

The Advent Review and Sabbath Herald



Vol. 104

Takoma Park, Washington, D. C., April 28, 1927

No. 17

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

THE
FIELD IS THE
WORLD

JO
NIELD
FREELY BY HIS
GRACE

President Coolidge on Bible Study

EVERY one who has given the matter any thought, knows of the great literary value of the Bible, and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race.

It would be difficult to conceive of religious instruction which omitted to place its main emphasis on the precepts of this great Book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship.

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The Big Week --- Mission Extension

April 30 to May 7

THE NEGRO DEPARTMENT AND BIG WEEK

WHILE the Home Missionary Department is giving wide publicity to the pending campaign, yet it seems necessary that through our department this notice should be sent out to arouse our people to the fact that we should do our best:

1. Because it is to bring our truth-laden literature to the attention of the general public, and raise funds to extend the gospel to all peoples of all lands.

2. It is to help us raise our mission quota of 50 cents (in the South) and 60 cents (in the North) for missions.

3. It is to give us a chance to come in personal contact with the people; or if we have not time for that, then make the sacrifice in giving the amount we should otherwise raise.

4. Because a large part of what we are expected to secure in the campaign is to be spent for the advancement of the work among our people in the West Indies and in various fields in Africa, in which all of us are deeply concerned.

It is desired:

1. That we raise *four dollars* per member from the sale of our literature, either books or periodicals, all the profits of which are to be turned over to the church treasurer for the Missions Extension Fund.

2. That the colporteurs be asked to continue to give the biggest day's sale of this week to the fund.

3. That all conference and institutional workers take an active part in the Big Week campaign, and devote the entire profits of their sales to the fund.

4. In case a conference or an institutional worker cannot take part in the campaign, then such worker is asked to give from his personal income to the fund an amount equivalent to one day's wage.

So let us remember the date and the needs of the cause, and do our very best.

W. H. GREEN.

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A LONG REACH IN MEDICAL EXTENSION WORK

We could, with good interest, recount what has already been accomplished through the Extension Fund in establishing medical missionary enterprises in foreign fields. It would be of intense interest to have our missionary doctors and nurses tell us of the work they are enabled to do through these little relief centers. It would probably thrill us to read how God has used the simple means of physical ministry in bringing souls to Him. In it all we could not help feeling a degree of gratitude for the privilege of having a little part in it all.

But we cannot at this time dwell on what has been done, but must set ourselves to what is to be done. Another Big Week is right upon us, and on how we relate ourselves to its call depends

its success—how well this splendid work shall continue to serve the needs of masses and fill its important place in soul winning. Later we shall have reports from our workers. And if we respond as we should to the 1927 Extension Fund appeal, we shall have all the more to give in the way of stirring reports of accomplishment.

About \$45,000 is allotted to medical enterprises in this year's call. The list of projects planned for is a far-reaching one, covering important enterprises in widely scattered parts of the world. Every item listed is urgent. Each call represents the minimum of what is necessary to meet the needs. More could be used to good advantage. None should be cut from the amounts set because of failure to reach them.

The European Division joins in raising funds which will apply particularly to its own field needs. These include assistance in the erection of treatment rooms at Oslo (Christiania), Norway, in connection with the publishing house. For nearly twenty years the old treatment rooms have been carried on in inadequate quarters, and yet have accomplished much good. Treatment rooms are also to be fitted up in Brussels, Belgium, a center that offers great possibilities of good. The Wald-friede Sanitarium, near Berlin, Germany, with its strong training school, is greatly in need of a workers' home, for which help is planned.

At Tabriz, Persia, a dispensary equipment for our missionary, Dr. H. E. Hargreaves, is planned. He is now using one room of his dwelling. As this is our first medical unit among Mohammedans, it is desired that we have a representative work. Medical work is one form of Christian activity that makes a strong appeal to this class.

The European field is also planning the equipment of a small dispensary at Mwanza, East Africa, for Brother and Sister Munderspacht, who are both missionary nurses from Skodsborg. The \$500 allotted will permit fitting up a little room in their home for dispensary purposes.

The South African Division plans to establish three new dispensaries. Dr. and Mrs. E. G. Markus are to settle in Nyasaland. A tract of land has already been secured, but so far there is nothing there but the bare land. The \$1,500 allotted is to provide a little home and a temporary dispensary. Later a more permanent dispensary must be supplied. Dr. and Mrs. S. H. Sturgis are beginning work in the Congo, and \$1,000 is called for to provide for a dispensary building and furniture. Dr. Archie Tong and his wife are working in Angolaland, and \$1,000 is to provide a dispensary there. Judging from the reports we have already received of our medical missionary success in Africa, no more promising field is offered.

In South America it is planned to make use of \$2,000 for our first medical effort in Rio de Janeiro, the capital of Brazil. Our Dr. John Lipke, who

speaks English, German, and Portuguese, and who is a graduate of Loma Linda, is on the ground, and planning very strong work in that important center.

Medical work has stood a severe test in China and other parts of the Far East, and has demonstrated its value. Several important centers have already been established through the Extension Fund, and this year's fund contemplates several more.

A dispensary is to be connected with the China Missionary Junior College, not only to care for the sick who will come to it, but to give the students of the college a practical training. A dispensary-hospital for Waichow and treatment rooms and equipment for Canton are also planned for China.

In the Philippines it is proposed to establish a dispensary-hospital; and Japan, which has been waiting, oh, so anxiously for years for medical work, is at last to see a beginning in a dispensary-hospital,—providing the money is raised, which is the case with all these enterprises.

For the Southern Asia Division three medical enterprises are proposed. A modest medical equipment is proposed for Taikgyi, Burma. In the East Bengal mission, which includes the unhealthy delta region of the Ganges, medical work is very much needed. A dispensary-hospital building is planned for this section, and a small dispensary building is proposed for our school property at Krishnarajapuram, just outside of Bangalore.

This list covers indeed a large amount of possible good for a comparatively small investment. It is remarkable how much can be accomplished for a little when it comes to a dispensary in the foreign fields. We can all feel that everything given in response to this call will serve to the utmost in providing help that is greatly needed.

L. A. HANSEN.

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FROM INTER-AMERICA

SENDING an article to the REVIEW, Mrs. Matilda E. Andross, of the Inter-American Division, writes from Balboa, Canal Zone, under date of March 28:

"When we see how great a need exists for giving the gospel to the millions of waiting Indians here in Inter-America, we long for power to multiply our lives and the means that come to our field until every call from these waiting Indians is answered fully.

"Almost every day, it seems, letters arrive that make us sense more and more the greatness of the task and the special opportuneness of the hour. It seems as if the doors are swinging open with unprecedented rapidity, and anxious faces are coming to our notice on all sides. Everywhere sounds the call for help; and the combined call, as it comes to us, often seems too much for the human heart to bear.

"We have just returned from a series of good meetings; and our meeting here in the home conference closed last evening. I think there must have been fully one thousand people out to the meetings last evening, English and Spanish. About one hundred went forward and gave their names and addresses. The interest is remarkable. Surely we have reached the last of the last days in this great work."



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

Vol. 104, No. 17

Takoma Park, Washington, D. C., April 28, 1927

One Year, \$2.75

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

Romanism in the Old World Apostate Protestantism in the New

BY CHESTER A. HOLT

IN his recent book, "The Everlasting Man," Mr. G. K. Chesterton digresses repeatedly to hold the Catholic Church up to the wonder of the world. In a flourish of eloquence he closes his introduction with the words:

"While we can if we choose see the church amid a mob of Mithraic or Manichean superstitions squabbling and killing each other at the end of the empire; while we can if we choose imagine the church killed in the struggle, and some other chance cult taking its place, we shall be the more surprised (and possibly puzzled) if we meet it two thousand years afterward rushing through the ages as the winged thunderbolt of thought and everlasting enthusiasm, a thing without rival or resemblance, and still as new as it is old."

The wonder which Mr. Chesterton would excite in us by displaying the vitality, power, and splendor of the Catholic Church against the sordid background of its rise, would be equally effective if he had chosen more recent conditions of the church for his contrasts. Instead of going back two thousand years for his background, he might have contented himself with one hundred thirty.

In the year 1799 the fortunes of the Roman Catholic Church were at so low an ebb that it is said by one authority:

"The papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."—*Rome and Its Papal Rulers*, p. 440.

The blows which had beaten the papacy down from its place of power to this condition of prostration, were, first, the revival of learning, which began to free men's minds; second, the Protestant Reformation; and third, the political revolt which reached its climax in the French Revolution. This latter event had so rocked and stunned Europe that when the revolutionary armies were launched against the Vatican with the avowed intention of destroying the papacy and every other autocratic power on the earth, there was not a friend left to champion the papal cause. Every support on which the political and ecclesiastical position of the popes had rested seemed to be swept away. When in August, 1799, Pope Pius VI died a prisoner in the French fortress at Valence, having been borne there after his seizure by Berthier in 1798, "half Europe thought that, with the pope, the papacy was dead."—*The Modern Papacy*, by Rev. Joseph Rickaby, S. J.

But now, after a hundred and thirty years, Europe and the world stand in wonder of the "winged thunderbolt" that rushes through this new age as it did in medieval times, with the greatest power of any single political or religious organization on the earth.

A survey of the world to-day would reveal a gradation in the position of the papacy as we pass from west to east. The United States is predominantly Protestant, and will continue to be. England is a blend of Protestant and Catholic, so finely balanced and shaded that she is claimed by both. Continental Europe is Catholic, even the lands of the Reformation having been largely recaptured by the Roman Church. Thus we see Catholicism as a wedge with its thick end in Europe and its thin edge in America, Protestantism as a wedge with its thick end in America and its thin edge in Europe, the two lying side by side and so closely fused in England that it is difficult to draw any clear line of separation.

Naturally in these circumstances, the religious issue is different in each country. In America the effort of the churches is to make the national life religious. The Protestant bodies take the initiative in this effort, having organized themselves for the purpose of imposing their will upon government and acting as the spiritual and moral mentor of the nation. Their attitude toward the Catholic Church is tolerant, since they see in it a body with rather arrogant claims, but with purposes very similar to their own. They feel their own power, and therefore are willing to temporize for the sake of the advantage to be had through alliance with Catholics for the attainment of their objectives. Catholics too, while maintaining the position that all compromise must be on the part of Protestants, have developed a new amiability within the last thirty-five years, which has done much to heal the breach between them and the present politically minded churchmen. Catholicism never was stronger in America than it is to-day, nor in such favor. This is not because the Catholic Church has changed, but because Protestants have ceased to emphasize creeds and doctrines, repudiated sectarianism, and concentrated upon social service, social morality, politics and statecraft, and attempted to affiliate with them every person, class, or organization that can aid in their designs.

In England the struggle has been between Catholic and Protestant influences in the Anglican Church.

As a result the Church of England has been practically Catholicized. In the April *Forum*, James Owen Hannay states:

"The catholicizing of the Anglican Church went on, and the influence of the Catholic party, the Catholics within the church, grew steadily greater in the country. . . . They not only secured a position for themselves within the church, they altered the whole manner of English worship even among those who disclaimed any love for the party or the movement. The worship—ritual, ornament, all the outward part of religion—in an ordinary English church to-day is wholly different from what it was in the same church a century ago. There is probably a wider gap in outward matters between an English church of the year 1800 and one of the year 1900 than there was between the same church of the years 1500 and 1600. In all that concerns the manner of public worship the Anglo-Catholic movement has made a greater change than the Reformation did, before the rise of Puritanism to power.

"At the beginning of the twentieth century there seemed to come a pause. The theological effort had to some extent won its victory and spent its force. The great Catholic doctrines had established themselves firmly in the Church of England. Sacramentalism had become part of its life. Ritualism, with all its doctrinal implications, was still increasing; but it was no longer inspired and strengthened by an opposition which had lost heart after signal defeat. . . . The church was incomparably stronger than it had been. The Catholics in it had ceased to be a party, and become the main body of the church. Outside the church the influence of Protestant nonconformity had waned. . . .

"It was just at this moment of apparent pause, of real accomplishment, that the Catholic movement in the Church of England was entering upon a third, a new phase of its life. It was not until after the war that the full importance of this fresh development became obvious. . . . It has now become 'Anglo-Catholic,' and the new name marks a new advance. From doctrine to ritual, from ritual to devotion, these have been the steps. . . .

"The central point of the new devotions is of course the Eucharist, and it is noticeable that the word 'Mass' is now coming into common use in the Church of England. . . .

"Almost inevitably this adoration of sacred mysteries in the Eucharist led to the desire for the Reservation of the Host, so that this special devotion could be made at any time and not only during the celebration of Mass. With Reservation came the introduction—introduction rather than revival in England—of the service of Benediction. It is against these two things, Reservation and Benediction, that a failing Protestantism in the Church of England is making its latest, perhaps its last, stand. If we are to judge by the experience of the last century, the struggle will be in vain, and defeat awaits the Protestants."

What we see in England to-day is a church that is Catholic in doctrine and ritual, but not organically united with the papal body. In this church Catholicism and Protestantism have more than clasped hands, they have become amalgamated—Catholic character parading in Protestant independence.

On the Continent the issue is more sharply drawn between Protestantism and Catholicism, organically and doctrinally separate, and battling to the death for possession of every land. In this conflict there is no question as to the side with which lie progress and advantage. This point has been set forth at length by other writers in recent numbers of the *REVIEW*. Protestantism is being swiftly, surely, and more or less amiably choked to death. An official Catholic Directory for England and Wales, issued recently in London, is quoted by the *Western Watchman* (Catholic) to the effect that "Catholics of the Latin rite in Europe increased in one year by no fewer than 9,576,615." At the same time Bishop Edgar Blake is authority for the statement that "there were 781,000 withdrawals from the membership of the Protestant churches of Germany in three years. There were 60,000 such withdrawals in Berlin alone in twelve months." It is stated that in 1923, eighty-six Protestant churches were closed in Germany. In the same year 147 new Catholic churches were established in that country. The *World Almanac* gives the Protestant population of Europe as 96,000,000 in 1922 and as 90,000,000 at the following census.

Bishop Edgar Blake says:

"European Protestantism is in a weaker condition to-day than at any time for two centuries. At the very hour when the conditions demand that the churches should be at the full tide of their strength, the Protestant forces are depleted in spirit and resources beyond any point since the early days of the Reformation.

"Europe did not cease to be a battlefield when the Armistice was signed. Forces far more subtle and profound, far more powerful and far-reaching in their influences, than those that struggled for mastery on the Marne, are struggling for mastery in Europe to-day. . . . Not in generations has there been a more crucial hour in the world's history."

We see, then, on either side the Atlantic two great religious powers rising, if not already full grown. In Europe, a revived and vastly militant Catholicism is vigorously lifting itself in Catholic lands, and even supplanting the reformed faiths in their native countries. In America a political and secularized Protestantism is towering over the national life, dominating and dictating more and more in government, in industry, and in social and personal affairs. Thus we see the way prepared for the fulfillment of the prophecy:

"Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts."—*The Great Controversy*, p. 616.

In Europe it is to be the beast whose deadly wound was healed; in this country, the image to the beast, and the false prophet. In Europe it is to be dominant Catholicism swaying the peoples and nations; in America, apostate Protestantism performing like exploits.

To-day we see not only these two powers well developed, but a singular council of peace between the two, whereby they co-operate for common ends while struggling for the ascendancy; and in England, the "no man's land" lying between the continents where each is supreme, we witness a peculiar mingling that reveals how remarkably Protestantism and Catholicism may link and clasp under conditions that are favorable to union.

Standing as we are to-day in the shadow of these two gigantic religio-political powers,—Romanism triumphant in the Old World, apostate Protestantism organized and dictatorial in the New,—we are foolish virgins if we do not understand that we have come to a late hour, and it is high time to wake out of sleep.

* * *

The Solomon Islands Send Out Missionaries

It was only a few years ago that the Solomon Islands were to us a totally unknown country. They seemed many years away in our missionary program. The light of the gospel had scarcely entered anywhere, and in large districts head-hunting held full sway. But the light has dawned on the Solomons. Churches and schools are increasing, and now to crown all we find the following action in the record of the last Australasian Union Conference session:

"That we ask the Solomon Island Mission committee to select two native teachers for service in the Papuan Mission."

Doubtless there is some language affinity between the Solomons and that great island of Papua, or New Guinea, just to the westward. What a wonderful thing to think of this field coming out into the light, and sending heralds of the truth on into yet more neglected fields!

W. A. S.

Studies in the Book of Daniel *By Calvin P. Bollman*

In the Den of Lions

Chapter VI

DANIEL had been in honorable retirement for many years when called upon to read the mysterious handwriting upon the wall of the royal banquet hall. On that occasion, only a few hours before the fall of Babylon, the now aged seer was again called to high official position. With Nabonadus the king not in the city, and with Belshazzar slain, Daniel as the third ruler was brought at once into touch with Darius the conqueror.

Daniel Highly Honored

Whether the new king had heard of the prophet or not, we are unable to say with certainty, but we do know that Daniel was soon placed in a position of great responsibility under the new government; the story is told thus by the pen of Inspiration:

"1. It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

"2. And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

"3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

Josephus tells us that Darius first took Daniel with him to Media, treating him with great consideration. That he highly honored the prophet is no doubt true; this much we gather from the Bible story itself; but the book of Daniel says nothing of a visit to Media. There was much work to be done in Babylonia, and to this Darius seems to have addressed himself, calling to his aid Daniel, a man thoroughly acquainted with the Babylonians, their methods of thought, and with the needs of their country. It was no doubt for this reason, as well as because of Daniel's unsullied reputation for honesty, that the king "thought to set him over the whole realm."

A Protest

But against this plan to exalt a Hebrew prophet, there was silent, if not open, protest. We read:

"4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

"5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

"6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever.

"7. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

"8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

"9. Wherefore King Darius signed the writing and the decree."

It has been suggested that the specific office to which Daniel was appointed corresponded very closely to that of Secretary of the Treasury in the United States, or First Lord of the Treasury in England. This would afford a plausible pretext for the decree,

forbidding for thirty days the asking of any request or the presentation of any petition to any God or man, save of the king only.

A False Reason

It was a busy season, and officials could not afford to devote time to considering requests, or to studying into the merits of petitions; hence the utility of the decree. The same thing in principle appears to-day in our modern civilization. Laws are too often sought and secured avowedly for reasons other than the true ones; for example, Sunday laws are demanded and enacted professedly for the protection of "the poor workingman," when the real motive is the exaltation of the day, and to benefit the churches.

We can best judge of the reason for asking this particular decree of King Darius, by the use that was immediately made of it. We read:

"10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

"11. Then these men assembled, and found Daniel praying and making supplication before his God.

"12. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

"13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

The True Purpose Evident

That the decree in question was sought, not to save the time of the men employed in the collection of customs, but to entrap and ruin Daniel, is evident, because the men who secured it were the very men who "assembled, and found Daniel praying and making supplication before his God." And that they took time to spy upon the prophet more than once is evident from the further statement in verse 13, that Daniel "maketh his petition three times a day."

Habit is strong, and a man might for a few moments forget himself and violate a royal decree without intending so to do, but in this case we have evidence of Daniel's deliberate intention to pray just as he had long been wont to pray. As stated in verse 10, "Daniel knew that the writing was signed." But that fact made no difference with the prophet. He was the king's secretary of the treasury, but antecedent to that, he was God's servant, and to Him his first allegiance was due. And so Daniel went to his house, "his windows being open in his chamber toward Jerusalem," and kneeling down "three times a day," morning, noon, and in the evening, he prayed; not from willfulness toward men, but from feelings of reverence and a sense of duty toward God. And this he did, not only every day, but three times each day. And in thus praying, Daniel violated the law, and was so accused to the king. We read:

"14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

"15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

"16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee.

"17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and

with the signet of his lords; that the purpose might not be changed concerning Daniel.

"18. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him."

The King Deceived and Entrapped

Not only had Daniel been trapped, but the king himself had been caught by the subtlety of the enemies of the prophet. Nothing was farther from the mind of Darius than the destruction of Daniel, the first of the three presidents whom the king had set over the affairs of his realm. But under the law of the Medes and Persians, the decree could not be changed, nor its terms altered in any respect. There was but one thing to do, namely, to enforce the law, and this was done to the letter; the prophet was cast alive into the den of lions, a stone was brought to close the opening, and upon this was placed the king's seal to make sure that it would not be tampered with in any way. Then the king retired to his palace, where he spent the night fasting, and may we not believe also in praying, perhaps to the God of Daniel?

What of the Morning?

The king's "sleep went from him." How long must have seemed that night to Darius! But it passed at last, and we read:

"19. Then the king arose very early in the morning, and went in haste unto the den of lions.

"20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

"21. Then said Daniel unto the king, O king, live forever.

"22. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt.

"23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

"24. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

It should be observed how first of all that though Daniel had violated an unjust law, he had in fact offended against neither God nor man. The prophet's response to the king's question was in part: "Forasmuch as before Him [God] innocency was found in me; and also before thee, O king, have I done no hurt."

Crestfallen, but Unrepentant

Seeing Daniel come forth from the lions' den unhurt, his enemies were crestfallen, but unrepentant. Josephus explains just why the terrible punishment recited in verse 24 was visited upon them; they had not only plotted against the life of one of the high officials of the empire, but they had even, by implication, charged the king with double-dealing. Josephus says:

"Now when his enemies saw that Daniel had suffered nothing which was terrible, they would not own that he was preserved by God, and by His providence; but they said that the lions had been filled full with food, and on that account it was, as they supposed, that the lions would not touch Daniel, nor come to him; and this they alleged to the king. But the king, out of an abhorrence of their wickedness, gave order that they should throw in a great deal of flesh to the lions; and when they had filled themselves, he gave further order that Daniel's enemies should be cast into the den, that he might learn whether the lions, now they were full, would touch them or not. And it appeared plain to Darius, after the princes had been cast to the wild beasts, that it was God who preserved Daniel, for the lions spared none of them, but tore them all to pieces, as if they had been very hungry and wanted food."—*Chapter II.*

The King's Decree

"25. Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

"26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end.

"27. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

"28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

The idea of national gods and of tribal deities was so common in those days that we need not understand that even this experience transformed Darius from an idolater into a worshiper of the true God and none else; but it certainly did convince him that the God of Daniel was a being of great power, and by his decree the king warned his people against offending the God who could deliver after that sort. Darius did not assume to say that his subjects should repudiate their religion and accept the God and worship of the Jews, but he did exhort them to "tremble and fear before the God of Daniel."

This was perhaps as far as any civil ruler has any right to go in such matters. The king had made a mistake, had unjustly exposed a good man to a terrible danger, and his decree was in the nature of a confession of the wrong, and an avowal of a purpose to offend no more in such matters.

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The Signs Appear Everywhere

As correspondence comes in from the believers in various parts of the world, one is struck with the unanimity of the conviction that the signs foretold in prophecy are swiftly appearing in all parts of the world. In the religious world, the social world, the world of international politics, and the physical world our people, even in the remotest parts, are witnessing events that deepen the conviction that Christ's coming is very near at hand. Here is a word spoken by Elder F. E. Lyndon, of the remote Society Islands, given in his report at the last Australasian Union meeting:

"The past year has brought changes in the weather and changes in the winds. From April to September or October a prevailing southeast wind is looked for by the seamen, but no wind from that direction can be depended on this year. Irregular winds changing several times a day have taken the place of the usual trade winds, and stormy weather suddenly approaching from unexpected quarters. These changes in the atmospheric conditions have impressed the minds of the people very much. In this connection we remember the words of our Saviour in speaking of the signs of the last days, 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth.'

"As we see the end approaching in the manifestation of many signs about us, these things have led us as workers to humble our hearts before the Lord, and seek repentance and forgiveness for all our shortcomings in His service, and to ask for His Holy Spirit. The Lord has greatly helped us in many things, rebellious people have been quieted, difficulties among persons have been dropped, and a general turning to the Lord on the part of our people everywhere has been experienced. Then again in our gatherings with our people in the outer islands, strangers are continually coming to the meetings, and also young people from outside have been impressed by the Spirit of the Lord to turn to Him and keep His commandments."

Not in one land alone, not even in the great and populous lands, but in all the earth the signs appear as we never saw them in earlier days when we began to sing,

"O'er all the land have the signs now appeared,
Telling us soon our dear Saviour will come;
Long has the worn pilgrim watched, hoped, and feared,
Waiting for that blessed hope; O come, Saviour, come."

W. A. S.

Divine Healing

By E. W. Farnsworth

The Prayer of Faith

SOME students who have given the Bible special study say there are thirty thousand promises in the book. The apostle Paul says, "All the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us." 2 Cor. 1:20. That is to say, Jesus our Saviour has indorsed all the promises of God to us. He has signed the check, so to speak, and we are to fill in the amount we need and desire to receive. He is the surety for them all to God the Father, and in Him we have a right to all He owns. Hence the more of these promises we appropriate, the more glory comes to God as the result.

Let us read a few of these promises, and see how rich is the provision they make to those who are sick as well as to those in health:

"No good thing will He withhold from them that walk uprightly." Ps. 84:11.

"They that seek the Lord shall not want any good thing." Ps. 34:10.

"Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Faith has for its foundation the word of God. It believes that anything He says is so. We may not *feel* it is so, but faith believes what it cannot see or feel.

"For the pardon of sin, for the Holy Spirit, for a Christ-like temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most."—*Education*, p. 258.

"Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power.

"Faith is a mightier conqueror than death. If the sick can be led to fix their eyes in faith upon the mighty Healer, we shall see wonderful results. It will bring life to the body and to the soul."—*The Ministry of Healing*, p. 62.

"Many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is still the same mighty Redeemer. Then grasp His promises as leaves from the tree of life: 'Him that cometh to Me I will in no wise cast out.' As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never."—*Id.*, p. 66.

What shall we do with such promises as we have read? How could statements as to *how* we may receive special blessings from God in answer to prayer, be more clear? What could a loving Father say more than He has said? Should we not plead that with the promises and the consolation He sends, He will also give us the necessary faith to claim the promises? for even the faith to receive is the gift of God.

It is still true that the prayer of faith saves the sick, and some have experienced the blessing that comes from believing that the promises are just as

trustworthy now as in any age of the past. We have found that Jesus healed *all* who came to Him, that to Him there were no difficult cases which His power could not save. To Him there were no incurable diseases. Ponder this statement:

"All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised."—*Christ's Object Lessons*, page 149.

The best prescription ever written for the sick is found in James 5:14, 15, "Let *him* call for the elders." From this it would seem that if the afflicted one is rational and senses his condition, there must be a desire for healing, and also he must have faith in God's method of restoration. Instruction is given those who engage in this service in these words:

"Praying for the sick is a most solemn thing, and we should not enter into this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters of the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you."—*Counsels on Health*, p. 374.

"I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to the Lord in calm faith, not with a storm of excitement. He alone is acquainted with the past life of the individual, and knows what his future will be. He who is acquainted with the hearts of all men, knows whether the person, if raised up, would glorify His name or dishonor Him by backsliding and apostasy. All that we are required to do is to ask God to raise the sick up if in accordance with His will, believing that He hears the reasons which we present, and the fervent prayers offered. If the Lord sees it will best honor Him, He will answer our prayers. But to urge recovery without submission to His will, is not right.

"All that can be done in praying for the sick is to earnestly importune God in their behalf, and in perfect confidence rest the matter in His hands. If we regard iniquity in our hearts, the Lord will not hear us. He can do what He will with His own. He will glorify Himself by working in and through them who wholly follow Him, so that it shall be known that it is the Lord, and that their works are wrought in God."—*Id.*, pp. 377, 378.

God calls His church to repentance, that the gifts of His Spirit may be more fully revealed, and that He may get glory to Himself in the restoration to health of those whom He can use in His service. A lukewarm, worldly, faithless church need expect but little of the working, saving power of God among them. When there is lack of union and harmony, when there are divisions and alienations, when brethren draw apart one from another, and there is a lack of oneness and Christian fellowship, we need expect no great manifestations of God's power, or His mighty working in miracles and signs. It was when the church was "all with one accord in one place," when they prayed for "signs and wonders" wrought in the name of Jesus, that multitudes believed, the sick were brought into the streets, multitudes came from cities near Jerusalem burdened with sick folks who longed to be healed, and the signs and wonders for which they prayed were multiplied.

We are told:

"Our petitions must not take the form of a command, but of intercession for Him to do the things we desire of Him. When the church are united, they will have strength and power; but when part of them are united to the world, and many are given to covetousness, which God abhors, He can do but little for them. Unbelief and sin shut them away from God. We are so weak that we cannot bear much spiritual prosperity, lest we take the glory, and accredit goodness and righteousness to ourselves as the reason of the signal blessing of God, when it was all because of the great mercy and loving-kindness of our compassionate heavenly Father, and not because any good was found in us."—*Counsels on Health*, p. 379.

Great blessings bring great responsibilities. Those whom God raises to health are under renewed obligation to walk humbly with Him, to be humble and prayerful, lest they become exalted and feel, if they do not say, that they are favorites of Heaven, and that on account of some worth of character they possess, or because of service performed for Him, they

have been restored. God cannot bless pride and self-sufficiency; and when we have been honored by being recipients of His love and mercy, such experiences should lead to great humility, and to directing attention to Him as the Saviour and Redeemer of men.

May the day be hastened when God can trust us with greater manifestations of His healing power.

Heathenism Invades Washington

BY B. G. WILKINSON

Head of Bible Department, Washington Missionary College

It is to be expected that every wrong lead of Satan will pitch its tent in Washington. From the heights of this commanding center, the enemy can train his guns on the outlying districts.

As we draw near the end of time, we can expect manifestations of heathenism in American cities. Prominent magazines currently advertise books which teach Oriental secrets,—how by magnetic power we may overcome our enemies; how we may recharge the body by Hindu methods; how we may heal disease.

Hear first the prophecy of the Bible, and then hear a writer in the *Washington Star*.

Isaiah said:

"Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines." Isa. 2: 6.

This verse is preceded by four others introduced by the words, "And it shall come to pass in the last days," all together forming the prophecy of the movement toward disarmament and other events to transpire just before Christ comes. Those who were formerly God's people are "forsaken." Why? "Because they be replenished from the east."

So the writer in the *Washington Star* of February 21 says:

"Our capital is rapidly becoming the religious as well as the educational center of this country. Witness the numerous schools being erected in the suburbs by the different denominations. There is a possibility that to the number will be added one which will teach the Hindu way of simple, healthful living. . . . This teaching, which has been brought to our city by Swami Yogananda, has attracted much attention. . . . Hundreds have been interested, and, strange as it may seem, it may be that within the near future a building in which the best of Oriental thought and knowledge can be given to the world, will soon rise. . . . Fifty years ago we thought all of the Orient 'heathen;' now we know it to be the cradle of wisdom, and that in matters of the care of the body, care of the soul and powers of the mind, it is far ahead of our modern commercial science."

It was marvelous to behold the great crowds which turned out to hear Swami Yogananda when he was in Washington. The city Auditorium seats 6,000, and right here, in what is considered by many to be the most intellectual city in America, the Auditorium was filled. For three weeks this Hindu philosopher gave his lectures on "The Great Psychological Devices Wrought Out by the Masters of India." In his audience were some of the most intelligent people of the city.

One night, after lecturing one hour, he kept the audience for an hour longer to repeat after him the words which would "recharge" the body. With eyes closed and body swaying, with phrases and phrases and phrases, the audience repeated after him, now soft, now loud, "I am w-h-o-l-e" (drawing out the word *whole*); "God is in me;" "My ego is unchangeable;" "God is my eye;" "God is my spinal cord;" and so on and on. Thus pantheism, the centuries-old enemy of Christ, again appears.

One young lady, a nervous wreck, claims she had sought in vain the regular physicians and Christian Science, but the methods of Swami Yogananda completely healed her. The free lectures were finished and paid lectures followed, with such numbers attending that the philosopher and his large suite put up at one of Washington's most expensive hotels. The paid lectures were first given in the hotel rooms, but people flocked to them in such numbers that they were transferred to the Auditorium building.

One of our sisters secured an audience with the swami, and put to him the following questions:

"What has your philosophy done for the women of India?"

No satisfactory answer.

"Do you believe in the transmigration of souls?"

He would not answer.

The visitor promptly said, "Then you do believe in it."

"Who are the great masters of India?"

No answer.

"Do you believe in a devil?"

"No."

"Why?"

"Because no one has ever seen him."

He believes that we attain a state of bliss by following the great masters of India. He does teach to do good, to think good, seemingly a beautiful philosophy, but leaves out the great power of God to lift us up.

He further expressed himself as not considering the Bible to be an inspired book, and as believing that, because we have no record of what Christ did the first thirty years of His life, Jesus was in India, learning from the great masters how to disappear, as He did in the tomb, and how to rematerialize Himself, as He did in the resurrection. He teaches that eventually all men will be swallowed up in God, as the wavelet is engulfed in the sea.

We turn away in sadness from that degeneracy of the American mind which forsakes those holy fountains of Christian teaching that made America great, to the fatalistic pantheism of a stagnant Hinduism. And we read from the pen of Mrs. E. G. White:

"The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables." "Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents." "The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe." "Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them."—*Testimonies*, Vol. VIII, "Dangers of Speculative Knowledge," pp. 291-294.

The widow of an ex-Senator, one of the most influential women of Washington, gave a banquet, all vegetarian, in honor of Swami Yogananda, at which were present ambassadors from other nations and nationally prominent persons.

Mme. Amelita Galli-Curci, glorious prima donna, says:

"The teachings of Swami Yogananda give to life a purpose. Joy, happiness, bliss, come to one. . . . All takes on new beauty; a new force brings forth health and strength and power to accomplish. It is the science of living."

Luther Burbank wrote of Yogoda, as the swami calls his system, as follows:

"Through the Yogoda system of physical, mental, and spiritual unfoldment by simple and scientific methods of concentration and meditation, most of the complex problems of life may be solved."

An editorial in the *Los Angeles Times* of Jan. 28, 1926, says:

"The Philharmonic Auditorium presents the extraordi-

nary spectacle of thousands of neophytes being turned away an hour before the advertised opening of a lecture with a 3,000-seat hall filled to its utmost capacity. Swami Yogananda is the attraction. A Hindu invading the United States to bring God in the midst of a Christian community. . . . Yogoda, as Swami Yogananda calls his scientific system of applied life vibration, seeks through concentrated absorption from cosmic energy a recharge of life-giving elements into the physical and spiritual system."

Yogoda centers have already been established in Los Angeles, Cleveland, Pittsburgh, Boston, Detroit, and Cincinnati; and Washington is now the great objective. The onrush of heathenism is an indication that the events of earth are being agitated by the breath of the approaching age.

A Very Important Court Decision

BY C. S. LONGACRE

ALL who have read the newspapers are aware that Gov. John G. Richards, of South Carolina, has made a strenuous effort to enforce the antiquated blue laws of that State. He has made a special attempt to prevent the playing of golf on Sunday, as well as the selling of gasoline and oil to automobilists. Nearly all the cases that have come before the grand juries were thrown out of court.

In Aiken, S. C., Judge Hayne F. Rice issued an injunction against the law enforcement officers, forbidding them to enforce the Sunday law in the second judicial district of South Carolina. When Judge Rice issued his permanent injunction, on March 26, restraining law enforcement officers from enforcing the Sunday law, it was published in the *Sunday Record*, of Columbia, S. C., covering five columns of the newspaper. The readers of the *REVIEW* will be pleased to read a portion of his opinion, as follows:

"The Supreme Court of the United States says that it is not within the police power to restrain the carrying on of business 'which in itself is recognized as innocent and useful to the community.' . . .

"It is a familiar rule in the construction of criminal statutes, that they must be construed strictly. They are not to make an act harmless in itself a crime, unless it be specifically named in the statute. . . . If there is doubt as to whether a particular act is covered by the statute, then the courts will not hold it to be a crime.

"Another reason why the statute in question should receive, perhaps, a stricter construction than usual, is that, in so far as sports, games, pastimes, and recreations are concerned, it comes dangerously near, if it does not in fact, infringe the right of conscience guaranteed by both the Federal and State constitutions. . . . It has never been held by any court, so far as I can ascertain, that in this Republic any citizen is required to give up one jot or tittle of his rights of conscience for the benefit of any person or body of persons; and he is free to exercise such rights unless under the guise of conscience he commits acts 'which violate the good order of society.' . . .

"The writer of this opinion . . . has never played golf or any other game on Sunday, so far as he can recall, and probably never will; . . . but many others probably just as conscientious as the writer, do play golf and other games on Sunday, and this court will certainly not undertake to sit in judgment on the moral aspect of the question, when such games are not only harmless in themselves, but are considered very beneficial to the physical man. . . .

"Indeed, if this court were called upon to define the difference from a moral standpoint of playing golf on Sunday and taking a pleasure ride on the same day, it would find itself faced with a very difficult question. . . .

"The writer of this order may be unduly interested in this phase of the question, but he has for forty-three years been a member of the Baptist Church, which, as far back as its history can be traced, has always strenuously upheld the right of conscience, and the free and untrammelled exercise thereof, where such exercise of conscience was not against the peace, good order, and safety of society. In fact, it is claimed that this denomination, more than any other, was instrumental in having the Constitution of the United States amended, barring Congress from enacting any laws respecting an establishment of religion or prohibiting the free exercise thereof. . . .

"So far as my limited research has gone, Congress has persistently refused to legislate on the subject, except indirectly in a few minor, unimportant cases.

"As early as 1830, a strong memorial was presented to the national lawmaking body, praying that a law be passed stopping the carrying of mails on Sunday, or the opening of the post offices on that day. The committee to whom the memorial was referred made an adverse report, and in part said:

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth, we are conscious of it in our own bosoms. . . . It is an inborn principle which nothing can eradicate."

"At the last session of the legislature of Virginia, a bill to require the Bible to be read in the public schools was creating a great deal of interest. The Baptists constituting the largest denomination of that State, memorialized the legislature against the bill, and it was defeated. While making it plain that they earnestly advocated the reading of the Bible by every one, they said in part, 'It is not a question of majorities, for if the conscience of the majority is to be the standard, there is no such thing as the right of conscience at all. It is against the power of majorities that the right of conscience is protected. This right is an indefeasible right of man, of which no government can deprive him. There are some rights which even the majority cannot take away, and the right of conscience is the most sacred of these. Government should never interfere unless men, under the guise of conscience, commit acts which violate the good order of society. And again, if there is one teaching which history makes clear, it is that Christianity prospers most under those governments which, as such, seek to help it least. Again, a false religion may need the peculiar recognition of the law, but it is beneath the dignity of the true religion to ask or accept it. We are unwilling to admit, but on the other hand emphatically deny, that the textbook of our religion needs the strong arm of the law to support it.' From *City Council vs. Benjamin*, I take this excerpt: 'It is impossible for human laws to regulate religion without destroying it.' . . .

"So deeply is religion woven into the very fabric of our lives, that it is difficult indeed to legislate on the subject, or for even a judge to pass upon a question involving religion or the exercise thereof, without unconsciously being influenced by peculiar religious convictions. . . .

"My excuse for setting out in this order some of the 'peculiar' views of the Baptist Church is that such views are so expressive of the spirit of our Constitution on the subject of liberty of conscience.

"Again, there is a small minority among us who keep the seventh day of the week as the Sabbath, and who shall say there is no authority for their doing so?

"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Deut. 5: 13, 14.

"Seventh Day Baptists, Seventh-day Adventists, Jews, and possibly others are included among those who believe it their religious duty to follow the above command. . . .

"Will the police power of the State extend to such matters, and require of those who keep the seventh day as the Sabbath, to desist from such games and amusements, which may mean to them relaxation and rest from labor? . . .

"Has the legislature the right under the police power conferred by the Constitution to make laws prohibiting the doing of acts, innocent of themselves and utterly harmless to others? I think it very doubtful. If this should be true, then the line of demarcation between such power and the power to enact laws prescribing what a citizen shall do on Sunday, is extremely shadowy."



IN MISSION LANDS

LOOK: "Lift up your eyes and look on the fields."

PRAY: "Pray ye the Lord of the harvest."

GIVE: "Give ye them to eat."

GO: "Go ye into all the world, and preach the gospel to every creature."



From North China Union Mission

BY GEORGE J. APPEL

I HAVE just returned from a seven weeks' itinerary through the province of Shantung. We held meetings on the camp-meeting plan for the believers and interested ones at the six stations in that province. It was a real pleasure to meet with the brethren and sisters, and the Lord came very near as we prayed and studied His word together.

At one station a sister was baptized who was seventy-seven years old. She was very hard of hearing, and did not know a single Chinese written character; but her faith in the Lord was strong, and she rejoiced in the truth of God's word. She is the only one in the family who is a Christian.

At this same station I met a sister who was baptized a few years ago. At the time of her baptism she could not read a single character of Chinese. Though she is now sixty-eight years old, she can read her Bible, and is one of our most active members in home missionary work.

God's arm is not shortened that He cannot save. He is performing miracles as truly to-day as when He was here on the earth two thousand years ago. It is nothing but the power of God that can change the hearts of these people who have been steeped in superstition all these years.

A few days ago I took a picture of the new church just completed here in Peking. The total cost of the building and land was approximately \$11,000 gold. Of this amount \$7,500 was received from the Church Extension Fund. This building is a real blessing to the work here, and will do much to help in warning this great city. It stands on one of the principal streets near the East Gate. There are no other churches in this locality. The last ten days we have been conducting our first evangelistic effort in this building. About four hundred people have been present each night. Already more than two hundred have signed cards signifying their desire to study the truth more fully.

Our work in Peking has been carried on in rented buildings for Sabbath meetings and our strong evangelistic campaigns. It is almost impossible to find a building that is satisfactory for our work. Chinese houses usually have windows on only one side, thus the ventilation is very poor. During church services the children have had to sit on seats in the yard, as there was not sufficient room for them all to get inside.

Since we have our new building, all this is done away. Two rooms have been provided at the back of the church for our church school. These rooms cost us less than the rent we were paying for one year for our schoolrooms.

A number of new interests have developed recently, and calls for help are coming in as never before. About a year ago our native Chinese evangelist in Tientsin led a man to accept the truth whose home is in the southern part of Chihli Province, about sixty-five miles from the railroad. When this brother returned home, he called his neighbors together and started a Bible class. Soon an interest developed. They sent for help, and Brother Harris, the director

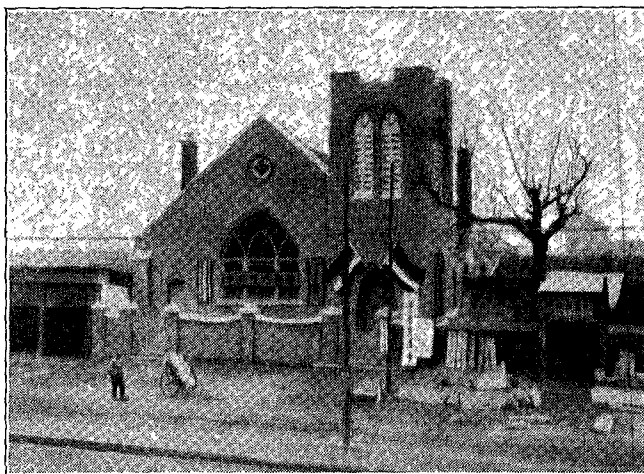
of the Chihli Mission, went down. He found more than a hundred who signified their desire to study the truth. Thirty or forty of these are deeply interested. They offered to repair and equip a building for a chapel if the mission can pay the rent and send an evangelist. Although our budget is very small, we felt we could not let this call go unanswered, and have voted to send a man down there to instruct them more fully in the points of our faith.

Another call has come from a place north of Tientsin, where a man several years ago became interested in the Bible and built a chapel on his own property. After a while he decided to give the chapel to some mission that was living up to the truths of the Bible. He came in touch with our mission in Tientsin, and became interested in the truth. Now he offers to give us this property, consisting of a chapel, a home for the evangelist, and a place for a school, if we will send a worker. We sent our evangelist in Tientsin up to this place to investigate, and he reports that the man is making the offer because of his love for the truth. Brother Harris and I plan on going to see the place in a few days. I hope that we can do something to answer this call.

You no doubt have heard of the serious times our people are having in South and Central China. Surely we are living down in the close of this earth's history, and the time is very short for finishing this work. I wonder sometimes if it is not almost finished, and we do not realize it. May the Lord help us all to be ready when that day comes.

* * *

In the deepest night of trouble and sorrow, God gives us so much to be thankful for that we need never cease our singing.—Coleridge.



Our New Church Building in Peking, China

Medical Missionary Work in Kurdistan

BY DR. H. E. HARGREAVES

ON an August day, as the sun was setting, two Kurdish horses could have been seen picking their way down the rough, stony, precipitous track leading from the village above to the verdant valley spread out below. One horse carried Hazar Schmucl, son of our Bible worker here in Tabriz, and mounted behind him a ragged Kurd, armed, as is their custom, with rifle and cartridge belt. The other horse bore the writer, now a little educated in the management of Kurdish horses, but still quite a tyro at this new game. The Kurd was sent to protect us from robbers, but he was an unsolicited guard. It happened that a week previously, my companion and I had gone over to Salmas from Tabriz, intending to stay a week or two, to open a temporary dispensary, and to see what we could do to help these people.

On the second day of our stay, at dusk, a Kurdish rifleman cantered up to our room, and inquired if the doctor Effendi would go up into the hills and see the chief, who, unhappily, while cutting his mustache, had poked the point of the scissors into his right eye.

At first I was agreeable, but afterward, for political reason, thought it better that they should either get permission from the Persian governor for me to make the journey into Kurdistan, or bring the patient down to me. This latter they did. He arrived late, and I did the necessary work, and he stayed with us that night. The next morning they obtained the permissions, and carried us off to their village in the mountains—our Armenian worker, my retainer, and myself. We made provision for a stay of several days, as the eye would need daily attention for a time. We stayed one night in the village, and next morning all took horse for the summer camp of the tribe higher up in the mountains.

These Kurds are very interesting people. Probably they are descendants of the ancient Medes, and some think them nearly related to the Armenians. It is almost certain that in the dim past they were Christians, but now are Mohammedans of the Sunnite sect. Thus they are antagonists of the Persians, who are Shiites.

These Kurdish mountaineers are nomads. During the summer months they camp in their homespun tents on the mountain slopes, feeding their flocks wherever pasture and water offer. In the autumn, as the days grow colder, they descend from one level to another until, when the snow comes, they find themselves at their village in the foothills. In the past they have given much trouble to the various governments on whose frontiers they rove, and even now are a problem to the powers of the Near East.

It was in the tents of these people that we three spent the next five days, tending to the chief's eye and living with him and his merry men. It was interesting to learn to eat without the usual implements, to observe the tribal customs, to watch the women making butter every morning, baking bread in holes in the ground, weaving cloth, making rope, and in the evening, milking the sheep and goats. We treated all the sick in the camp, and many from other tribes came for treatment. Each evening we studied our Sabbath school lesson around the lamp in the chief's tent, and the listeners evinced a genuine interest in Zacchæus, and in Him who came to seek and to save that which was lost.

Our Armenian worker, Brother Gagik Reshtouni, made a present of his Azerbaijani Turkish Testament to the only man who could read. This man was so touched by the record of our Lord's passion that he wept, and thereafter could be seen by the lamplight each evening endeavoring to pick his way through the gospel story.

One afternoon we climbed to the heights behind our camp, and with my glass could look over the valley spread beneath. We counted thirteen villages there. This is the gate to northern Kurdistan, and farther over is the Turkish frontier. Must not the third angel's message go over there?

Each day guests arrived from neighboring tribes to inquire after the health of our host, to see the eye and watch the doctor as he did the daily dressings; and one day a messenger came from the chief of all, the great outlaw, Ismaila Agha, bringing a letter written in the curly Parsee characters and sealed with the great man's seal, presenting salaams to the doctor, and begging him to stay a few days, and to treat the wounded man with the utmost care and skill. We were glad that Hazar could write the language, and so return Ismaila's compliments in fitting terms.

Our hosts fell to discussing whether they would let us go back to our dispensary in the village, and suggested that, as there was no doctor in Kurdistan, it would be a fine idea to keep me, and they were good enough to point out that, should they so desire, we three unarmed men would have small chance of escaping.

However, at last they decided that, as the condition of the eye was improving daily, they would return us to the valley, if we would promise to come up to their village on horses that they would provide till the eye should be healed. It is with one of these journeys that our article opens, and we continued to make them till our work was finished.

To our little dispensary in the Christian village the sick people of the countryside flocked each morning, and in the afternoons we visited sick and interested ones in their own homes. These people are poor. They can pay but little for medicine and attention, but they brought grapes, watermelons, and pears in lieu of fees.

In one village the headman showed us a site, well situated on rising ground protected by trees, which he said he was willing to give for a church and school-house if the mission could supply the teacher.

I saw here a Moslem girl about fifteen years of age who had fractured the lower part of her leg a year before, and had never been seen by a medical man. Now it is in distorted shape, and has three or four sinuses discharging pus and pieces of bone. Nature is a good physician, but a bad surgeon. All that could be done with the facilities at our disposal was to clean it up for her. Many others needed surgical attention, but had to be referred to the hospital of the Presbyterian Mission at Urumiah.

At last we had to say good-by. The Kurdish chief paid us four Turkish lira, gold, besides making us presents and inviting us cordially to come again. We feel our time was well spent, and hope that some day fruit may be seen from this sowing. Soon these doors may be closed to us. May God help us to enter while still they are open.

Tabriz, Persia.

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HE who waits to do a great deal of good at once, will never do any.—*Dr. Johnson.*

OUR FAMILY PHYSICIAN

Questions and Answers Relating to Diet, Accidents and Emergencies, and General Health Problems

By DR. GEORGE K. ABBOTT, *Medical Superintendent of the Washington, D. C., Sanitarium.*

All questions should be addressed to Dr. G. K. Abbott (inclosing stamp), Takoma Park, Washington, D. C.

48. Please tell me the hydropathic treatment that should be used for patients with tuberculosis.

The essential treatment in tuberculosis consists of a full nourishing diet, easily digested, and containing fats and oils in liberal amounts, with mineral salts and vitamins well provided for; rest until well after the fever has subsided and until reserve strength has been acquired so that exercise can be taken profitably; a warm, dry climate, with the maximum of sunshine so that the person may be out of doors the year round. These are the three essentials. In early cases, and even in some more advanced cases, recovery may take place under less favorable conditions, always approaching as near as possible to the ideals for recovery.

Hydrotherapy is in no way essential, nor in most cases even beneficial, in tuberculosis of the lungs. For the pain of a complicating pleurisy, fomentations to the chest over the painful area will give some relief and benefit. For a brief time only should fomentations be used for the relief of cough. Other than these or the occasional use of hydrotherapy for the immediate relief of symptoms, it is not to be recommended in pulmonary tuberculosis, and if used regularly, as in our sanitariums for other classes of disease, it is likely to prove harmful. Nearly the same may be said of the use of hydrotherapy in tuberculosis of the bones, joints, and glands. In these so-called surgical forms of the disease the sun bath is the chief essential in treatment, of course with rest, nourishing diet, and out-of-door life.

49. Should a person who has tuberculosis remain in bed all the time?

In tuberculosis the first part of the program must be rest, until the fever has subsided. With any other disease one would not think of being up and about taking exercise in the presence of a rise in temperature. Even if only moderately elevated, rest in bed is essential. At the proper time after a normal temperature has been reached, slight exercise may be begun. This proper time must be decided by the physician in attendance. It may at first be only that occasioned by dressing and the exertion of moving about the room or out of doors. In some cases where healing has progressed satisfactorily, some slight exercise may be allowed before the temperature is entirely normal.

In cases of glandular tuberculosis, exercise may be beneficial while there is still a slight or moderate rise in temperature. If recovery is progressing satisfactorily, there will of course come a time in every case of tuberculosis when exercise is highly beneficial. In some cases of incipient tuberculosis of the lungs, this may be very early; and where only the bronchial glands are involved, it may be begun at once, even with a little rise in temperature.

50. What can be done for insomnia without organic or other serious functional disease?

In insomnia where organic and serious functional

disease can be excluded, there are usually two rather distinct types. In one the person goes to sleep rather readily, but wakes up in the early hours after midnight, and lies awake until nearly daylight. The cause here is usually lack of sufficient physical tiring to require a full night's sleep, or with this the nervous system is overworked, and after a brief rest again becomes active. Such a person should cut down the hours of indoor brain and nerve work, and substitute outdoor active physical exercise or work, especially in the afternoon or evening. This will produce enough normal physical tiring so that nature itself will demand more sleep.

The other type is that of nervous agitation, worry, anxiety, fear, etc., where sleep fails to come until after several hours of restlessness. The brain is overactive, and refuses to stop thinking. Business, social, or professional cares prevent repose of mind. Sleep finally comes from sheer exhaustion, but too late to provide for adequate recuperation for the exhausted nerve forces. The first essential here is removal of the cause for worry or overwork of the nervous system.

Active treatment may consist of the full warm bath taken just before retiring, mild fomentations to the spine, or a soothing rub. In the worst cases the full wet sheet pack kept in the heating stage and left on all night or for several hours, is highly beneficial. This requires a constant attendant—a nurse well trained in its use.

In either type of insomnia, a mild or vigorous tonic treatment suited to the needs of the individual may be profitably given in the forenoon. Stubborn cases are best handled in a sanitarium, where a full program can be carried out, and where the patient is removed from his usual environment and cares. Of other harmless means of inducing sleep, a bowl of hot soup or a glass of hot milk taken on retiring often proves helpful.

51. What kind of diet would you advise for one who is using his brain a good deal of the time?

"Brain food" is just like other food, and consists of a well-balanced diet,—protein, 10 per cent; carbohydrates, 65 per cent; fats and oils, 25 per cent. This is well provided for by a liberal vegetarian diet with milk and eggs. Fruits and green vegetables taken very freely will carry the necessary mineral salts and vitamins, and alkalize the body fluids. The total calorie value should be kept down when little physical exercise is being taken. This means that one must eat less than for active physical work.

52. I have a goiter. Would you advise the use of iodine either on the inside or on the outside?

The use of iodine in goiter is a two-edged sword. There are several different types of goiter, and they react differently to iodine. In one type, iodine is beneficial; in one type it is often harmful; and in still another it is used only in preparation for surgical

(Concluded on page 14)

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

Hospitality

BY OTTO CHRISTENSEN

How many homes are just castles strong,
Fortified high 'gainst the passing throng;
Never inviting a soul within,
Not even those of their nearest kin;
Living their lives to themselves alone,
To passing strangers as cold as stone?

How many strangers that pass their way
In the morning cool and the heat of day,
Would long to stop to take a rest
If they were only as welcome guest?
But he who comes to the door and knocks,
Appears within as one who mocks.

Thus the poor stranger is turned away
To seek some other place to stay;
For in that home there is found no room,
It is just a sealed-up, empty tomb,
Having no one there whose heart is warm
For one who is out in cold and storm.

How many times will the Judge proclaim
To the ones who here profess His name,
When He will decide their future lot,
"Depart from Me, for I know you not.
Whate'er you did to the strangers there
Was what you would that I should bear?"

So do not neglect the strangers here,
But fill up their lives with hope and cheer;
Just make your own home a place for all,
And not a cold-looking prison wall;
So that when the Lord shall call for thee,
He'll say, "Well done, it was done for Me."

* * *

Springs in the Desert

BY EDWARD J. URQUHART

THE shimmering sands of the desert stretched for miles ahead, the merciless sun beat down upon this barren waste; and brown sagebrush, more dead than alive, alone fought a stubborn battle with the mighty forces that held sway there. The whole scene was one of desolation and hopelessness that inspired fear and forebodings.

With slight relish for that barrenness and the task of holding the machine to a desert road, I urged the car on in the desert way. The water boiled in the radiator, and had to be replenished from time to time from the diminishing water of the desert bag at the side of the car. Seventy miles and no water—that seemed like a long distance.

Finally a welcome scene met our eyes; fruit trees, alfalfa, gardens, and flowers spread across the desert way. Little cottages surrounded with lawns, and berries and blossoms were a welcome sight after the sand, the heat, and the sagebrush. The cool breezes from the green fields brought songs to our hearts as they fanned our flushed faces. Some enterprising

citizens had sunk deep wells, and had installed monster pumps that were pouring living waters upon the desert sands to cause them to blossom thus into pleasing green.

What a wonderful difference a little water makes! Without it there is desolation; with it there are life, flowers, beauty, and hope. It was worth those miles of heat and shimmering sand just to behold that little spot of green out there on the desert.

There was something in that little spot that whispered to me of heaven;—yes, of heaven; and earth; and life, and ever so many other things. When we do reach heaven, it will seem as fair and bright and pleasing in comparison with this world as that little green spot was with the rest of the desert.

But what struck me most forcefully, and has caused me more thought than all else, is the fact that the desert can be changed. If more people had the inclination, the patience, and the determination, there might be many more green spots on the desert. In fact, the whole desert lacks but the water of life to make it a garden.

Life is something like that desert. It stretches out across shimmering sands under burning suns. And some of us are like the sagebrush, more dead than alive; and some of us are like the green spots of the desert. Some of us perplex and annoy because of our drab existence, and some of us bloom and blossom and give beauty to the scene and perfume to the passing breezes.

Whether you are a green spot in the desert of life or just a part of the vast barrenness of the hopeless waste, all depends on the water of life. If you draw from the living fountain and the springs that never fail, you will be a green spot on the desert. If you depend on yourself and human philosophies, you will dry up like the sagebrush of the desert.

Fed from the hills of God, and deep down under self-exalted human nature, flows the vein of living water, and deep are the wells that lift it to the surface of life's broad expanse. Deep down in humility and prayer must the soul descend, else the living waters are never found.

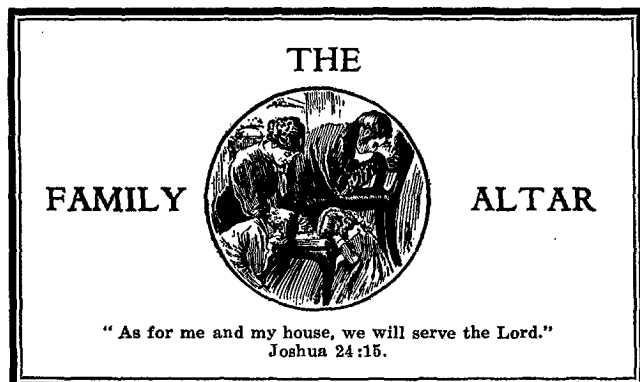
What a wonderful privilege it is, and what a beautiful thing too, to be a green spot on the desert of life! You will never guess in this life how many weary hearts you comfort along the way, what hope you give to travelers, or how many souls you save. And your reward, for there will be a reward, will not be in the currency of the nations, but it will be just as real and of far greater worth, it will be the beauty of being beautiful, the hope of being hopeful, and through it all the consciousness of Heaven's approval.

The sweet singer of Israel realized all this when he said, "Happy are they who, nerved by Thee, set out on pilgrimage! When they pass through Weary-glen [the desert], fountains flow for their refreshing." "Passing through the valley of Weeping they make it a place of springs." Ps. 84: 5, 6. These two translations of the text taken together give us a beautiful

picture. The happiness of the individual and the overflowing to the passers-by is all indicated there. The green spot in the desert lives to give.

Was it not such a picture as this that Jesus had in mind when He said, "The water that I shall give him shall be in him a well of water springing up into everlasting life"?

The Lord's desire is that we become green spots in the desert of life. We should sink our wells deep into the hidden things of God. O, drink to-day of the deep wells of salvation that give the living water; then will you become an oasis in the desert of life, and many a soul will rejoice because of your little green spot in the way of the heat and the shimmering sands.



Conducted by the
GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

Family worship should be held both morning and evening. With this in mind, the Home Missionary Department furnishes below two suggestive lines of worship, one the Sabbath school lesson, with references from the spirit of prophecy, and the other narrative reading covering outstanding Bible characters. This plan will serve to perpetuate the commendable custom now in practice in many Seventh-day Adventist homes, of making the Sabbath school lesson the basis for one worship period during the day. Let the study be made interesting to both children and adults.

"Parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—"Education," p. 186.

MAY 7 TO 13

THE Scripture lesson for morning worship is on the power of the word in the life. "All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit."—"Christ's Object Lessons," p. 96.

NOTE.—Suggestions for evening worship are from the daily study outline in the Senior Sabbath School Lesson Quarterly for May 14. Lesson Scripture: Acts 23. Lesson Help: "The Acts of the Apostles," pp. 411-418.

Sabbath

Morning worship: John 1: 1-14.

Evening worship: Read the "Setting of the Lesson" and the Lesson Scripture.

Sunday

Morning worship: Deut. 18: 15-22.

Evening worship: Study questions 1 to 4 and notes.

Monday

Morning worship: Ps. 119: 9-40.

Evening worship: Study questions 5 to 8 and notes.

Tuesday

Morning worship: Ps. 119: 41-64.

Evening worship: Study questions 9 to 13 and note.

Wednesday

Morning worship: Ps. 119: 65-88.

Evening worship: Study questions 14 to 18 and notes.

Thursday

Morning worship: Ps. 119: 89-120.

Evening worship: Tell the story of the lesson.

Friday

Morning worship: Ps. 119: 121-144.

Evening worship: Review the lesson, asking questions from lesson sheet.

* * *

"If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts."

Review

BY W. R. UCHTMAN

REVIEW thy life, dear friend, and thou wilt see
Great good, where God sometime corrected thee,
To place thy feet more firmly on the rock.

Review thy work, and find where thou may'st boast;
For if it were revealed before the heavenly host,
Thou'dst feel like Peter, at the crowing cock.

Review thine attitude unto thy brethren dear
In years gone by, and probably thou'lt fear
God's verdict in the quite-near judgment day.

Review the life of Christ, since thine counts naught;
All that He did and does, for thee, and taught:
"No, not by works, My son; thy debts I pay."

Review this price, the greatest ever paid
In heaven or earth, although by man betrayed;
Peace on earth, good will to thee are given.

Review our message, friend, thy life is in this truth:
The third angel sounds; God is waiting for thy fruit;
Converting souls, preparing them for heaven.

Review the earth, though doomed by heaven's court,
Bright lights shine everywhere thy brethren have gone forth;
Thy prayers and offerings helped — thou hast a part.

Review thy lesson well, be not too wise at all;
For if thou art, in pride thou'lt surely fall;
God's word in thee keeps thee of humble heart.

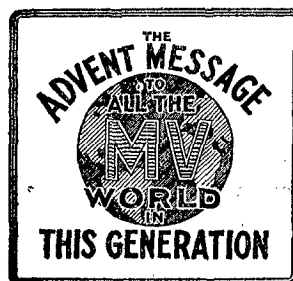
Our Family Physician

(Concluded from page 12)

operation. Consult a physician, or better a surgeon who has had experience in goiter work. In simple or adolescent goiter, iodine for ten days or two weeks, two or three times a year, is highly beneficial. But not all the goiters of persons in the adolescent period belong to this type, and so iodine should not be used indiscriminately. The application of iodine externally may be adequate, but is bothersome and inconvenient. Where it is to be used at all, it is best given internally.

53. What is the cause of varicose veins? Are they dangerous? How should they be treated?

Varicose veins are due to several different causes. The occurrence of "milkleg" (phlebitis) at childbirth, after surgical operation, complicating pneumonia or other acute infectious fevers, is usually followed by the occurrence of varicose veins. Standing on the feet much of the day, as do clerks, is another cause. Injuries to the leg may produce varicose veins. Where slight, no treatment at all is needed. Where large and painful, the elastic stocking or an inelastic bandage will give much relief. The alternate hot and cold leg bath taken with the cold immersion of equal or greater duration than the heat, is highly beneficial, especially where complicated by varicose ulcers. Varicose veins are not dangerous unless infected, bruised, or otherwise injured, causing clots to form, which may become dislodged and float into the circulation. If these lodge in the lung, they may cause serious results. Varicose veins may be removed by operation, and this is to be recommended in many cases where there are deep veins unobstructed so as to carry adequately the return flow of blood.



YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

Conducted by the editors of the REVIEW, in collaboration with the Missionary Volunteer Department

My Prayer

BY BERTHA MORRIS-WILKINS

LORD, give me grace
To live from day to day
That those whom I hold dear
May see the way;
They may not know Thee,
But may they see
A little of Thy love
Shine out through me.

Supply me oft
With Thy great grace above,
That I may share with those
I dearly love;
Though but an act,
A look, a smile, a word,
Thus may I speak of Thee,
My blessed Lord.

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"The Nicest Work"

BY CLIFFORD A. RUSSELL

"An angel paused in his onward flight,
With a seed of love, and truth, and light,
And asked, 'Oh, where must this seed be sown,
That it yield most fruit when fully grown?'
The Saviour heard, and He said as He smiled,
'Place it for Me in the heart of a child.'"

The heart of a child! Precious beyond computation! And, oh, how fertile is the garden soil of a child's heart! O that only seeds of "love and truth and light" may be planted there. But how often other seeds are dropped, seeds of hate and deceit, and of darkness!

The potter works upon the clay. With skillful hand he molds and fashions it. He carefully removes all extraneous matter. As the work proceeds, he continues to use the utmost caution, lest through some fault of his the vessel be marred in his hand. At last it stands a finished product, a tribute to his carefulness, his patience, his skill.

He who works upon human clay has an infinitely nicer task. The first message ever sent to this people calling upon them to establish schools, opens with the statement: "It is the nicest work ever assumed by men and women to deal with youthful minds."

In another message is found this statement: "There is no work more important than the education of our youth." And finally, the importance of this work is emphasized by this superlative statement: "To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man."

No wonder that this work of training the lambs of the flock is placed on a par with that of the gospel ministry. It is ministry of the very highest order. Again quoting from the spirit of prophecy: "In select-

ing teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."

If I had not the conviction that I belong in the ministry, I should tender my resignation at once, and seek to enter that high and noble calling. He who tenderly and tactfully guides a child along life's pathway, daily helping him in the formation of habits which will hold him steady when the storms of temptation roll over his soul, is doing a high and noble work. There are compensations coming to the teacher which may not be measured in dollars and cents. These lodge in the heart instead of the pocketbook.

A teacher was having a hard time. It looked as if failure was to be her lot. The superintendent had already written to the union educational department, asking for a substitute. A convention was being held in this church. At the beginning of the Sabbath service the question was asked whether any one desired to unite with the church. A man and a woman accepted the invitation and came to the front seat. Then, without another word or suggestion, one by one, the children from the church school began coming until five of them were seated. I looked at the teacher. Her eyes glistened. I said, "Have any more of your pupils given their hearts to the Lord this year?" With a little choke in her voice she replied, "This makes thirteen of my children who have taken their stand, and I am so happy! At first I feared I might have to give up my school; but now they are all trying to do what is right, and it is a pleasure to teach them."

At the close of a school year I said to one of our teachers, "How did you enjoy the work?" This was her first year. "Oh, it is the most beautiful work in the world," she replied. "I love it. And I love my children. Yesterday was the happiest day of my life. I attended a funeral. Eleven of my children were buried in one grave." I knew what she meant, and as I caught the smile that played about her lips while teardrops glistened in her eyes, I said to myself, "More of the compensations which come to the consecrated teacher."

The work may be trying, difficult. But "we have a Helper, one infinitely stronger than we are. Oh, I am so thankful that we do not have to depend upon ourselves, but upon strength from above."

It is a realization of the sacredness of the work of the Christian teacher, in view of the precious material upon which he works and the fruitage of his endeavor, — the compensations of which we have been speaking, — which holds him steadily to his task. He loves his work because he loves his children. He is not teaching school, but teaching boys and girls. He feels that his call is of God.

Something of the love for the work and the burden of soul carried by the Christian teacher may be seen in the following quotation from a letter written by one who has been obliged to lay down the work because of failing health:

"It might be sweet to lie down and sleep until Jesus comes, and escape the troubles of the last days, but, oh, I'd like one more chance at least to teach my church school in the Southern hills, and go before them with a Spirit-filled life. Just to let the Lord use me and make me what He wants me to be; to have the privilege of teaching with a victorious life! I want my children to be with me on the way to the sea of glass. I want them to be at the table when the bounteous feast is spread in the city of gold by the hands of Jesus Himself. I want them to join in the music of heaven throughout the ceaseless ages of eternity, to be led by Jesus by the living streams, and be taught of Him the wonderful things of creation and redemption! O for a Spirit-filled life!"

This teacher had caught the sublime truth of the statement from the spirit of prophecy, "The youth placed under your care you must meet again around the great white throne."

"Teachers must love the children because they are the younger members of the Lord's family. The Lord will inquire of them as of the parents, 'Where is the flock that was given thee, thy beautiful flock?'"

Do you long for a love that will grow each day,
As you travel along life's rugged way?
Do you seek for a love that is unbeguiled?
You will find it, my friend, in the heart of a child.

* * *

Bread on the Waters

BY HAROLD J. BASS

"CAST thy bread upon the waters: for thou shalt find it after many days."

Eleven years ago a Korean colporteur by the name of So Yung Soo sold the magazine, *The Third Angel's Message*, to a man in the city of Chinju. When he spoke to the man regarding the truth, he found him to be very bitterly prejudiced against Adventists. Ten years went by; the man plied his business, and the colporteur tramped the hills and valleys of Chosen, but an all-seeing eye had destined that they should meet again.

A feeling began to creep into the colporteur's heart that he ought to go back to Chinju. For ten years he had hardly given the place a thought. Why this strange longing to visit it again? Unmistakably God had work for him there, and was calling him to it. He went, and the first person he visited was the man he had met ten years before. The man did not recognize him, so he set about finding out if he was still prejudiced. A religious conversation followed, during which the man referred to a colporteur who sold him a certain paper ten years before. During the intervening years his attitude had changed. So Yung Soo made himself known. Bible studies followed, and before six months had passed this man and twelve or more of his friends and acquaintances were waiting for baptism.

It is not often that such returns come from a few words and a little paper left in a home. Nor is it often that the colporteur who casts the bread is able to gather in the returns. Perhaps the reason is that most men do not stay in the work long enough.

One evening, as we sat in a happy circle (150 miles from Seoul) discussing the results of a meeting at which many had signified their deep interest in the message, I turned to the colporteur brother who had been laboring in that place prior to our tent effort, and asked him how he got his start here. He said:

"Three months ago the central mission offered me

half of the lowest rate of wage paid to preach, with the privilege of canvassing half my time for the remainder of my living. I canvassed here, and followed up the openings I found. At first it was very hard to interest people, but suddenly things changed. The credit for the change all belongs to Brother Blessing here. When I first called on him and heard that his name was Blessing, I knew he was the man I wanted first, for I felt sure that, true to his name, he would bring many blessings with him. And he did; he found all these others for me."

The rest of the group nodded in confirmation of the narration. So I turned to smiling Brother Blessing, and asked,

"Brother Blessing, what made you think our colporteur had something worth while for you?"

"When he first called, I didn't," he answered. "You see, God had been calling me ever since in a drunken stupor I threw a religious paper called *The Third Angel's Message* from the top of East Gate, in Seoul, fourteen years ago."

Here was a clue worth following, for a bookman; so I plied him with more questions. This is his story:

Fourteen years ago some one slipped a little magazine into his hands as he staggered drunkenly along the street near East Gate. He climbed to the top of the gate, which is fifty or sixty feet high, and sat down to look at the paper. Disgusted, he threw it from him into the mire beneath. The action partly sobered him, and for a long time he looked at that slip of white down below in the midst of the muddy street. Something prompted him to recover it, so he descended, pulled the paper from the mud, and put it into his pocket. Later he read it, and though he did not accept Christ then, nor for the next fourteen years, during which he saw much of life and not a little of sin, the memory of that incident and the words of our little messenger remained in his mind.

A few years before the visit of our colporteur he had become a Christian. However, he felt that something was lacking. He was still looking for the religion of the little paper from the mud, and he found it when he examined the books the colporteur brought and listened to his Bible studies. It took many years, but to-day the influence of one discarded magazine has gone far to give us a fine start in this quiet county seat in the "land of topknots."

I am impressed with the value of the example shown by one of our Korean editorial men, who went to sell a large book to the principal of a school for boys. The principal did not appear to be much interested, and kept going back to his work, even turning his back on our brother. Here is the way Won Chai told it to me:

"When I had finished my canvass, he looked at the book for a minute, asked who published it, and turned back to his work. I turned to mine. In a few minutes he looked up, and thumbed the book again. I watched him, and when he went back to his work the second time, I went back to mine. This was repeated several times; every time he looked up I faced him with a smile, and every time he went back to work I returned to my work too. Finally he picked up the book and laid a \$5 bill on the table in its place."

Prayer had won. Whenever the man looked away to his work, the colporteur looked away to his God.

* * *

"WITH God and one
The mightiest works are done."

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.

WEST MICHIGAN INSTITUTE

It was a great pleasure to me to be able to attend the colporteur institute in West Michigan, which was held in the beautiful Holland church. While the work started in the East, still this part of Michigan especially, in which the city of Battle Creek is located, might well be called the cradle of the message. And for this reason, many have thought that books could not be sold so readily there as in other parts of the Lake Union. But facts and figures go to show that an equal number of hours bring equally good returns in this part of our field. Now that North Michigan has been united with West Michigan, there comes a greater responsibility to the leaders of the literature ministry in West Michigan than ever before.

As we entered the church that beautiful, springlike morning, we found a good company of men and women, as indicated in the picture, studying hard to become more efficient workers in the vineyard, and determined to make a success of their work, spurred on by the inspiration of service and the need of the hour.

Elder W. S. Hyatt, recently returned from a long mission experience in South Africa, brought a real message to this institute, and it became clearly evident that the spirit of devotion in the workers would result in a real outpouring of the Holy Spirit before the close of the meetings. When the work for the coming year, with its needs, was presented, nearly every one present

set a goal of from 1,500 to 1,800 hours and from \$2,000 to \$3,000 worth of books delivered during the coming year.

On the last Sabbath, as the spirituality of the literature ministry and its prominent place in the finishing of the message were presented, and the need of an entire consecration to enable one to present the message in this eleventh hour, hearts were melted by the presence of the Holy Spirit, and almost the entire congregation offered themselves for service to finish giving the message in old Michigan.

The pastor of the Holland church, Elder R. G. Klingbeil, and all the membership did all they could to make the institute welcome. Brother Collins is building a strong, permanent work, and is giving it a very spiritual mold. We look for this company of workers to bring many souls to the knowledge of the truth during this coming year.

J. W. MACE.

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INDIAN WORK IN GOYAZ

At the South Brazil Union session Elder N. P. Neilsen, president of the union, in his report, told of a very remarkable interest that has sprung up among the native Brazilian people in the interior of the state of Goyaz, and also among the savage tribes of the interior. We were so impressed with this part of Brother Neilsen's report that we requested him to provide us with the full details of the story. In my report of the South Brazil Union

session I made brief mention of this remarkable interest, but since getting the fuller details I have felt that the readers of the REVIEW would be glad to have the full story. I cannot do better than to let Brother Neilsen tell it in his own way:

"For several years Brother Carlos Heinrich has had a desire to work among the Indians of Brazil. He is a graduate nurse, and recently received a medical diploma as nature doctor. He has now gone into Goyaz as a self-supporting missionary, so that while he is working at his profession as doctor, he is at the same time endeavoring to bring the truth to the Indians of Goyaz. On Dec. 26, 1924, he wrote as follows:

"My pilgrimage has carried me to the end of the railroad in Goyaz and much beyond. Just now, for a short time, I am in Tavares, the last station on the railroad; but I have transportation to go as far as the Villa Jaragua on the Rio das Almas, where I desire to make my home. From there on I will work with the Indians in the district of the Rio Tocantins or the Rio Araguaya, it will depend upon the field. I have information from these places which encourages me to believe that a good gospel work can be done there."

Among Unknown Peoples

"A few months later he wrote of his work and the interests which he had found as follows:

"In my various travels my God has granted me many opportunities to scatter the message in places and among people where probably none of our people had ever been. For some



Workers Attending the West Michigan Colporteurs' Institute

months I was in the Vao de Guarda Mor on the frontiers of the states of Minas Geraes and Goyaz. This country is inhabited by a class of people who are very dangerous, being mixed with Indian blood. In a place called Arenegado, for ten days I held meetings each night in the home of the chief of this tribe. This chief is a criminal assassin; but he wished me well, and invited me to hold meetings each night, for he liked my exposition of the word of God. Finally he desired that I should remain with them, or else return again. But this was not possible.

"These people are ready to accept the message, and the old chief showed a spirit of repentance, and asked if there was also pardon for him and hope for salvation. When I told him that there was pardon for him in the blood of Christ, the tears came into his eyes. He with his two grown sons promised to build a chapel in the valley of Arenegado, where they would hold meetings on the Sabbath. All of them wished to keep the Sabbath and honor the Lord by living a new life. I promised to return to them; but now I cannot, for on my return from there to Abbadia dos Dourados in Minas, my animals were taken sick and I had to sell them. Therefore I believe that if some other person could go there the people would be very glad; but it is necessary that such a brother should know how to treat the sick.

"Thank the Lord, He has blessed me so that I have been able to sustain this work with what I have earned, and I desire that all I earn shall be used in the work of spreading the good message of the soon return of our Saviour in the clouds of heaven. I have spent much, and wish to spend more. I believe that soon the work of the Lord will be finished, and in places where the mission cannot send missionaries, God has left the work for us, that we may show what we are willing to do for Him. The world is large, the time is short, and the work is great, very great. Our duty is to preach the gospel as a witness to all, and then the end will come. Thus, my brother, has the work begun in Goyaz, and we are all of good courage to continue, and the Lord will bless us."

An Interested Indian Chief

"We take the liberty of quoting the following from a letter which he wrote under date of Oct. 3, 1925:

"I returned day before yesterday from my trip north. I am now getting ready to move my family to the north, and wish to stay for a time in the Serra do Rio Maranhao, near São José dos Tocantins. I found much work there, and with this I can serve the many interests that are found there. Some are already keeping the Sabbath of the Lord. Upon my return, I will start a Sabbath school and hold regular meetings. I found the interest was very good. They have some good young men and women who wish to attend our school in Santo Amaro. They are now waiting to get some prospectors of our school which they asked me to send to them. There is no doubt, this interest satisfies my longings, and I thank our good Father for the privilege of carrying this clear light of truth to these souls. But that which rejoices my heart is that my great desire is being fulfilled. That is, to carry the message of the return of Jesus to the Indians of Brazil.

"I have communications with the Cherentes Indians on the Rio do Somno, in the north of the state, near the state of Maranhao. I found a great interest. A chief of these Indians whom I met, together with some of

his men, stayed with me in the house five days, and became very friendly; and when I spoke to him about the gospel and read to him concerning the second coming of our Lord, explaining to him that there is a people in the world who are preparing themselves for the coming of the Lord, with great joy he replied that no one had yet spoken of this message to the Cherentes, but that all of the Cherentes also wished to prepare themselves for the coming of the Lord.

"Connected with the Cherentes are the Craos Indians on the border of the state of Maranhao, and these have the same desire as the Cherentes. They said, "We wish teachers to teach us and our children. We wish that all could hear this message." Then they said sorrowfully, "But no one has any love for our people. All of them go to the Rio Araguaia, and we are abandoned." I promised them that one or two teachers would come to teach them. Now if the mission cannot send them, I myself must go with my family. The chief became well satisfied and happy, and also the men that were with him. They asked me to write this in a letter to the head chief on the Rio do Somno. Then they embraced me, and they are hoping that my promise may be fulfilled.

"Brother Neilsen, I now ask: Can it be that our people have any love for these souls? Can we send a teacher to them? Or is their interest only in the Indians of the Amazon and other places? We have designated a place on the Rio Tocantins where I am to meet with the Cherentes in the month of December, and I wish to give them a definite reply. If the mission does not wish to send a teacher there, then I will rearrange my plans and remain among these savages until our Lord shows some better way. Until then, I must serve in my weakness. My brother, I ask you to speak to the committee about this, and then give me a definite and clear reply. I ask that you would send some Picture Rolls of the life of Christ and other material that will be helpful to teach the Indians."

One Absorbing Purpose

"Another letter, written Nov. 23, 1925, brings this information, which will be read with interest:

"To-day is the day of our leaving for the north. We have had to battle with many difficulties which we did not expect; but our heavenly Father has helped, and thus we were enabled to arrange the trip. It will be too much to tell all the details, and I do not like to complain, for that is a sign of cowardice. Walking with Jesus, we can always be victorious. Surely you will not forget to pray for us. We feel that we need this very much. I can say that my interest is only to work for the Lord, and I feel thankful for each opportunity which I have to work for souls. I do not wish to rest until our dear Master comes, or until He calls us. Until that day our motto is "Forward."

"Writing from Porto do Rio Maranhao under date of Dec. 26, 1925, we have these further words of interest:

"Yesterday I arrived with my family here in Porto do Rio Maranhao, after a four weeks' difficult trip because of rains and high water. We were obliged to rest in different places on our trip to dry our wet clothes and to renew our strength. But thanks to the help of our good Lord and Father, we are here with good health. Here we wish to wait until the waters go down, for the road ahead of us is still worse and the creeks and rivers are very full. I wish to mention that many

in this section are inclining their ears to hear the gospel of the return of our Lord, and wish to accept the Sabbath. Wherever I passed, I left many people interested. Having opportunity to send this letter by a man who will leave to-day for Tavares, I will close. I ask for your prayers for us."

"Writing from Serra Mantiqueira, Município, São José, dos Tocantins, under date of June 9, 1926, he says in part:

"Everything here is extremely difficult. We live ten leagues away from São José, in the serra mentioned above, with the roads very bad. Our arrival here, my dear Brother Neilsen, was a trip with many battles and difficulties which I do not care to repeat, not even in memory. Let it suffice to tell you that our good Lord went with us. The statement of the psalmist was verified, "The angel of the Lord encampeth round about them that fear Him." Now we are here. I do not care to tell of our difficulties, but to tell what God is doing here.

"Since my arrival, in the treatment of the sick as well as in my missionary work, we already have precious souls with us who are sincerely keeping the Sabbath of the Lord, preparing themselves for and experiencing the blessed hope of the soon coming of our Lord. Our meetings on the Sabbath are well attended. Several have decided to follow their Lord. Yet I go a little slow with them, and carefully instruct them in all the holy gospel. The work is not easy, for the people here are extremely superstitious.

"Our new believers now wish to build a chapel for our meetings. The whole country around here is "alarmed" concerning the new "law" which the doctor has brought, but none have contended with me, for they are afraid that I will go away. Some days ago the priest in São José was questioned by one of the most esteemed dwellers here in the serra concerning the doctrine which I am spreading, and his reply was, "The religion of the doctor is good, yet my tillage is different." The man who received this reply is now keeping the Sabbath. Also the priest does not wish to enter into conflict with me, and has not contended with me in anything. All this my God has done for the salvation of souls, and to transfer the reign of darkness into the reign of our Lord Jesus. I believe that soon His kingdom will be established, that is, among the people of the serra.

"Concerning the Indians I cannot at this time say anything; but I was quite satisfied when I learned that our brethren in Buenos Aires manifested a good interest for the work among them. But with all this work, it is not interrupted. The Cherentes Indians are expecting our arrival in their territory on the Rio do Somno. We are expecting in the month of August four or five men here to take us there, and we are ready and have resolved to go. These four or five men are Cherentes Indians whom the Capitao Geral of the tribe will send to me. They are happy and satisfied that I have resolved to go. I believe that the Lord will do what we cannot, Brother Neilsen. My wife is also desirous of going, and we know that whatever may happen our great God will protect His work, and I have a great desire to see this work finished.

"Now, brother, you know what is taking place. The work among the Indians, which is the burden of my plans, is being realized now. Before the Cherentes come, I will try to go to São Paulo to buy some things which we need, for afterward it will not be easy to get these things."

"In another letter, written Sept. 2, 1926, I find among other things the following:

"The work of God goes forward, but where it should arrive, the enemy also sends his army. The revolutionists who last year invaded this state of Goyaz, caused the Charentes Indians on the Rio do Sommo to become seriously prejudiced. I received notice from there that they are going to complain to the government. The political situation here in Goyaz has hindered communication with them, but I hope the situation will grow better. When I arrive in São Paulo, I can better tell you. To-day it is impossible. In the last part of September I expect to be there. The work of the gospel here in this city is making progress. We wish soon to see our people here baptized and organized. They are anxious to see one of our brethren come. The interest grows, and our meetings are always encouraging.

"The believers here ask for the prayers of our people there, because the battle against the enemy here is

the expenses. Many things are necessary to go to these villages. It is necessary to have many small things, different trinkets for the Indians, in order to gain their confidence. We also need medicine to treat the different sicknesses that exist among them, and which they do not know how to treat.

"About the first of March I will go with my people to Machambombe. If you can assist me, by the first of May I will be in the "Aldela" (Indian village) or I will be dead. I intend to enter the very savage and far-famed tribe of the Chavantes, because they are a large tribe. If God will permit us to enter among them, and they become converted, the attention of all the other tribes will be aroused, for they are all afraid of them. I wish to ask the prayers of God's people who are interested in this work, for according to what I understand and know of the circumstances, it is a trip fraught with life or death. Let us not become discouraged because of the evil, but let us trust that God will direct in the outcome."

SOUTHWESTERN UNION CONFERENCE

Colored Department Institute, March 10-14

The committee of the Southwestern Union, and Elder J. G. Dasent, the evangelist of the colored department of the union, invited the ministers, workers, and friends to meet in Oklahoma City on the above date for an institute and to perfect the organization of the colored department of this union.

At the institute the union president, Elder M. B. Van Kirk, and the following local presidents, were present, rendering most timely instruction and advice: Elders R. P. Montgomery, Arkansas; R. L. Benton, North Texas; W. H. Clark, Oklahoma; and E. T. Wilson, Texico. Elder W. R. Elliott, of South Texas, could not reach the meeting on account of affairs in his field.

From the several conferences, these evangelists of the colored department were present: Elders W. S. North,



Colored Workers in the Southwestern Union Conference
Union Conference Officers Standing in Rear

also hard. Communication is difficult. To hold the meetings I must travel each time six leagues going and coming over a "serra braba." . . . I am in São José dos Tocantins, and I will return to-day to my home. Here it is full of "Polícia de São Paulo"—without doubt revolutionists."

A Pathetic Appeal for Help

"Under date of Jan. 30, 1927, Brother Heinrich wrote the following:

"I am getting ready to go to a place among the Indians of Araguaya, but it is impossible to get connection with them from where we are. I do not know, therefore, what time I will reach them. The way that I wish to go is unknown. There are none here who can give me the information. Twenty-two leagues beyond where we live I will come to a place called Machambombe, where I have a good interest in the truth, and about forty families keeping the Sabbath of the Lord. I have received notices from them, and they have petitioned me to stay some time with them. This place is on the way to where I wish to go, therefore, I will go, and I wish to leave my family there until I can push forward and find a village that will invite me to remain.

"My difficulty, and the slowness of my travels, are not the difficulties of the roads, but a lack of means to cover

The South Brazil Union committee felt that they could not longer ignore the earnest appeals coming to them from Brother Heinrich in behalf of these Indian tribes. At the recent session it was voted to send Elder A. N. Allen to answer this urgent call, with the idea of building a mission station as a basis from which these various Indian tribes could be reached and established in the gospel.

Out of the thirteenth Sabbath overflow which went to Brazil during 1926, \$1,700 was devoted to the purpose of building this mission station. The South American Division committee had arranged that the offerings of the Young People's societies of South America for the years 1926 and 1927 should be devoted to this missionary undertaking.

With this financial help the union and division brethren felt that it would be possible to send our first worker into the interior of Goyaz. We shall certainly expect to hear more interesting reports from Brother Allen, and also further reports from Brother Heinrich, as they follow the opening providences of God among these children of the forest.

O. MONTGOMERY.

Arkansas; H. J. Miller, North Texas; T. H. Coopwood, South Texas; E. M. Gates, Texico.

Oklahoma at present has no State evangelist, Elder Dasent, the union evangelist, acting in that capacity; but Elders S. Hodge and R. E. Lowden, the two ministers in the conference, were present. Besides the regular workers, there were in attendance several visitors from various parts of the field.

The keynote of the instruction given was designed to arouse the workers and every one to live a higher, consistent, godly life, and to render more efficient, self-sacrificing service, to hasten the finishing of the work with no more delay; which means evangelism in the fullest sense of the term.

All teachers and listeners were helped, and were inspired to return to their fields and do a much greater work than ever before.

The writer was pleased to attend the institute a part of the time, and listen to the good instruction and have part in the same.

The Southwestern Union is a large, undeveloped field as to the work among our people, but we hope soon to see the churches there grow large, with many

new ones added from time to time, thus enabling the union to make a greater contribution to the cause in the giving of tithes and offerings, and in winning many to the truth.

W. H. GREEN.

* * *

ONE THOUSAND

EXACTLY one thousand foreigners in North America embraced the truth and were added to our foreign churches by the workers connected with the Bureau of Home Missions in 1926. This gratifying achievement was the outcome of painstaking labor on the part of those who are devoting their ener-

gies to reaching with this message the hosts of other nationals who have come to dwell among us.

It is no easy task to win these people, for they are much more closely bound by tradition, priestcraft, and superstition than are the people for whom our American workers labor. It is purely a miracle of divine grace that breaks these bands and sets the prisoner free to rejoice in the liberty of the gospel. But the tide is definitely turning, and these people are breaking the bonds of darkness by the thousands and turning to the remnant church.

It will be interesting to the reader

to learn how these thousand converts are divided as to nationality. The following is the line-up:

Germans	413	Serbians	16
Spanish	116	Hungarians ..	14
Swedes	98	Portuguese ..	13
French	83	Japanese	11
Norwegians ..	78	Bohemians ..	6
Ukrainians ..	38	Icelanders	5
Italians	34	Indians	3
Russians	28	Finnns	2
Slovaks	23	Greek	1
Rumanians ..	18		

Some interesting conclusions may be drawn from these figures. The idea that the older class of immigrants, like the Germans and Scandinavians,

COLPORTEURS' SUMMARY FOR FEBRUARY, 1927

North American Division					Southern				
Atlantic	Agents	Hours	Value, 1927	Value, 1926	Agents	Hours	Value, 1927	Value, 1926	
Greater New York	50	3978	\$7644.45	\$5479.00	Alabama	15	659	\$1334.00	\$4620.60
New England	6	450	800.20	2636.16	Kentucky	13	763	1402.85	2168.45
New York	18	1307	2632.86	766.65	Louisiana-Mississippi	14	920	2988.25	3008.00
S. New England	18	1397	1789.05	1127.34	Tennessee River	8	444	727.50	1493.75
	92	7132	12866.56	10009.15		50	2786	6452.60	11285.80
Columbia					Southwestern				
Chesapeake	8	456	1050.75	1041.92	Arkansas	3	298	225.75	587.50
E. Pennsylvania	26	2187	4482.49	4531.14	N. Texas	7	647	1494.50	2557.40
New Jersey	3	123	159.25	504.24	Oklahoma	14	554	1120.50	1715.02
Ohio	44	5194	8850.20	6974.85	S. Texas	7	334	1812.90	772.35
Potomac	18	966	1911.83	1330.95	Texico	3	160	398.00	475.20
W. Pennsylvania	22	1762	2553.40	2405.95		34	2493	5051.65	6107.47
West Virginia	14	1543	3261.85	3754.95					
	135	12231	22269.77	20544.00	N. American Totals	662	49915	\$89881.21	\$91169.60
Lake					Loss				2%
Chicago	26	1468	2103.02	\$338.97	African Division	26	2291	\$7172.69	\$19933.46
E. Michigan	15	941	1087.37	2429.85	Australasian Division *	69	8929	31667.89	10627.86
Illinois	16	1130	1726.65	3529.20	European Division				
Indiana	13	1570	2437.45	819.30	Baltic	26	2374	555.97	692.08
N. Wisconsin	7	774	1221.45	851.95	British	110	7529	6541.14	5924.90
S. Wisconsin	23	1497	2619.82	1880.43	Bulgarian	13	1252	182.17	398.45
W. Michigan	16	1062	1860.96	731.19	Central European	134	17718	7678.31	8692.17
	116	8442	12556.72	13630.89	Czecho-Slovakia	56	6637	1999.28	1960.52
Central *					East German	224	25355	8927.13	10468.54
Colorado	4	328	499.90	485.00	Egyptian	1	71	34.00	84.50
Inter-Mountain	1	178	429.65	431.60	Grecian				5.92
Kansas	13	1975	3036.55	-----	Hungarian	88	8108	2033.56	2373.53
Missouri	13	1459	1626.65	\$072.50	Iceland	5	312	414.61	-----
Nebraska	7	420	874.90	461.50	Jugo-Slavia	44	3312	1192.63	1738.64
Wyoming	2	173	299.25	-----	Latin	46	4114	2990.20	1751.86
	40	4533	6266.90	4450.60	Mauritius				102.60
Northern					Polish	47	4258	628.69	647.17
Iowa	7	731	747.90	708.25	Rumania	54	5858	1261.54	1113.48
Minnesota	2	75	94.75	431.25	Scandinavian	83	8149	10923.10	12975.30
North Dakota	2	139	203.25	52.75	Turkish	1	70	16.62	-----
South Dakota	2	75	121.50	140.00	West German	209	26109	9552.27	11721.29
	13	1020	1167.40	1332.25		1141	121226	54931.22	60601.95
North Pacific					Far Eastern Division				
Alaska	---	---	---	365.40	Central China *	9	801	1132.97	-----
Montana	---	---	---	519.50	Chosen	24	2126	642.30	-----
S. Idaho	3	197	226.25	187.75	East China	14	758	2514.59	4707.42
S. Oregon	---	---	---	1158.40	Manchuria *	7	1101	603.91	149.69
Upper Columbia	5	246	1007.80	755.50	North China	2	140	590.91	4599.87
W. Oregon	15	685	946.85	617.60	Philippines *	80	20288	16443.45	-----
W. Washington	13	978	948.30	-----	South China	29	---	3461.18	-----
	36	2116	3129.20	3604.15		165	25214	25389.31	9456.98
Pacific					Inter-American Division				
Arizona	4	125	617.95	590.50	Antillian	16	1156	3419.40	-----
California	3	104	239.89	1138.06	Central American	11	551	955.35	-----
Can. California	3	109	488.72	-----	Colombia-Venezuela	12	837	2728.95	-----
N. California	4	212	456.90	685.25	East Caribbean	5	1798	3652.96	-----
Nevada	---	---	---	2412.05		44	4342	10796.66	22125.81
S. California	10	279	1494.85	1396.45	South American Division				
S. E. California	7	179	430.15	283.75	Austral	---	---	---	14903.06
Utah	4	259	499.10	-----	East Brazil	---	---	---	3979.60
	35	1267	4227.56	6456.06	Inca *	26	3133	3963.00	15895.06
Eastern Canada					South Brazil	---	---	---	34777.72
Maritime	2	296	363.35	285.10		26	3133	3963.00	34777.72
Newfoundland	---	---	---	1368.44	Southern Asia Division	107	6879	4645.78	3061.68
Ontario	12	---	1429.10	1010.37	Foreign Totals	1578	172014	\$188566.55	\$160585.46
St. Lawrence	4	322	738.85	-----	N. Amer. Div. Totals	662	49915	\$89881.21	\$91169.60
	18	618	2531.30	2663.91	Grand Totals	2240	221929	\$228447.76	\$251755.06
Western Canada									
Alberta	18	1254	2950.90	-----	COMPARATIVE BOOK SUMMARY				
British Columbia	14	796	1579.40	-----	1924	1925	1926	1927	
Manitoba	4	95	387.00	-----	January	\$221656.70	\$169780.29	\$128429.45	\$228425.25
Saskatchewan	9	719	1258.20	-----	February	149211.28	90097.97	251755.06	228447.76
	45	2864	6175.50	-----	March	191862.72	169879.40	240968.79	-----
Southeastern					April	253879.38	278243.57	273574.41	-----
Carolina	7	390	568.75	3049.75	May	220783.80	177053.16	241402.18	-----
Cumberland	13	1416	2345.00	1770.25	June	256677.35	840592.86	328558.12	-----
Florida	20	2030	2962.70	5552.02	July	353030.08	424328.80	391040.40	-----
Georgia	8	577	1309.60	713.30	August	285565.46	341457.38	282732.58	-----
	48	4413	7186.05	11085.32	September	181605.55	219989.34	241251.56	-----
					October	193057.24	218811.64	202774.86	-----
					November	178579.97	258889.98	199192.28	-----
					December	206241.28	210787.22	224287.15	-----

* Two months' report.

\$2692100.81 \$2894362.61 \$3006967.34 \$456873.01

can be reached as well now by English work, is not borne out by these results. These people still love and use their mother tongue. According to the 1920 United States census, more than eight and a half million people still use the German language in the United States and two and a half million Scandinavians use their mother tongue. Two hundred twenty-five daily and weekly papers are published in the German language in the United States, ninety-eight in Scandinavian, 175 in French, 150 in Spanish, and 109 in Italian, besides hundreds in various other languages. Thus it is apparent that an ever-increasing work must be carried on in this home-foreign mission field, and the energies of all our churches must be engaged to accomplish it before probation's hour shall strike.

Many foreigners are being brought to the light by the efforts of our American evangelists. These are not included in the thousand concerning whom this article is written.

In many American churches foreign bands have been organized, and these are doing effective work in dispensing the bread of life to the foreigners in their communities. May we soon have such bands in all our churches.

There is without question a growing realization of the importance of this work among our people, and a disposition to take up in earnest the work of reaching the foreigners within our borders.

M. N. CAMPBELL,

Sec. Bureau of Home Miss.

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THE CHOSEN UNION

IN spite of doubts and fears, which were not without foundation, the year 1926 was a good year in the Chosen Union Mission. The baptisms numbered 269, against 232 for the previous year. We closed the year with a church membership of 1,751, and with 4,467 in our Sabbath schools.

Our literature sales were not so high as they were in 1925, but they were as good as in any year previous to 1925. Our total offerings were 10,811.53 yen against 8,269.23 for the previous year. The tithe receipts also made some advance, and church school tuition came in to the amount of 6,901.86 yen. This last item is remarkable when we remember that but five years ago the mission derived no revenue from this source.

The hospital, though we have no foreign doctor, is doing well. The report for February shows 363.90 yen in receipts, which, I believe, is the most received in any single month since Dr. Russell had to retire, several years ago. They treated 334 dispensary patients, had seven in-patients, and performed thirteen operations.

The Soonan Training School also closed a good year. The receipts from industries were 9,429.90 yen. This was several thousand yen better than in any previous year. This spring there will be twenty students in the graduating class, which is four more than were ever graduated before.

In spite of many new and perplexing problems, the work is making progress in Korea. Interests have sprung up in many new places, and we do not have

enough workers to answer the calls. We regret that our missionary force is made small by several families being in America on sick leave. We pray that the Lord will give them back their health, that they may rejoin the ranks here to the strengthening of the work and the winning of souls. Pray for the work in the Chosen Union.

E. J. URQUHART.

* * *

"WHAT HATH GOD WROUGHT!"

As the years advance, the reading of the ADVENT REVIEW AND SABBATH HERALD becomes of greatly increased interest and value to me. There are many valid reasons for this, but I will mention only three:

1. The continual and rapid broadening of the work and activities of the advent message, the entering of new fields, and the gathering of new believers.

2. The timely and able consideration that is given from week to week to important developments in the religious and political world, and the significance of these movements.

3. The warnings that are given regarding special dangers that arise from time to time, that are calculated to deceive and lead astray the believers.

When the publication of this invaluable journal was begun in the year 1850, my parents (Washington and Olive Morse) were living at Corinth, Vt., and I was three years old. Later they removed to Royalton, Windsor County, and in the month of March, 1852, father attended a conference of a few of the advent believers at Ballston Spa, N. Y.

Among those who were at that meeting I recall having heard my father mention the names of Joseph Bates, Hiram Edson, S. W. Rhodes, Wm. S. Ingraham, J. N. Andrews, and Frederick Wheeler. The principal object of that meeting was to consider the purchase of a printing press and other equipment for use in the continued production of the REVIEW AND HERALD, also other publications on present truth. The conference decided to proceed at once to raise the necessary amount of money to do that, which was \$600.

This was the origin of the first printing plant owned and operated by Seventh-day Adventists, and occurred nine years previous to the organization of the General Conference of the denomination.

Very naturally, the REVIEW AND HERALD was always, after its publication was begun, a very welcome visitor at the home of my parents. At the commencement of the advent movement my parents established the custom of having the publications that were devoted to that movement read aloud in the family, each member who was old enough to read taking part in that beautiful custom. During all the years of my life, the good old REVIEW has been my much-loved companion. It has been a faithful, efficient, and trustworthy pastor.

Among other important reasons for my love of the REVIEW is the fact that it was held in very high esteem by my dear and faithful parents up to the time of their death. They were among

those who passed through the 1843-44 advent movement, thereby receiving the "prophetic scar" that Elder Littlejohn used to talk about with so much interest. They rest in their graves in sure hope of a part in the first resurrection.

As I reflect upon the truly marvelous progress that the work of the advent message has made in my lifetime, and of the present world-wide extent that has been reached, I can truly exclaim, "What hath God wrought!"

In consideration of the dangers and liabilities that beset our pathway through the world at the present time, and of the sure prospect for those dangers and liabilities to increase in the future, I consider it a matter of very great importance that every believer in the message have the benefits of the special instruction that is given in the REVIEW AND HERALD. It is exceedingly risky for one to miss the warning messages that are given from week to week, and these risks will continue to increase to the end. Believers in the advent movement cannot afford to be without the REVIEW, or some other equally reliable and timely means of information regarding these important matters.

G. W. MORSE.

DeLand, Fla.

* * *

"THEN SHALL THE LAME MAN LEAP AS AN HART"

I AM a young woman, but a cripple from babyhood, caused by infantile paralysis. I was born June 28, 1899, at Medford, in Grant Co., Okla. My mother died when I was two years old, so I was cared for by Grandmother Hartman and Grandmother Jarrel. They took turns caring for me. Later my father was married again, after which he took me to Kansas City, Mo., where I was treated for fifteen months in Dr. McClane's Sanitarium. Father is a banker, and I live with him in Tulsa now.

I had heard of the third angel's message since childhood, but it was only nine years ago that I accepted this truth under the direction of Grandmother Hartman, and joined the Adventist church at Perkins, Okla. Elder N. Clausen baptized me.

I am thankful to know this truth, and have the joy to know that in the new earth I shall not be a cripple, as there will be no cripples or blind. Jesus says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel is going to all the world now, and I am looking forward to the time when Jesus will come and I shall be able to walk.

VIOLET HARTMAN.

* * *

OUR WORK IN CAIRO, EGYPT

ELDER L. H. CHRISTIAN, president of the European Division, who is visiting some mission fields of that division en route to Africa, writes under date of March 21 regarding our work in Cairo, Egypt:

"We have just closed our workers' meeting here. It was one of the best I have known. Brother G. Keough, the union leader, had things well in

hand. All the laborers of the Arabic Union were present. A spirit of deep devotion, zeal, and courage for this Moslem work was present in a marked degree. Egypt is prosperous, and has a population of 15,000,000. Cairo, quite a modern city, has over one million, and is the center of the Arabic world.

"Some time ago we sent seven young men out here to study Arabic and prepare for the work. Five of these were from Germany and two from England. We are beginning to reap the results of this plan. Brother Rieckman takes the book work in the union. Brother Stephen and his wife leave to-day to locate in Salt, Transjordan, a city near the old Ammonite town of Rabbath Ammon, now called Amman, where "Og, king of Bashan," had his capital. In Salt we have a good church of twelve members. Brother Barr has gone over to Mosul (Ninive), and Brother Bull to Aleppo. Brother Simon will soon begin work in Jerusalem. The others work and study in Egypt.

"We have secured a very good property as headquarters in Mataria, a suburb of Cairo,—the old On, where Joseph got his wife, and where Moses went to school. It was the center of learning for the world in his day. Here, too, we shall begin a training school this autumn. Our committee has invited Brother V. E. Toppenberg to lead this school. His many years of faithful service in Africa fit him well for this work. We have good prospects in all this field."

Appointments and Notices

CAMP MEETINGS FOR 1927

Atlantic Union

Southern New England, South Lancaster, Mass. June 16-26
New York, Union Springs June 23-July 3
New England, Auburn, Maine, June 30-July 10

Central Union

Missouri, Sedalia May 27-June 4
Kansas June 3-11
Inter-Mountain June 13-19
Colorado June 17-25
Nebraska June 17-25
Wyoming June 29-July 2

Columbia Union

Potomac June 2-12
Chesapeake June 16-26
East Pennsylvania June 23-July 2
New Jersey June 30-July 10
West Pennsylvania July 7-17
Ohio Aug. 11-21
West Virginia Aug. 18-28

Eastern Canadian Union

St. Lawrence June 24-July 3
Ontario July 1-10

Lake Union

Illinois June 2-12
West Michigan June 9-19
South Wisconsin June 9-19
East Michigan June 16-26
North Wisconsin June 23-July 3
Indiana Aug. 25-Sept. 4

North Pacific Union

Upper Columbia June 2-12
Montana June 9-19
Southern Idaho June 16-26
Western Oregon Aug. 4-14
Southern Oregon Aug. 11-21
Western Washington Aug. 18-28

Pacific Union

Northern California May 24-29
Arizona May 28-June 4
(or Sept. 3-10)
Central California June 2-12
Northern California June 15-19
Nevada July 14-24
Utah July 27-31
Southeastern California Aug. 11-21
Southern California Aug. 25-Sept. 4

Southeastern Union

(White and colored meetings same dates)
Cumberland Aug. 18-28
Carolina Aug. 25-Sept. 4
Georgia Sept. 1-11
Florida Oct. 27-Nov. 6

Southern Union

Tennessee River, Memphis May 26-June 4
Alabama Aug. 4-18
Louisiana-Mississippi Aug. 11-20
Kentucky Aug. 18-27

Colored

Tennessee River May 26-June 4
(or Aug. 25-Sept. 3)
Louisiana-Mississippi Aug. 11-20
Kentucky Aug. 18-27
Alabama Sept. 1-10

Southwestern Union

Arkansas July 14-24
South Texas July 21-31
North Texas July 28-Aug. 7
Texico Aug. 4-14
Oklahoma Aug. 12-22

Western Canadian Union

Manitoba June 23-July 3
Saskatchewan June 30-July 10
Alberta July 7-17
British Columbia July 14-24

Northern Union

South Dakota, Huron June 9-19
North Dakota, Harvey June 23-July 3
Minnesota, Anoka June 30-July 10
Iowa, Nevada Aug. 18-28

* * *

SCHOOL FOR NURSES

The Paradise Valley Sanitarium and Hospital School of Nursing is an accredited medical missionary nurses' training school. Its location, environment, curriculum, and facilities make it specially adapted to the preparation of workers for the "finishing of the work."

Young people are desired who have definite convictions regarding their life work, and who are willing to put self aside and give themselves to the work of the great Medical Missionary.

Write early for application blank and the new school calendar, which outlines the course and gives full information regarding requirements for entrance. The next class enters August 14. Address Miss Helen N. Rice, R. N., Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

* * *

REQUEST FOR PRAYER

A sister in Nevada desires prayer that she may gain the victory in her life, as she feels that she has never been really converted; also for a friend who is passing through trials, but desires to keep God's commandments.

OBITUARIES

Randall.—Charles Wesley Randall was born in Sauk County, Wisconsin, June 22, 1853; and died March 17, 1927. In 1879 he was united in marriage with Kate Mabel Peck, who survives him. To this union were born a daughter and a son.

B. J. White.

MacPherson.—Donald MacPherson was born in the Highlands of Scotland, Nov. 10, 1864; and died in Suffern, N. Y., Dec. 18, 1926. In 1899 he accepted the doctrines of the Seventh-day Adventists, and united with the church in New York City, of which he was a member at the time of his death. His wife (formerly Miss Addie Walling), their son, two brothers, one sister, and nephews and nieces, mourn their loss.

W. C. White.

ELDER JOSEPH MILLS

Elder Joseph Mills was born in Brisbane, Queensland, Australia, on Oct. 22, 1883; and died at the sanitarium at Wahroonga, New South Wales, on Feb. 8, 1927. Brother Mills accepted present truth in his native city when thirteen years of age, as a result of having heard a series of cottage Bible

studies. About eighteen months later he entered the Avondale School for Christian Workers, where he continued his studies for six years, being graduated from the Biblical-academic course in 1903. During his student days he served various branches of the cause at Avondale, as stenographer, proof reader, and bookkeeper. After graduation he was connected with the union conference office for a short time. In 1904 he taught the church school at Eugowra, New South Wales, and for the two succeeding years served as a teacher in the college at Avondale.

Responding to a call to the foreign field, Brother Mills sailed in November, 1906, for Singapore, where he led out in our educational work and also acted as secretary-treasurer of the mission. In 1909 the union conference called him to connect with the New Zealand Missionary School at Pukekura, where he remained six years, being principal of the school for the last two years. After spending a year in Australia, he again served as principal in New Zealand for three years.

From 1909 to the time of his last illness, Brother Mills took a leading part in our educational work in Australasia. He was principal of the Australasian Missionary College for the year 1915. For the two years 1920 and 1921, he was principal of the West Australian Missionary School. He was ordained to the gospel ministry in 1921. From 1922 to 1926 he again carried heavy responsibilities in connection with the Australasian Missionary College, leading out in important branches of the work, both in the classes and on the farm, while at the same time faithfully carrying the burdens that fell on him as pastor of the Avondale church.

While in Singapore in 1907, Brother Mills was married to Miss Jeanette Glen Hamilton Carswell, who has been his faithful companion through these years, and with an adopted daughter of tender years, is left to mourn this great loss. Three brothers and four sisters also survive. Our hearts go out in sympathy to his bereaved wife and little one, and to all the sorrowing relatives.

Those of us who knew Elder Mills for many years, always found him a true, loyal, lovable Christian; and those of us who were in close contact with him during recent years in the work at the college, saw that the experiences of life, as the years passed by, had evidently carried him into a closer union with, and fuller conformity to, the Master whom he served.

On Wednesday, February 9, after a service in the Wahroonga church, we laid our brother to rest for a little season in the Chatswood Cemetery. Elder C. H. Watson and other union conference officers, Prof. L. H. Wood, principal of the college, and other leading ministers participated in the services in the church and at the grave side, which were attended by a large number of sympathizing friends.

A devoted standard bearer has fallen. He rests from his labors, but his works follow him. He is dead, yet speaks in the lives of workers in many lands, whom he helped train for the Master's service.

W. W. Fletcher.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 104 APRIL 28, 1927 No. 17

Review & Herald Publishing Assn.
Takoma Park, Washington, D. C.

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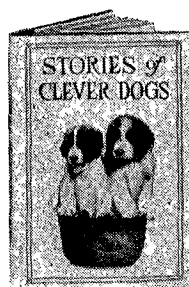
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This book of missionary experiences in far-away Burma, also contains stories of elephants and monkeys and other animals found in that tropical country. Price, illustrated, \$1.25.

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The charm of this book is its simple realism. You see the creatures of the wilds in their homes. Most of the stories are the direct outcome of what the writer himself has observed in the woods, beside the streams, and upon bay and river. They are tremendously interesting, and wonderfully true to life. And the pictures are from actual photographs. 218 pages. Price, \$1.50.

Elo the Eagle

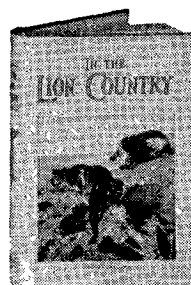
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In addition to the beaver story, there is the story of a caterpillar, some ants, the cicada, the fish with the traveling eye, and the falcon. 64 pages, colored cover. Price, 25 cents.

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WASHINGTON, D. C., APRIL 28, 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.

ELDER W. K. ISING, secretary of the European Division, calls our attention to a mistake which crept into his article on the last page of the REVIEW of March 17. He was made to say that the cost of hymn books printed in Russian would be \$5,000. This should have read \$50,000. Some have questioned why this book should cost so much as was represented, and we are glad to make this correction from Brother Ising.

WRITING from the Philippine Union Mission, under date of March 8, Brother E. A. Moon speaks of the work in that field as follows:

"Our work in this field is prospering wonderfully. At our union conference meeting, which closed a few days ago, it was reported that nearly two thousand were baptized during 1926. The membership at the close of the year was over seventy-eight hundred. By this time it has passed the eight thousand mark. Our literature sales for 1926 were 149,676.09 pesos, or approximately \$75,000 gold. Our sales are starting off well for 1927, with every prospect that this year they will be greater than in any previous year."

ELDER G. W. WELLS, field secretary of the General Conference, is attending general meetings in the Far Eastern Division. Under date of February 15 he writes of the meetings which are being held in the Philippine Union Mission:

"I am really enjoying my visit in this field, and appreciate the privilege of being associated with our hard-working missionary, Elder I. H. Evans, and his collaborators. I am sure Elder Evans appreciates the earnest efforts that are put forth in the homeland to send workers into this field. We have been having some very excellent meetings, and the Spirit of God has blessed the hearts of the brethren. There is evident progress being made along every line of Christian endeavor. I am just now in Manila, where our union meeting begins to-morrow evening. It is marvelous to see how the work is spreading in this field."

A POSTAL card from Elder A. V. Olson, president of the Latin Union Conference, comes to us, saying, "Greetings from Reggio, where the apostle Paul stopped for a day on his way from Syracuse to Rome. Elder Sabatino is now located here. A church of nine members was recently organized."

LETTERS from South Africa confirm reports we have had from the newspapers, of serious times among the farmers in drouth-stricken portions of the union of South Africa. "In spite of this fact, however," Elder W. H. Branson writes, "our mission offerings last year were higher than the year before." This is a testimony to the live interest which our brethren in those conferences feel for the missionary advance.

WRITING to the General Conference office, Elder S. A. Ruskjer, president of the Western Canadian Union, sends a word of cheer regarding the interest of the believers in that great North-western field in the work of missions. He says: "You will note that twenty-four of the churches in Western Canada exceeded their 60-cent-a-week goal, seven of them going over the dollar mark." He explains that many of the churches in that new country are situated where, by the greatest of sacrifice, the members are not as yet able to reach the mark. It is an encouragement to us on this side of the line to note how earnestly the believers in both Eastern and Western Canada are standing by the work in all the world.

MISSION BOARD ITEMS

WE were glad to receive an encouraging letter from W. H. Williams, of the South American Division. We quote a few lines:

"We are supplying all our other appointments from our own young men in the field. Our financial situation caused us to study the talent which we already have in our own borders, and we found that importing men from Europe and the United States who do not have the language is costing us very much. We have recently made four appointments of young men who have come from our River Plate Junior College, and there are others in training. . . . With it all we believe that the organization of our work has never been on a stronger basis than it is to-day. We are very grateful for the services of Elder Montgomery and Professor Howell. Knowing the field as they do, they have been able to enter into our perplexities and give us real help in the strengthening of our work."

F. L. Perry, of Peru, writes in a letter of March 7:

"Our hearts were made to rejoice day before yesterday to meet Brother J. Wagner, who has just arrived from Germany to join us in labor in this field. He and his wife seem to be splendid young people, full of enthusiasm and a spirit of deep consecration. He spoke last evening to the church in Lima, with Elder Lorenz translating from the German. They go on to-day to Arequipa, where they will spend three months in language study before passing on to their station in the

Indian field. I do so wish that we could use some men like him in developing the work among the better classes in the large cities."

A cable message received April 9 has greatly assured us of the courage of our brethren in the Far Eastern Division. They are calling for help in connection with the foreign academy in Shanghai, and they are also urging that Miss Redelstein, who is to be the head nurse in the Shanghai Sanitarium, go forward; and we are complying with their requests. The cablegram stated that all were safe.

The following workers have started on their journey to foreign fields on the dates given herewith:

Mr. and Mrs. E. D. Moore, of Massachusetts, sailed from San Francisco, April 6, for Honolulu, to connect with the Hawaiian Mission for evangelistic work.

A party of missionaries sailed from New York on the S. S. "Mauretania," April 13, for Southampton, en route to Africa. The party consisted of Elder and Mrs. F. B. Jewell and son, and Elder and Mrs. R. P. Robinson and daughter, returning to Africa from furlough, and Mr. and Mrs. J. L. Grisham, of the Melrose Sanitarium, going out to connect with the work in Nyasaland.

Brother Branson writes that on February 15 Brethren Anderson and French were expected to cross the Sudan border, thus having a representative of this message for the first time in that vast territory.

E. KOTZ.

IN THE SOUTHERN PACIFIC

WE appreciate very much out here our church paper with its inspiring weekly messages telling of the rapid progress of the movement. It is impossible these days to keep track of the many new developments taking place in the mission fields. Although no big movements are evident in these South Pacific Island groups, great things are accomplished for individuals and families in the most outlying islands. In the home fields, successful efforts are reported from every conference. An outstanding instance is that of the evangelical effort at Gisborne, New Zealand, where Elder Roy Anderson is laboring. Already sixty adults and as many children are observing the Sabbath as the result of this short effort. It is indeed encouraging to see the evidence of God's leading in the advancement of the message in every land.

C. S. PALMER.

MEXICO WANTS BIBLES

IN spite of all the calamities which have visited Mexico during the last year, Bible work has been going on steadily, and has even improved, according to a report received by the American Bible Society, Astor Place, New York City, from Mr. A. H. Marroquin, who is in charge of the society's agency at Mexico City. Mr. Marroquin says people are looking for the Bible with more interest than ever, as they know it is the favorite book of Christians in Mexico who have always, even in trying circumstances, shown steadfastness in their faith.