his family and for Christ.

From Alberta, Canada, a sister writes requesting prayers for her aged mother, her husband, and her brother, that they may be convicted of the truth, and that she may be strong in the faith.

The prayers of God's people are requested for two junior nurses who are working their way through the course, that they may be quickly restored to health and strength following operations, so that they may continue their preparation for God's work.

SCHOOL FOR NURSES

The Loma Linda School of Nursing invites earnest young men and women, who sense the need of the hour, to train for service as medical missionary nurses. Here is an open door to a life of usefulness, a life filled with new opportunities, new experiences, new aspirations and achievements. The Loma Linda School of Nursing is a department of the College of Medical Evangelists. Its graduates are eligible for a liberal amount of college credit in our denominational colleges.

Send in your application now, and have a place reserved in the class entering June 1 or August 16. For detailed information, address Miss Elva L. Wallace, R. N., Director School of Nursing, Loma Linda, Calif.

Eight young people were recently accepted into the church in South Lancaster, Mass.

OBITUARIES

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

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Dock.—Stephen Dock was born in Kingsville, Mo., April 16, 1867; and died at Nevada, Mo., Jan. 18, 1927. L. W. Terry.

Peel.—Thomas Peel was born in Rothly, near London, England, April 10, 1835; and died at Grand Rapids, Mich., Feb. 4, 1927. A. C. Gilbert.

Linbarger.—Miss Henrietta P. Linbarger died in White Plains, N. Y., Jan. 19, 1927, at the age of forty-eight. Her sister and brother mourn their loss.

Louis K. Dickson.

Nelson.—Peter N. Nelson was born in Sweden in 1846; and died in Mountain View, Calif., Feb. 1, 1927. He leaves his wife, two daughters, three sons, and five grandchildren. E. L. Maxwell.

Myers.—Sarah Myers was born in Ohio, April 18, 1841; and died in Mountain View, Calif., Jan. 12, 1927. She accepted the message in the early seventies and was faithful till the end. E. H. Adams.

Edgerton.—Levi Elwood Edgerton was born in Des Moines, Iowa, May 27, 1870; and died at Iroquois, S. Dak., Jan. 28, 1927. He leaves to mourn his wife, one daughter, and two sons. A. W. Kuehl.

Snyder.—Mrs. Frank D. Snyder was born in Waterloo, N. Y., Oct. 6, 1839; and died in Jackson, Mich., Jan. 17, 1927. She leaves to mourn one brother, one sister, and one grandchild. H. B. Taylor.

Kirby.—Mrs. E. D. Kirby died at Las Cruces, N. Mex., Jan. 24, 1927, aged seventy-three years. She and her husband were teachers in the old Battle Creek College. One son and other relatives are left to mourn. M. R. Proctor.

Sultzough.—John Henry Sultzough was born in Streator, Ill., Oct. 9, 1879; and died in Los Angeles, Calif., Jan. 31, 1927. He was a highly respected vocational teacher in the Jefferson High School. His wife and three children mourn their loss. C. J. Kunkel.

Pesha.—James Pesha was born near Shetland, Ontario, Canada, Nov. 27, 1840; and died at Clawson, Mich., Oct. 13, 1926. Brother Pesha was won to the message through the faithful work of our first colporteur, Brother George A. King, and remained a faithful witness to the time of his death. O. L. Denslow.

Dunlap.—Dr. Harley Mitchell Dunlap was born near Gallon, Ohio; and passed away at his home in Battle Creek, Mich., Jan. 20, 1927, in his sixty-fourth year. Dr. Dunlap accepted present truth early in life, and was a member of the Battle Creek church at the time of his death. For some years he was connected with the sanitarium, resigning in 1897. He went into private practice as an eye, ear, nose, and throat specialist. He invented the Globe nebulizer, and later the Globe air compressor, pumps, and other apparatus found in practically all the filling stations all over the country. He leaves to mourn, his wife, three children, and three grandchildren, but they sorrow not as those who have no hope. Funeral services were held from the Tabernacle in the presence of a host of friends, conducted by the writer assisted by Dr. A. B. Olsen of the sanitarium medical staff. J. C. Stevens.

Robbles.—Barbara V. Robbles, née Creighton, was born in Woonsocket, R. I., Jan. 30, 1877; and died at Providence, R. I., Jan. 10, 1927. J. E. Shultz.

Jacks.—Miss Orva Jacks was born in Napa, Calif., Aug. 11, 1902; and died near Colfax, Calif., Jan. 29, 1927. While attending Lodi Academy she gave her heart to the Lord, and her life was beautifully lived for the Master. Her parents and two sisters mourn their loss. Wm. Lewsadder.

Potter.—Lovinna Potter, née Ewer, was born in Milwaukee, Wis., Aug. 7, 1841; and died in Pierce County, Wis., Jan. 25, 1927. She was born in the early days of pioneer life, when the great metropolis was just beginning, she being the third white child born in Milwaukee. At the age of seventeen she was married to Piny Potter at Little Prairie, Walworth Co., Wis. For thirty-three years they lived near Eagle, Waukesha Co., Wis. Mr. and Mrs. Potter accepted the faith of Seventh-day Adventists in the year 1862. Mother Potter attended the first camp-meeting ever held by the denomination, which was at Wright, Mich., about 1868. For thirty years their family home was at College View, Nebr., where many young people shared the hospitality of the home during their college days. The last four years Sister Potter lived with her children in Michigan and Wisconsin. Her death occurred at the home of her daughter, Mrs. C. A. McGlothlin. She died resigned to the will of God, rejoicing in the Christian's hope. There remain to mourn their loss one son, Eber Russell Potter, a minister in the West Michigan Conference, one daughter, seven grandchildren, nine great-grandchildren and a host of friends, many of whom are now missionaries in the foreign fields.

W. A. Butler.

ELDER T. H. WATSON

Thomas Henry Watson was born at St. Joseph, Mo., March 4, 1859; and died at Lodi, Calif., Jan. 21, 1927. When but three years of age, he with his parents crossed the plains by ox team. His mother died at Marysville, Calif. His father journeyed on to Woodbridge with the children. Here Thomas grew to manhood, and was married to Miss Mary E. Thorpe, Jan. 1, 1882. To this union one daughter was born, Mrs. Rose E. Campbell, who preceded her father in death some four years.

Brother Watson was a plumber by trade, and for a number of years engaged in business at Lodi, Calif., later moving to Fresno, and then to Hanford. While here, through the influence of Dr. Bond, he accepted the doctrines taught by Seventh-day Adventists, and with his wife and daughter was baptized. He at once began to tell his friends and neighbors of the truth he had learned to love; and feeling that God was calling him to the ministry, he spent two years at Healdsburg College. After leaving the college he engaged in preaching the message in various places in California.

Elder Watson was ordained to the gospel ministry more than thirty years ago, at the San Jose camp-meeting. After his ordination he was sent to labor among the Indians of Alaska and British Columbia. He carried a heavy burden upon his heart for the natives of Alaska. Hard labor, the lack of proper food, and the rigors of the cold North made it necessary for him to return home from time to time for recuperation. About eight years ago, while at home in Lodi, Calif., he suffered a severe attack of influenza, his life being despaired of; but the Lord spared him to return to Alaska. This time he labored two and one-half years among the Eskimos on the shores of Bering Sea. Because of failing health he was again compelled to return home, but twice since has returned to labor for the people he so greatly loved.

Not only was his life a help and inspiration to the Indians and Eskimos, but many in California heard the message from his lips and were led to Christ through his labors.

He was very weak when he returned to his home in Lodi the last time, Sept. 8, 1926. During recent weeks he had been confined to his bed most of the time. On Friday afternoon, Jan. 21, 1927, our brother fell asleep, to await the coming of Jesus to awaken His sleeping children. He leaves to mourn their loss, his beloved wife and four grandchildren, besides other relatives. Funeral services were conducted by Elders W. M. Adams, Adolph Johnson, and the writer. A. J. Osborne.

Herrington.—John Herrington was born in Iowa, May 19, 1849; and died near Ceres, Calif., Jan. 26, 1927. A. J. Osborne.

Boss.—Albert L. Boss was born in 1858; and died near Fairton, N. J., Dec. 22, 1926. His wife mourns her loss. J. P. Gaede.

Bentley.—Mrs. Lydia A. Bentley was born at Bowersville, Ohio, March 2, 1845; and died at Ellsworth, Mich., Jan. 11, 1927. Mrs. T. DeMoulpied.

Snowden.—A. Snowden died Nov. 14, 1926, at the age of fifty-two years. He is survived by his wife, one son, and five daughters. A. B. Belchambers.

Pruit.—Sarah C. Pruit was born in Bartholomew County, Indiana, Jan. 14, 1840; and died at Tampa, Fla., Jan. 13, 1927. F. A. Detamore.

McDonald.—Flora McDonald was born in Ohio in 1858; and died in Denver, Colo., Dec. 29, 1926. She is survived by one son and two daughters. G. W. Anglebarger.

Carroll.—Roy Frederick Carroll, infant son of Brother and Sister Ivor Carroll, died at Lewiston, Idaho, Jan. 9, 1927, aged six weeks. H. E. Willoughby.

Lopo.—Joseph Pete Lopo, infant son of Brother and Sister Joseph Lopo, was born Nov. 24, 1926; and died at Denver, Colo., Jan. 11, 1927. G. W. Anglebarger.

Moore.—Albert Currans Moore was born in Buena Vista, Colo., March 29, 1881; and died at Butte, Mont., Jan. 6, 1927. He leaves to mourn their loss three sisters, and one half brother. W. M. Andress.

Crotchett.—John Wesley Crotchett was born in Illinois, in 1850; and died at Deming, N. Mex., Sept. 24, 1926. Six sons and two daughters mourn his death. Clyde Crotchett.

Chaplin.—Mrs. Sarah A. Chaplin was born in Durham County, England; and died in Los Angeles, Calif., Jan. 4, 1927. Her husband, one son, and two daughters, are left to mourn. R. W. Parmele.

Wilds.—Henry W. Wilds was born in Dorsetshire, England, June 22, 1858; and died near Chesaning, Mich., Jan. 27, 1927. His wife and two nephews mourn.

A. V. Morrison.

Grady.—Mrs. Mary Frances Grady was born Dec. 27, 1846; and died in Jackson, Ohio, Dec. 30, 1926. She leaves to mourn, seven sons and three daughters. C. C. Webster.

Maynard.—Mrs. Emma Maynard, née Jones, was born in New York State Nov. 25, 1842; and died at Roseburg, Oreg., Jan. 8, 1927. Two sons mourn their loss. T. L. Thuemler.

Shepard.—Mrs. Arabella Shepard was born in Ohio in 1884; and died near Saratoga, Calif., Jan. 12, 1927. Her son, Dr. S. B. Shepard, mourns her departure. M. C. Wilcox.

Larsen.—Niels Larsen was born near Holbek, Denmark, in 1851; and died in Farmingdale, S. Dak., Jan. 8, 1927. He is survived by his wife and seven children. E. G. Olsen.

Oakes.—Mrs. Rhoda E. Oakes was born at Madison, Tenn., June 5, 1853; and died at Denver, Colo., Dec. 2, 1926. Surviving are one son and three daughters. G. W. Anglebarger.

Stewart.—Mrs. Anne Stewart was born in Ireland, June 27, 1846; and died at Eagle Bridge, N. Y., Dec. 23, 1926. Her life was spent in service for others. L. K. Dickson.

McClellan.—Mrs. Mary McClellan was born near Ludlow, Mo., Dec. 23, 1858; and died at Nevada, Mo., Jan. 3, 1927. She accepted the truth in 1887 and remained faithful. L. W. Terry.

MacKay.—John Camden MacKay, son of George E. and Hettie MacKay, was born in Charleston, W. Va., Sept. 9, 1924; and died in Villa Nova, W. Va., Jan. 23, 1927. Chaney Wood.

Wooster.—Mrs. Helen Mary Wooster was born in Milwaukee, Wis., Dec. 27, 1871; and died in Seattle, Wash., Jan. 28, 1927. Her husband and daughter mourn their loss. G. W. Pettit.

Archibald.—Mrs. James Archibald, née Porter, was born at Lower Cape, New Brunswick, May 30, 1872; and died at Hopewell Cape, New Brunswick, Jan. 10, 1927. Her husband, two daughters, her mother, and three sisters, remain to bear the loss. F. W. Stray.

Pressnall.—Lynn Otis Pressnall was born at Eagle Lake, Minn., Sept. 13, 1866; and died at Warba, Minn., Dec. 19, 1926. His wife, one son, one daughter, his mother, one sister, and one brother are left to mourn. C. W. Rubendall.

Brown.—Martha Brown, née Shaffer, was born at Tripp, S. Dak., Oct. 20, 1905; and died at Greeley, Colo., Jan. 20, 1927. She is survived by her husband, a little son, her father and mother, four sisters, and one brother. J. B. White.

Peckham.—Carl M. Peckham was born at Raymond, Pa., in 1890; and died at Grand Rapids, Mich., Jan. 19, 1927. He leaves his wife, two small children, his father and mother, and one sister, to mourn. A. C. Gilbert.

Van Sickle.—Augustus Harris Van Sickle was born in Cambridge, Ohio, Oct. 6, 1836; and died near Sebastopol, Calif., Jan. 21, 1927. He was a faithful adherent of the Adventist faith for more than forty-seven years. O. A. Hall.

Sprague.—Mrs. Laura Sprague was born in Marshall County, Indiana, May 16, 1866; and died at Blachly, Oreg., Jan. 23, 1927. She was a mother in Israel. Her father, one son, and two daughters remain to mourn. Alva G. Walker.

Block.—Henry H. Block was born near Aurora, Neb., Oct. 6, 1889; and died at Charleston, S. C., Jan. 17, 1927. His wife, three children, his mother, and several brothers and sisters are left to mourn. W. E. Lanier.

Earwood.—Mrs. Fern Chapman Earwood was born in Mentone, Ind., May 4, 1896; and died at Denver, Colo., Jan. 17, 1927. She is survived by her husband, her aged father and mother, and brothers and sisters. N. T. Sutton.

Young.—Philip Nathaniel Young, youngest child of Brother and Sister Carl G. Young, was born Aug. 12, 1922; and died at Mountain View, Calif., Dec. 7, 1926. He was one of the Saviour's little ones. M. C. Wilcox.

Huddart.—Mrs. Sarah Jane Huddart was born at Edinburgh, Scotland, Sept. 18, 1860; and died in Denver, Colo., Oct. 20, 1926. Surviving are her husband, one daughter, one brother, and one sister. G. W. Anglebarger.

Spikes.—James Jefferson Spikes was born in Sabine County, Texas, July 30, 1846; and died at Dalworth Park, Texas, Dec. 24, 1926. His wife, six children, and his mother survive. W. A. McCutchen.

Clark.—Thomas Ernest Clark was born near Albion, Neb., May 19, 1872; and died near Haxtun, Colo., Dec. 4, 1926. He is survived by five children and his aged father and mother. N. T. Sutton.

Woods.—Emma M. Woods was born at Lowell, Ohio, April 1, 1852; and died at Mount Vernon, Ohio, Jan. 15, 1927. Five sons, three daughters, one brother, and fifteen grandchildren survive. J. W. Hirlinger.

Francisco.—Mrs. Jasper Francisco, née Nash, was born in Kalamazoo, Mich., May 3, 1856; and died Dec. 4, 1926. She is survived by her husband, one daughter, and one son. A. C. Gilbert.

Creameens.—Emma Eliza Creameens was born June 14, 1853; and died in Jackson, Ohio, Jan. 18, 1927. She leaves her husband and one son to mourn. C. C. Webster.

Armstrong.—Andrew Armstrong was born in 1845; and died at Grass Creek, Ind., Jan. 23, 1927. He is survived by his wife, one son, and one daughter. C. E. Allen.

Peterman.—Catharine Peterman, née Thran, was born at Rochester, N. Y., Nov. 13, 1851; and died at Saginaw, Mich., Jan. 19, 1927. A. V. Morrison.

Nicola.—Hattie M. Nicola, née Case, was born in Kalamazoo County, Michigan, Dec. 28, 1868; and died in College View, Neb., Jan. 4, 1927. During her twenty-fifth year the light of the third angel's message came to her, but her earlier years gave evidence of those finer traits of character which were manifested later in her life as a wife and mother. June 24, 1894, she was united in marriage to Benn E. Nicola, in a double wedding in which the other participants were her sister Minnie and Marion E. Cady. To this union were born five children, all of whom are living and were present at the time of her death. During the closing moments of her life her loved ones had the privilege of hearing her give assurance of her hope in Christ. The twenty-third psalm, which she loved to repeat, was her comfort as she passed into the valley of the shadow of death. Besides her husband and five children, she is survived by two sisters, one brother, and a grandson. Sister Nicola rests in the full hope of a part in the first resurrection. Funeral services were conducted in the College View church. Charles Patterson.

Ralston.—Mrs. Eleanor B. Ralston was born at Oil Creek, Pa., Sept. 24, 1829; and died in Minneapolis, Minn., Jan. 3, 1927. Mrs. Ralston was a faithful member of the Seventh-day Adventist church for about fifty years, and possessed an unusual Christian character. Five daughters, fourteen grandchildren, fifteen great-grandchildren, three brothers, and one sister mourn her departure. J. O. Peet.

Bolser.—Mrs. Ellen Bolser, née Christopher, was born in Schoen, Norway, March 10, 1840; and died in Palmyra, Wis., Jan. 13, 1927. She was married to John Bolser in 1856, and four children were born to this union. She had been a Seventh-day Adventist for about fifty-five years. C. L. Vories.

Matthews.—Jefferson Davis Matthews was born in Hood County, Texas, April 2, 1861; and died at Keene, Tex., Jan. 22, 1927. He was a charter member of the Keene church and for many years was a member of the managing board of the Keene Industrial Academy. His wife and four children mourn their loss. W. A. McCutchen.

Zimmerman.—Mrs. Rufena Zimmerman was born in Dekalb County, Indiana, Nov. 30, 1845; and died at Council Bluffs, Iowa, Dec. 3, 1926. She is survived by five sons, nine grandchildren, and three great-grandchildren, one brother, and one sister. G. W. Anglebarger.

Johnson.—Lena Johnson, née Nickols, was born in Manitoba, Canada, May 2, 1884; and died at Craigmont, Idaho, Jan. 19, 1927. Her husband, eight children, her mother, four sisters, and two brothers, mourn their loss. H. E. Willoughby.

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WASHINGTON, D. C., MARCH 3, 1927

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

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

SPEAKING of meetings in Siam and of the opening of a new chapel at Korat in the interior, Elder L. V. Finster, of the Malaysian Union, says: "We must push on from here into the Loat country, where there is no mission work being carried on by any society." Thus our advancing line is continually reaching out toward new tribes and tongues.

* *

We learn from a report of Dr. T. A. Sherwin, secretary of the medical department of the Australasian Union, that during the last quadrennial period in Australia six of our young people have graduated as physicians, "all of whom are exerting a strong influence for good in their medical ministry." We may add that in Europe also we note that a number of our young people are going through the medical course, preparing for service in the cause.

* *

Writing just on the threshold of his eightieth birthday, Elder Smith Sharp, who labored in Europe in the earlier days, tells how the reports from Europe lead him to feel that we ought to respond to the call for European Relief. In his family he is, for a little time, laying something aside every month to send in to the General Conference treasurer to help our brethren in those needy fields across the sea. "Let us do something substantial," he says, "for our brethren and sisters who are cold and hungry."

* *

DEATH OF ELDER S. B. HORTON

We were deeply pained to receive from Mrs. S. B. Horton a telegram dated Lansing, Mich., February 20, as follows: "Elder Sanford B. Horton died at 4:20 this morning." No particulars are given. These particulars, with a sketch of his life, we hope to receive at an early date for publication in the REVIEW.

Thus another faithful warrior passes to his rest. Elder Horton has been a most efficient worker in connection with this movement for many years.

He has held many places of leading responsibility in local conference, union conference, and General Conference employ. At the time of his death he was religious liberty secretary of the East Michigan Conference. His labors before Congressional and legislative committees, in meeting efforts for religious legislation, were very effective.

Possessed of a courteous and affable spirit and a lovable nature, Elder Horton endeared himself to his associates, and disarmed even the prejudice of his opposers. We feel that in the death of Brother Horton this movement has lost a true father in Israel and a faithful minister of Christ. We extend to his wife and other relatives our sincere sympathy.

* *

MISSION OFFERINGS

In giving the list of conferences and the amounts each conference raised for missions, the following omissions were inadvertently made:

	1925 Cents	1926 Cents	Gain Cents
Oklahoma	39.4	43.8	4.4
Georgia (colored)	25.1	28.0	2.9
Cumberland (col.)	32.6	34.5	1.9

Massachusetts and Southern New England Conferences now being united, their combined per capita in 1925 would be 66.1 cents as compared with the Southern New England Conference (which now includes Massachusetts Conference) in 1926, 69.0 cents, or a gain of 2.9 cents.

A good word comes from Elder J. E. Fulton, president of the Pacific Union Conference, that this union increased its mission offering \$10,000 above that of January, 1926. We know our readers will all rejoice in this splendid showing.

J. L. SHAW.

* *

NEAR EAST RELIEF OFFERING

Sabbath, March 12

"THREE outstanding disasters have overtaken the Christian minorities in the Near East during the last ten years. The first was in connection with the deportations and massacres in 1915-16. At least a million people lost their lives, and large sections of Asia Minor were depopulated. The second great crisis came in connection with the collapse of the Greek offensive in Asia Minor, resulting in the burning of Smyrna and the expulsion of a million and a half of people from their homes. A great majority of these went to Greece and Macedonia. The third was connected with the exchange of populations and the official permission of the Turkish government for the Christians to leave Turkey. This government announcement was interpreted as equivalent to an order to them to leave. This resulted in very nearly eliminating the Greek and Armenian populations from Turkey, except from the city of Constantinople, where they were permitted to remain.

"These great disasters which came upon the Christian races resulted in a terrible situation of suffering and loss of life. Into this tragedy America threw herself. From a million to a million and a half of people were saved from starvation in Armenia, Turkey, Greece, Syria, and Palestine. Hundreds of thousands of people were assisted

temporarily through the distribution of clothing, medical care, supplementary feeding, reuniting broken families, securing employment for those out of work, and many other lines of service. Governments and races have been inspired and helped. The leaders of the Armenian government have repeatedly stated that but for the aid of America, Armenia would have perished. It is impossible to exaggerate the glory of an experience of saving life on such a scale over so vast an area. Every person who has contributed money or service to the Near East Relief has shared in this glorious life-saving work.

"One of the outstanding features of this work of saving life has been the salvaging of children. Very quickly a great majority of the grown men and women found a way to take care of themselves, but there were vast numbers of orphan children who could not care for themselves. Almost as if by magic there sprang up the greatest chain of orphanages the world has ever seen. They have been established in Greece, Turkey, Armenia, Persia, Syria, Palestine, and Egypt."

During the years that the Near East Relief work has been carried on, there have been probably no less than one hundred fifty thousand children who have been under the care of America. Large numbers of these must have perished without help from this side. Care and training must be provided for these children for several years, as they must be cared for until they are sixteen years of age, or until they have been adopted into suitable homes. It is, therefore, apparent that our organization cannot withdraw support from the Near East Relief committee at the present time.

For these reasons the General Conference Committee has again voted to request our churches in North America to take an offering on Sabbath, March 12, for relief work in this region of Europe and Asia Minor. As we think of the commendable work being fostered by the Near East Relief committee, we are again and again made to realize that there are thousands of our own people suffering over in the southeastern sections of Europe, with a scattered remnant in Asia. There are parts of Russia and the Balkan countries where our people must have aid. The offering to be taken March 12 is to be divided between the Near East Relief committee and our European Division committee.

We are sure that our people will desire to continue this work of relief, remembering that we are greatly favored in this land of prosperity and plenty. Even in some sections of this country where conditions have not been so favorable, our people will quickly recognize how much better is their situation than that of hundreds of thousands in these more needy areas of Europe and Asia.

We invite all our church pastors and elders to take special notice of this announcement, giving due attention to these needs in taking up the offering on the specified date. All remittances by church treasurers will be sent through the usual channels, marked Near East Relief.

B. E. BEDDOE,
Assoc. Sec. Gen. Conf.