

The Advent Review and Sabbath Herald



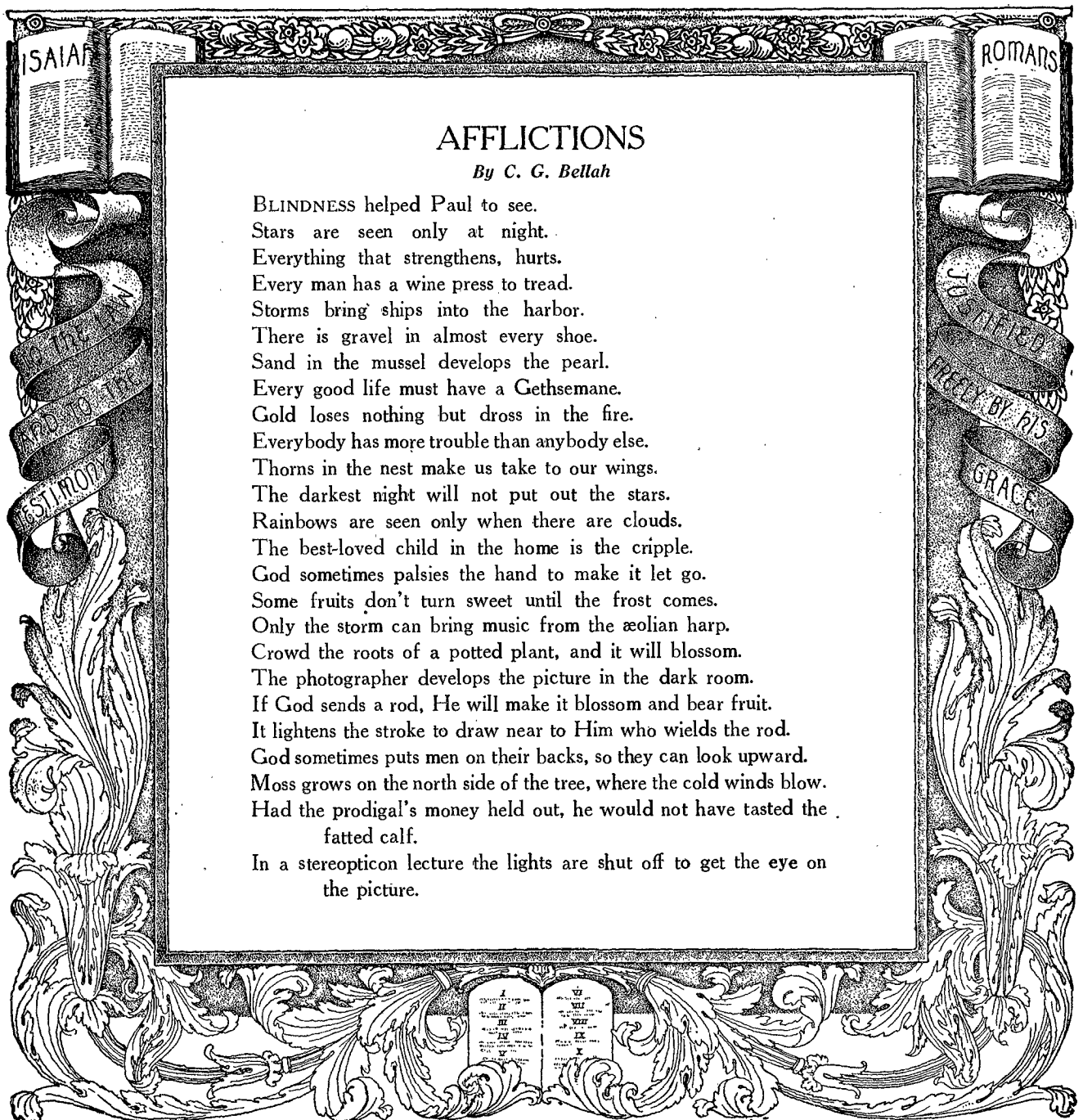
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Takoma Park, Washington, D. C., May 5, 1927

No. 18

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



AFFLICTIONS

By C. G. Bellah

BLINDNESS helped Paul to see.
Stars are seen only at night.
Everything that strengthens, hurts.
Every man has a wine press to tread.
Storms bring ships into the harbor.
There is gravel in almost every shoe.
Sand in the mussel develops the pearl.
Every good life must have a Gethsemane.
Gold loses nothing but dross in the fire.
Everybody has more trouble than anybody else.
Thorns in the nest make us take to our wings.
The darkest night will not put out the stars.
Rainbows are seen only when there are clouds.
The best-loved child in the home is the cripple.
God sometimes palsies the hand to make it let go.
Some fruits don't turn sweet until the frost comes.
Only the storm can bring music from the æolian harp.
Crowd the roots of a potted plant, and it will blossom.
The photographer develops the picture in the dark room.
If God sends a rod, He will make it blossom and bear fruit.
It lightens the stroke to draw near to Him who wields the rod.
God sometimes puts men on their backs, so they can look upward.
Moss grows on the north side of the tree, where the cold winds blow.
Had the prodigal's money held out, he would not have tasted the
fatted calf.
In a stereopticon lecture the lights are shut off to get the eye on
the picture.

The Agitation for Peace

Efforts to Prevent Further War

BY THE EDITOR

A Striking Anomaly

A STRIKING and anomalous situation exists in the world at the present time. On the one hand the world is preparing for another great war. We gave abundant proof of this in our discussion of this question two weeks ago. The chancellories of the various nations are confidently expecting this. They consider another great conflict inevitable; and every government of earth is determined to be prepared for it when that war comes. In contrast with this world-wide preparation for war is the demand that is arising from every quarter for peace, for adjustment of international differences by means of arbitration or by an international court provided for this purpose.

This demand has been increasing with the years. Many movements in behalf of world peace and of international arbitration have been started. Societies, almost without number, exist. In the United States we have such associations as the American Committee for the Outlawry of War, the American Peace Society, the Carnegie Endowment for International Peace, the Church Peace Union, the Commission on International Justice and Goodwill, a department of the Federal Council of Churches, the Fellowship of Youth for Peace, the National Council for Prevention of War, World Alliance for International Friendship Through the Churches, and other associations and organizations which have as their objective the cultivation of international good will and the settlement of international differences by peaceful means. Similar societies exist in Europe and in nearly every civilized country of the world.

Among international conferences held previous to the last Great War, those held at The Hague were the most representative. At the conference held in 1907, forty-four powers were represented, and it was voted at that time to favor the creation of "an international court of justice, with judges always in service and holding regular sessions."

A League of Nations

Later, as the outgrowth of the peace treaty made at Versailles, there was effected a so-called League of Nations. This league embraces in its membership fifty-six states, which have contracted to be bound together by the provisions of the covenant. The purpose of the league, briefly expressed, is, "to promote international co-operation, to insure the fulfillment of international obligations, and to provide safeguards against war." A creature of the league is the Permanent Court of International Justice. This court is made up of eleven judges and four deputy judges elected to serve nine years.

It is not our purpose in this article to discuss the merits of the League of Nations, nor its successes or failures in the few years it has been in operation. These are questions of controversy. We merely cite the existence of the league as one phase, and perhaps the most concrete example, of the agitation going forward in behalf of peace.

Peace Agitation Among the Masses

And this agitation is affecting the masses. Thousands of the rank and file of the people throughout the world are giving their efforts in behalf of this propaganda. The year 1926 was fruitful in this

agitation. For instance, five thousand youth from thirty nations participated in an International Congress of Peace, near Paris, last summer.

Mr. William C. Allen, in the *United Presbyterian* of Dec. 9, 1926, says of this meeting:

"All were drawn from many social classes, including students, artisans, and representatives of many religions. The fact that thousands of young people from many lands thus happily met together should give a great impetus to world peace."

There are more than twenty organizations of youth in Great Britain, working in behalf of the peace propaganda. June 13, 1926, was observed as Peace Sunday in England. In August of last year the nineteenth World's Conference of the Young Men's Christian Association was held at Helsingfors, Finland. This meeting was attended by 1,500 delegates, representing fifty countries and speaking thirty different languages. A large number of the delegates were youth under twenty years of age. Mr. Allen says:

"At the close of this great conference a camp-fire ceremony was observed. As the national groups contributed their logs to the flame, each group in its mother tongue repeated the words, 'We leave this fire with visions of a great Christian fellowship, conscious of differences, but resolved to love.'"

This writer cites an anticonscription manifesto, calling upon the League of Nations to propose the abolition of compulsory military service in all countries. This movement is gathering momentum. Among the signers to the manifesto were distinguished English, French, and German citizens.

"There is in the United States a rising tide of disapproval of compulsory military training in high schools, colleges, and universities. . . . Great organizations of women at home and abroad are emphasizing an enlarged sense of responsibility in connection with the maintenance of world peace."

A Marked Fulfillment of Prophecy

That which makes the great world-wide peace agitation at the present day of special significance, is the fact that in it we see a direct fulfillment of the prophetic word. Just the same as the preparations for war meet a striking fulfillment of the war prophecies contained in the Bible, notably the prophecies found in Joel 3 and Revelation 16, in the same manner this agitation for peace is a marked fulfillment of prophecies found in the fourth chapter of Micah and the second chapter of Isaiah. We quote from the last-named prophet:

The Cry of Peace

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2: 2-5.

Observe that the prophet does not represent that these conditions of peace will actually obtain, but he declares that there shall be a great peace agitation. He says that "many people shall go and say." From

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The Advent Review and Sabbath Herald

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

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Memorials in Two Great World Centers

Our people will rejoice to know that there is prospect of hearing ere long that church buildings have been erected in two of the great world centers. The marvel is, perhaps, that we have waited so long. But the fact is that while London, the greatest city of the world, has two or three of our chapel buildings in the far suburbs, we have had no meeting place of our own in the city itself; and Paris, the great metropolis of the Latin world, has been all these years without one meeting place of its own.

At the last General Conference it was agreed that London and Paris and Buenos Aires (in South America) should have the right of way during the year, to receive help through the Church Building Extension Fund, so that at least sites could be secured in these great centers.

Last summer our British brethren surveyed North London for a building site. It is difficult enough to secure a location even in our Western cities. Difficult indeed it was found to secure an available and proper location in the old and crowded city of London. But our brethren felt that God surely guided. A place was secured on Holloway Road, that great historic thoroughfare of London, leading northward. It seems scarcely possible that a better location could have been reserved for us had we spoken for it forty years ago, when our work first opened in London. In fact, the brethren engaged in the search felt that truly Providence had reserved it. It is within two stones' throw of the apartment where our three pioneer Bible workers—the Misses Hurd, Owen, and McKinnon—began our pioneer work in London, in 1887. And it is only two squares from the old publishing headquarters in London, the 451 Holloway Road of our earlier story of beginnings in the great city. Here, where our work began for London, we shall in due time be thanking God for a meeting place for the North London believers, and doubtless a headquarters for the South British Conference.

Our brethren in France found the search for a location in Paris beset with the same difficulties that confronted our British brethren in London. Last summer, when Treasurer J. L. Shaw and others were searching about Paris, it was decided we would have to give up the search at present and await developments. A year or two ago a place had been available, but before correspondence could be had or any appropriation secured, it was snapped up by some one. It was decided then that the only possible thing to do was to lay aside an appropriation of \$10,000 at least, and have it ready on deposit in Europe, so that if anything came into the market, it could be secured without delay. Thus the matter was left, every one

thinking it might mean several years of waiting before the opening came.

One morning a few weeks later, at the Autumn Council in Battle Creek, the General Conference in counsel appropriated \$10,000 to be held in Paris for the purchase of a site if possible. That very afternoon a cable from Paris came in, signed by Elder A. V. Olson, of the Latin Union, saying that a very desirable site with some buildings on it, had come to light unexpectedly, and could be secured for \$15,000. A cable was sent, "Take it." And later an emergency appropriation of \$5,000 was made to cover the additional cost. The moment the committee moved out by faith to set aside the money, that moment it seems the providence of God surprised our Latin Union brethren by guiding them into the right way almost at the very hour.

Not yet have our brethren in France the means to go ahead for the erection of a meeting hall, but that must surely come. The great thing is that in the midst of that congested city the right location has been secured.

What Buenos Aires, in South America, has been able to do we shall learn later. Buenos Aires is the third city of the Western Hemisphere, let us remember. The three greatest cities of the New World are New York, Chicago, Buenos Aires. Some day that great city south of the equator must have its memorial also. We thank God and His people for the Church Extension Fund, which was instituted to help secure these footholds in the world's great centers of population.

W. A. S.

* * *

The Call of the Veldt

We received a line the other day that shows how the call of the fields awakens response in the hearts of the workers preparing for service in our colleges. A few years ago Elder H. M. Sparrow came up from South Africa feeling that he wanted to spend some further time in special school work following years of active and fruitful service in the heart of Africa's mission fields. At their recent division meeting in Africa an urgent call came for Brother Sparrow to hasten on back into the fast-growing work. Elder Sparrow writes:

"We are certainly stirred by these letters from overseas. It makes us wonder whether we can stay any longer. I have written to Elders Boger, Stockil, and Branson, telling them when to expect us. We long to be back in harness, or perhaps I should say under the yoke, alongside of Bakeer, Witpens, Bantom, and other faithful laborers. While we feel our own inefficiency, we take courage, knowing that His grace is sufficient. We know that before long the dear Master will be coming back, and I want to keep humble while waiting, and carry my end of the yoke. God cannot guide unless we are going. Surely the work is most encouraging in Central Africa."

Our brother's reference to the yoke fits the suggestion of work on the far African veldt. The names quoted are those of good old hard-pulling oxen that Brother Sparrow used to know on the mission stations. Still the sixteen-ox teams pull their loads over the African veldt, but even on those plains the modern automobile is speeding up the mission work and the message is hastening on.

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The Agitation for Peace

(Continued from page 2)

every quarter will arise the demand that the implements of war be turned into the implements of peace, but the reverse will be actually true. The industries of peace will be made to contribute to the ends of war; war itself will become the great industry, and there will be marshaled in its support, not alone standing armies, but all the resources of the nations.

Religio-Political Peace Movements

If these movements for peace were left to operate within the field of political activity alone, unencumbered by other alliances, we could indeed wish them Godspeed in the fullest realization of their hopes, for surely the settlement of international differences by arbitration is an object to be desired.

Unfortunately, however, in such movements religio-political reformers are quick to recognize opportunities and avenues whereby their propaganda may be advanced and their ideals realized. In such unholy alliances lies great danger to both the church and the state. That such an alliance will take place between some of these great international peace movements and these religio-political reformers we sincerely believe. The great professed but worldly Christian church will play a leading rôle in the peace moves of the future. Indeed, it is part of its definite policy to do this. One or two quotations, representative of many others made by these church peace societies, will suffice to indicate their purpose.

The Federal Council of the Churches of Christ in America adopted by action of the executive committee, Dec. 16, 1921, the following international ideals:

"1. We believe that nations no less than individuals are subject to God's immutable moral laws.

"2. We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.

"3. We believe that nations that regard themselves as Christian have special international obligations.

"4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

"5. We believe that Christian patriotism demands the practice of good will between nations.

"6. We believe that international policies should secure equal justice for all races.

"7. We believe that all nations should associate themselves permanently for world peace and good will.

"8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

"9. We believe in a sweeping reduction of armaments by all nations.

"10. We believe in a warless world, and dedicate ourselves to its achievement."—*Federal Council Bulletin, December, 1921-January, 1922.*

How Are These Ideals to Be Realized?

The manner in which these ideals are to be carried out, is indicated by Rev. S. Parkes Cadman, the present president of the Federal Council, who declares:

"Protestantism cannot stand helpless before the tremendous social forces and organizations it has built, lamenting that its children have turned traitor to religion. It must and it will Christianize the state, infuse industrial, com-

mercial, and international relationships with the compassion and the justice of its living Lord, and make education's contribution to civilization a moral and spiritual as well as an intellectual equipment. In these tasks we are one. In the doing of them our differences will disappear."—*Federal Council Bulletin, May-June, 1925.*

In a later statement in the preface to the "Handbook of Churches," Dr. Cadman declares that the range of the Christian church is so great that "the American churches are going to grapple courageously with great social and international questions. The day is past when any realm of our economic, industrial, social, political, or international life will be regarded as outside of the sphere of responsibility of the churches." The manner in which this federation proposes to make the nations Christian may be well judged from the active influence they have exerted throughout the years, and particularly during the last year, in their efforts to induce Congress to enact drastic Sunday laws in order to compel men to religious observance.

The National Reform movement, whose object is to secure an amendment to the Constitution which will recognize God as Supreme Ruler, and the "placing of all Christian laws, usages, and customs on an undeniably legal basis in the fundamental law of the land," is foremost in this active propaganda for religious legislation, and is aided and abetted by the church federations in its so-called reform work.

One more statement, from a pamphlet entitled, "The Church and International Peace," issued by the Church Peace Union. This document quotes with approval from an editorial in the *Independent* of Dec. 25, 1913:

"Let us, finally, cherish the hope that the day is not far off when the reign of the Prince of Peace shall be firmly established on the earth, and the spirit of the gospel will so far sway the minds and hearts of rulers and of cabinets that international disputes will be decided, not by standing armies, but by permanent courts of arbitration; when they will be settled, not on the battlefield, but in the halls of conciliation, and will be adjusted, not by the sword, but by the pen, which is 'mightier than the sword.'"

A Zeal Without Knowledge

We may sympathize, as we do, with the aims of many of the promoters of this peace propaganda. Scores of noble men and women have given their fortunes, and even their lives, to this grand objective; and in some measure their efforts have served to hold in check the passions of men and to compose international differences; but in doing this they are, nevertheless, fulfilling the prophetic word quoted above. Hence, however much we may desire peace,—and what child of God does not desire this, both for himself and for his fellow men?—we cannot permit ourselves to be carried away with the enthusiasm of a noble cause, becoming blind to its limitations and failing to recognize that the movement itself, however worthy its objectives, is a striking sign of the day of the Lord and of the end of all things.

And we must recognize also that the movement will never succeed, because it is dealing with forces and influences utterly beyond its control. It is dealing, first, with human nature. War, as declared by the apostle James, springs from the heart of man. And the elemental forces of the human soul must first be controlled, and its nature transformed by the cross of Christ, before the nations of men will be brought to a state of peace and tranquillity.

Nations cannot be converted *en masse*. Laws and statutes are powerless to change the unholy ambitions and racial rivalries of the various peoples of earth. The transformation, if wrought at all, must come

through the work of divine grace on individual hearts. The individual units of society must be changed before society, or the nations as a whole, will be transformed.

The Logical Results of Religio-Political Affiliation

What will be the results of this religio-political affiliation which we see forming? What will come from seeking to make nations Christian? In the very nature of the case, the standard of morality adopted by the nation must be enforced upon the individual subjects of the nation. Dissenters must be counted as lawbreakers. The inevitable result will be persecution. But church federation will not be confined to Protestantism alone. There will come a time when the space separating Protestantism and Catholicism will be bridged. Protestantism will reach her hand across this gulf and grasp the hand of Rome. In this union will be achieved in a large measure the hope of those who have been working so assiduously for years for the success of their religio-political ideals.

That such a federation will be consummated, that the great Christian church will secure in the last days the power of the state in the enforcement of her demands, and that the papal power will be a dominant factor in this consummation, is evident both from the study of the prophetic forecast (Revelation 13 and 17) and from the trend of current events.

In the last great conflict, the World War, as in many crises of the past, the papacy posed as the world's peacemaker, and she longs again to play this rôle. And this idea is urged, not alone by Romanists, but is seriously set forth as most practicable by leading ministers of the Protestant church, as we have before shown in these columns. The Scriptures of Truth plainly indicate that once more before the end of time the governments of earth will turn toward this great ecclesiastical power. Says the revelator, in speaking of the nations of men, "These have one mind, and shall give their power and strength unto the beast." Rev. 17:13.

And when the church achieves her object, what then? Then will she lay her strong hand of oppressive power upon all dissenters. The persecutions of bygone days will be revived. Religious ordinances and institutions will be enforced by law. (See Rev. 13:11-18.) Against this unholy alliance the message of Revelation 14:6-12 sounds a solemn warning.

The End of Vain Hopes

For a little time the great professed but backslidden church will appear to triumph. As stated in the prophecy of Isaiah, to which reference is made above, she will be exalted to the "top of the mountains." For a time the law will go forth from Zion. The great formal church will rule the world. It will seem that the universal reign of peace and good will has been established. The Roman Church will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. But in the day of her fancied security shall come calamity and destruction. Says the divine record: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. Says the apostle: "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3. The fondest hopes of man will then be shattered. "The ambassadors of peace shall weep bitterly." Isa. 33:7.

These great movements which we see in the world

to-day are but harbingers of the speedy consummation of all things. While we appreciate the high ideals and the honest purpose of many connected with them, let us not be carried away by the spirit of enthusiasm which actuates their promoters, or with the plausible and idealistic arguments which they present. But let us recognize these movements as a fulfillment of divine prophecy, as forerunners of the end of all things earthly. We shall know no real peace in this world until the power of sin has been broken and Christ takes unto Himself His great power and authority, and reigns supreme.

The Lesson for Us

What lessons shall we as a church learn from these rapidly fulfilling signs?

First, they should make a great appeal for a renewed consecration in our own personal lives. Spiritual declension has taken possession of many Seventh-day Adventists. Many have grown cold in the service of the Lord. The appeal of social engagements, of pleasure, of business, of education, is drowning the voice of the Spirit of God. The material prosperity which has been enjoyed during the last few years is bringing a deadening of spiritual consciousness to many members of the church. God calls upon His people to awake and to reform. It is not enough for them to have a mere formal profession of religion. It is not sufficient that they pay tithes or contribute liberally to foreign missions. This they ought to do; but if they neglect the cultivation of the Christian virtues in their own lives, if they fail to grasp, by faith, Jesus Christ as a personal Saviour, if they are not covered by the robe of His righteousness, their profession will prove a thing of naught.

The second appeal which these fulfilling signs should make is to give to others the gospel message which has come to us. In personal missionary work, in the distribution of our literature, in definite prayer for individual souls, in the giving of support to missionary activities, we can form a partnership with the Master in the harvest field of missionary labor. But let us remember that in these missionary activities, only that which will give point and power to our labors is a personal experience in Christ, is the power of His indwelling Spirit in our lives, is the blessing of heavenly power which He will permit to rest upon our feeble efforts. The call of this hour to every believer is to a life of earnest, faithful, consecrated service for the Master.

* * *

Ready for United Service

ONE conference president in North America writes of the outlook at the turn of the new year in his conference:

"Among the more than fifty churches in this conference I do not know of a single instance where there is any serious trouble. For this we are profoundly grateful."

Surely that is a fine report—peace reigning. It reminds one of the apostolic saying:

"If any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11:16.

Doubtless many another president might write the same thing. It means that all believers and workers can throw every ounce of spiritual and physical energy into soul-winning service, every church seeking to bring in new members to share in the blessed fellowship.

W. A. S.

Divine Healing

By E. W. Farnsworth

Faith Tested

"THAT the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 7.

Many are instantly and marvelously healed when prayer is offered for their recovery. They experience great physical and spiritual blessings. But not all have this experience. They may be relieved of suffering, there may be improvement in health, but the same old symptoms remain in a measure, or after a time of relief they seem to return. What conclusion shall we draw from such experiences?

"We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord.

"Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion."—*The Ministry of Healing*, pp. 230, 231.

Sometimes our faith is severely tested. It may seem that God's promises have failed, but this is not true. He does not say, "Yes," to all our requests, even though we see no reason why our particular petition is not made in harmony with His promise, and we fail to understand why it should not be granted. Delay tests our faith and submission. Wise parents often think best to deny their children the things which they greatly desire. When they say, "No," the child is answered as fully as though the response were, "Yes."

Moses prayed that he might not die. He greatly desired to lead Israel into the Promised Land. For forty years he had labored and suffered. He had made but one serious mistake that God reproveth. It seemed so hard to lie down in death in sight of the fruition of all his hopes. But the answer to all his pleading was, "Let it suffice thee; speak no more unto Me of this matter." Deut. 3: 26.

God denied the prayer of Moses, but gave him far more than he asked, even that which he himself would have chosen if he could have seen what God saw. He climbed the lonely mountain, and after seeing the Promised Land and following the experiences of his people for centuries, he lay down to die, as God said he should. He obeyed the command without a murmur, but after sleeping but a moment, as it seemed to him, he woke to immortality, was taken to heaven, and afterward stood on the "goodly mountain" to cheer and comfort the Angel who had been with him in all his wilderness wanderings. It was his privi-

lege to speak words that braced the heart of the Son of God to endure the sufferings of death on the cross. Was Moses' petition granted when God said, "No"? A thousand times yes, but not in the way he had pleaded or expected. Surely we should be willing to trust all that concerns us to the hand that was nailed to the cross for us.

"The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if, with vision divinely enlightened, we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.

"But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, 'Ask, and it shall be given you.'

"If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts."—*Steps to Christ*, pp. 100, 101.

Not all who are prayed for will be healed. The revelator, in writing of the time in which we live, penned these words: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13. Though prayer is offered for their recovery and they are not raised to health, yet the promise of God has not failed. They will have eternal life. It is becoming for us to submit our future entirely to the will and wisdom of God.

"The Lord 'doth not afflict willingly nor grieve the children of men.' Lam. 3: 33. 'Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.' Ps. 103: 13, 14. He knows our heart, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say, after our earnest petition, 'Nevertheless, not my will, but Thine, be done.' Luke 22: 42. Such a petition will never be registered in heaven as a faithless prayer."—*Counsels on Health*, p. 375.

These thoughts should greatly encourage all who desire prayer for healing. In perfect confidence we may believe God will do all He has promised.

An actual experience may make the fact that delay or physical weakness does not show that God has failed to answer prayer, and may make this thought more clear. Prayer was offered for a brother who was sick unto death. The Holy Spirit was present, and by faith the brother claimed the promise, "The prayer of faith shall save the sick." He was healed from that hour, and made a marvelous recovery. But after some weeks the symptoms of his disease returned, or so it seemed to him. His faith weakened. He sank in discouragement, and believed he was about to die. Prayer was again offered for him in his home, and he himself prayed, but did not seem to lay hold of the promise of God by faith. As he prayed, one who was present said, "Assert your freedom." Still

he continued to pray without claiming that God had answered prayer. Again the words were repeated, "Assert your freedom." After rising from prayer, this statement, found in "Christ's Object Lessons," pages 173, 174, was read:

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.'

It seemed the words were written to meet the special need of that hour. As one present said, "They were made to order." Faith again claimed the victory and the fulfillment of God's promise, and recovery became complete and continues to this day.

On another occasion when faith claimed the word of God, the same brother read the scripture pertaining to the experience of the apostle Paul: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14:8. With great earnestness he exclaimed, "Then whether I live or whether I die, *I am a winner!*" And so Paul felt.

"True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing because our faith has hold of it, and according to the word it is ours. 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' Here is faith, naked faith, to believe that we receive the blessing even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up.

"But many suppose they have much faith when sharing largely of the Holy Spirit, and they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the word of God, and those only who obey that word can claim its glorious promises. . . . 'Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22. . . .

"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.'"—*Early Writings*, pp. 72, 73.

After prayer has been offered for the sick, it is not a denial of faith to use the remedies God has recommended for those enfeebled by disease. Some have feared to ask counsel or to use any remedy that might aid recovery. To such this counsel is given:

"Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws."—*The Ministry of Healing*, pp. 231, 232.

After citing the case of Hezekiah, who was instructed to use a poultice of figs for his boil, and the case of the blind man whom Christ bade go and wash in the pool of Siloam, the same writer says:

"While He [Christ] did not give countenance to drug medication, He sanctioned the use of simple and natural remedies. When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God."—*Id.*, p. 233.

"Persons worn down with affliction need to be counseled wisely, that they may move discreetly; and while they place themselves before God to be prayed for that they may be healed, they are not to take the position that methods of restoration to health in accordance with nature's laws are to be neglected.

"If they take the position that in praying for healing they must not use the simple remedies provided by God to alleviate pain and to aid nature in her work, lest it be a denial of faith, they are taking an unwise position. This is not a denial of faith; it is in strict harmony with the plans of God. . . .

"The human agent should have faith, and should co-operate with the divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws; and in doing this he neither denies nor hinders faith."—*Counsels on Health*, pp. 381, 382.

Paul thought it necessary to give Timothy counsel with reference to his health, so he wrote: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23. Evidently Timothy was not a strong man physically, and Paul gave him this prescription as a means of increasing his strength.

Not all experiences in the recovery of health are alike. We may be unable to give a satisfactory reason why such experiences should so greatly differ. Some are healed immediately in answer to prayer, others are left to suffer on, or they may die. We remember that even Paul, that mighty man of faith, prayed three times that his "thorn in the flesh" might depart from him, but it was left to annoy and trouble him, and the reason he gives is, "Lest I should be exalted above measure through the abundance of the revelations." No doubt God saw he was in danger of indulging spiritual pride, so this thorn was sent, and the Lord did not see fit to take it away, but only said, "My grace is sufficient for thee: for My strength is made perfect in weakness." Then Paul, seeing how wise God's decision was, said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:7, 8, 9.

"God moves in a mysterious way
His wonders to perform."

We may not always know, we cannot understand, just why He deals with us as He does, or why prayer seems to be unanswered. Why was James left in prison and killed with the sword, while angels were sent to break the bonds, open the doors, and bid Peter walk into the street? We hear of the prayers of others being answered, while, though we have been prayed for, we suffer on, and no answer of peace is spoken to us. It may be God has something "more precious" for us than the granting of our desires. It may also be that our lack of faith hinders Him from doing what He would.

In many instances when Christ was about to perform a miracle, He inquired, before the blessing came, "Believest thou that I am able to do this?" At other times deliverance did not come, because faith was lacking. The perplexed disciples came to Him when they had failed to cast out a demon, saying, "Why could not we cast him out?" Jesus answered, "Because of your unbelief." "This kind goeth not out but by prayer and fasting." Our lack of faith and submission hinders the blessing God would be glad to give, while some poor soul with a childlike faith takes hold of omnipotent power, saying, "Lord, help me," and the wonderful answer is spoken, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matt. 15:25, 28.

"Whatsoever we ask, we receive of Him, because

we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22. Possibly the difficulty may be that we are *not* keeping His commandments, are *not doing* the things that are pleasing in His sight. Repentance and perfect submission may bring the blessing we have not yet received. It is worth while to study the question from this viewpoint, and after the change of heart takes place, prayer may be abundantly answered.

John the Baptist had a severe test of faith. How can we explain why he was left to suffer alone, without a touch of the Master's hand or a look in His face? Why was he left to languish in prison, and then to suffer death at the request of a frivolous girl? As he thought and questioned while in prison, doubt and gloom filled his soul. He became perplexed and troubled. But he did not surrender his faith in Jesus, and all the while the heart of Jesus was going out in sympathy to His faithful disciple buried in the dungeon.

"Though no miraculous deliverance was granted John, he was not forsaken. He had always the companionship of heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scripture. These were his stay, as they were to be the stay of God's people through the coming ages."

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, pp. 224, 225.

When in affliction, instead of feeling that we must have the prayers of those who have had experience in healing or some other manifestation of the power of God in their behalf, every trembling soul may take hold of the promises of God for himself, and believe that God hears him pray, and by faith claim all that God has promised. Such will endure the tests that may come, they will obtain the victory over the enemy through faith in the promises of God.

"The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Ps. 84:11.

"O taste and see that Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints: for there is no want to them that fear Him." Ps. 34:8, 9.

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Verse 17.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Ps. 33:18, 19.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34:19.

"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." Verse 22.

"They shall lay hands on the sick, and they shall recover." Mark 16:18.

"The prayer of faith shall save the sick." James 5:15.

* * *

Every Believer a Soul Winner

BY JAMES TAPHOUSE

A SOUL winner is a spiritual artist, one who in the school of Christ has mastered to some extent the science of salvation. Soul winning suggests the thought of tactfulness, even to the use of tragical means for the saving of the lost. "He that winneth souls is wise." Prov. 11:30. "They that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

Jesus exhorts His followers to be "wise as serpents, and harmless as doves." Matt. 10:16.

The apostle Paul during his arduous labors for winning souls, often resorted to the craftiness of the serpent. To the church at Corinth he wrote: "The more abundantly I love you, the less I be loved. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile." 2 Cor. 12:15, 16.

Jesus desires that as laborers together with Him, we should aim to reflect His character so fully that those with whom and for whom we labor will be so charmed by the beauty and loveliness of His holy life as revealed in the message and also in the messenger, that many will be drawn to and safely sheltered in the fold of Christ.

Winning souls, not to ourselves, but to Jesus, is the one and only work committed to us, and daily fellowship and companionship with Jesus is absolutely necessary to an increase of efficiency in any and all branches of the Lord's work. While we need to be wise as serpents, let us also reveal the harmlessness of the dove in all our association with others.

* * *

First Emptied, Then Filled

BY J. M. HOPKINS

THE Christian is admonished to be "filled with the Spirit," "filled with all the fullness of God." Eph. 5:18; 3:19. On the day of Pentecost the disciples "were all filled with the Holy Ghost." Acts 2:4. It was, and is, only when thus filled and equipped with power (Acts 1:8) that the church of Christ can be enabled to accomplish her mission.

But before the filling there must be the emptying. Before you there is a glass of water. We say it is full to the very top. Upon a careful inspection we discover a sediment at the bottom of the glass. Is it full of clear, pure water? No, there is the impure sediment. In order that it may be *filled* with only pure water, the impurity must be removed. It must first be emptied and cleansed.

It is even so with our hearts and lives. Before we can be "filled with the Spirit," "filled with all the fullness of God," there must be a thorough emptying and cleansing of the heart from the sediment of sin. The heart cannot be filled partly with sin and partly with the Holy Spirit.

Everywhere we hear prayers for the "latter rain." But there can be no "fullness" if sin lurks in the secret recesses of the soul. However trivial it may appear to be, "the thought of foolishness is sin" (Prov. 24:9); "every idle word that men shall speak" (Matt. 12:36); "neither filthiness, nor foolish talking, nor jesting" (Eph. 5:4); "wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Peter 2:1.

Mentally, I see the people everywhere suffering hardships and trials. I hear your prayers, I see your tears. I have passed through it all during the years. And, dear people, it cannot be long that we shall have to wait and toil and weep. Then let us prayerfully examine our hearts, and seek that fullness of the Spirit that God so longs to bestow.

* * *

WE should reverence God's word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should scripture be quoted in a jest, or paraphrased to point a witty saying.—*"Education,"* p. 244.

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

A New Conference in the West Indies

BY C. E. WOOD

THE organization of the Leeward Islands Conference establishes another advance move in the progress of the work in this island field. The islands comprising this conference were formerly part of the South Caribbean Conference, but were organized as a separate mission on Jan. 1, 1925. The membership, which has made a steady increase, was 666 at the close of 1926.

The first conference for this field was held in St. John, Antigua, February 3-13, and was greatly appreciated by the delegates who attended for the first time a meeting of this character. The roll call revealed the fact that representatives were present from the following islands: Antigua, St. Kitts, St. Thomas, St. Eustatius, Dominica, Montserrat, Nevis, St. Croix, and Martinique. This conference also includes the islands of Guadeloupe, Tortola, St. Martin, Anguilla, and Saba, where the work has been started.

Elder H. J. Edmed, who has acted as superintendent of the mission since its organization, and who has the confidence of both workers and people, was unanimously elected president of the conference organization. His report showed that in 1926 the tithes increased 15 per cent, and the mission offerings 52 per cent over those of 1925. The report of each department, which was outlined upon large charts for the benefit of the delegates, indicated that progress had been made in nearly every line of endeavor; and it was encouraging to hear that not one church in the conference was in debt to the tract society. The Sabbath school membership at the close of 1926 was 911.

The governor of the colony addressed the delegates on Thursday, February 10, and we were delighted to find that he greatly appreciates the work which Seventh-day Adventists are doing in his colony. In referring to the work of one of our brethren who is in government employ, and whose sterling integrity he admired, he said, "If you have any more Seventh-day Adventists of that character, we shall be glad to find a place for them in the government service." What an influence we

would exert if every member of our churches maintained the same high standard!

A wonderful spirit of unity was manifested during this conference session, and not one note of discord was sounded. We look forward with confidence to an advance movement as the result of the influence of this meeting. The workers who were present from outside the conference were Elder M. A. Hollister, president of the East Caribbean Union Conference; and the writer, representing the Inter-American Division.

* * *

South America's "Heart Attack"

BY E. H. MEYERS

DURING the past centuries the original inhabitants of South America have been gradually crowded inland, and in vast sections of the remote interior many tribes have remained from the first unmolested by other races and practically untouched by any influence of Christianity whatsoever. This barbarian-inhabited section, with its inevitable heathen darkness, is now confined principally to the vast unexplored central portion commonly spoken of as the "Amazon Basin" or the "Heart of South America."

It is perhaps significant that the world of commerce, of science, and of adventure is to-day more than ever interested in South America. During recent years, exploring expeditions, either official or of

a private nature, have been made with increasing frequency, to search out the unknown in the heart of the continent. The reports of some of these explorers afford very interesting reading. Some valuable information is given, and surely Providence has directed in the realization of these investigations just at this time. The fact remains, however, that as yet this great center, or heart, of South America is unknown to the Christian world, and sadder still, it is consequently a heart which, so to speak, knows not the indwelling of a Christ. Beyond its borders we know little of this benighted land, except that there are many savage and semisavage tribes hidden away in the valleys and woods and among the rocks of this great geographical center of the continent, extending from



Attacking the Heart

the border of civilization in Brazil to the headwaters of the Amazon in Peru, and from the Guianas on the north down into Paraguay and Bolivia on the south.

Having seen some of these people in their terrible superstition and ignorance, which exists still more intensified farther inland, and knowing the miraculous and blessed transformation in the lives of some who have been brought in contact with the loving Saviour, we long to have the light carried to the very center of this stronghold of darkness. Humanly speaking, this is a tremendous and hazardous task, but the "jungle," too, is included in the "every tribe" of the gospel commission.

Our hopes do rise a bit when we view the battle front as it moves forward to-day. There are now five principal points of attack. So it is that all this has been referred to as a "heart attack," and in a double sense it may be so called, for first, we think of the ills of this sin-sick heart of South America, where the "cleansing stream" flows not, and then of the five points in the surrounding line of attack, bringing the remedy and relief. The following are the five vanguard points in the battle line:

The Davis Point of Attack

In 1911 a beginning was made among what are known as the "Davis Indians." The approach was made from the north through British Guiana down to the border of Brazil. We can now rejoice that contact has been renewed with these Indians, who had waited fourteen long years for a "Davis man" to return. Definite plans are now being carried out by the Inter-American Division to re-establish our work there by the grave of the one who gave his life in driving the first outstake on this the northern border.

Stahl's Line of Battle

No one need be reminded of the approach from the west, where Elder F. A. Stahl has led out in definite pioneer work among the Indian tribes around the headwaters of the Amazon. This work is rapidly growing, and will surely soon push its way farther inland, accompanied by such miracles of missions as are already manifest.

At the Mouth of the Amazon

Work some years ago was begun at the mouth of the Amazon. We already have a group of believers at Manáos, a thousand miles from the sea. It might be added that farther south in the state of Bahia, we have a church in the interior practically beyond civilization. Definite plans are now being made to place a director in charge of the district at the mouth of the great river. So from the northeast too the march of truth moves centerward.

The Yungus, Bolivia, Opening

Again to the other side of the continent, in the Yungus district of Bolivia, is another point of attack directed inward from the southwest. At a meeting in Bolivia I had the privilege of seeing the representative body of men who came on foot one hundred eighty miles from this low and fruitful land to plead with us for a teacher and pastor. Other tribes had told them of our work. Through special appropriations for our Indian work, due to the generosity of the brethren in the States, a beginning has also been made here. Although we have been unable to begin work at the point of the farthest inland call, as we

hope to do soon, the banner of truth is planted on the border of the Yungus.

The Goyaz Beginning

And last to begin, but we believe not least, is the work way out in the Goyaz district of Brazil, where the light is piercing through and making its way toward the "River of Death," and the tribes, among which are included the Carayas, inhabiting perhaps the longest river island of the world, and whence it is supposed a white man has never come out alive. A self-supporting Adventist missionary has already entered the interior of Goyaz, and reports two chiefs calling for a missionary teacher. And now a definite call is made for a family to enter upon permanent work. This call is made possible by the special donations of the Missionary Volunteer Societies in South America. Thus from this fifth angle another line of march has begun.

So from the east, and the north, and the west, and the southwest they come. The circle is almost completed, and the battle line staked out. The largest gap is perhaps on the Austral side, where in the great Chaco it is hoped work may somehow soon begin. Indeed there are many gaps to be filled in all round the circle, but we take courage as we see at least this beginning in the great unfinished task. Let us arise and press the conquest until all flanks of battle meet victorious, with Christ in the very heart of South America.

* * *

Malaysian Union Meeting

BY G. W. WELLS

As one travels through the Far East, he is profoundly impressed with the many cults, religions, and strange ways the people have of expressing themselves in worship. And, too, you are impressed again and again with the indifference and hardness of heart and utter lack of interest in anything religious. I think I can now more fully appreciate the feelings of our blessed Lord when He was here upon earth. With the prophet's eye He looked down the stream of time, and saw the degradation and woe of humanity. He saw men torturing themselves in the most unreasonable and inhuman fashion in their endeavors to appease the wrath of their gods. He saw them in all their poverty, ignorance, and sin, degraded and lost, without God and without hope in the world. And it is written that "Jesus wept." His great heart of love and sympathy was moved with compassion that manifested itself in tears of sorrow.

The first union meeting I attended in the Far East, was held in Singapore. This is a large and important seaport. It is a populous city, and has many modern ways and conveniences mingled with more ancient customs. It is said that there are seventy languages spoken here in this city. Elder W. R. Lake and his wife have recently come here, he to be the director of the Singapore Mission, and they are both taking hold of the work in a strong way.

Singapore is also the headquarters of the Malaysian Union Mission. Our workers have erected good, substantial buildings, homes for our missionaries, a training school and publishing house, and I was much interested to learn that in addition to the money supplied from the homeland, many thousands of dollars, were solicited by our workers right on the ground, which made it possible to get the facilities they now have in this large union.

Although there are various languages spoken, and those present came from raw heathenism, from Mohammedanism, Catholicism, and from other religious beliefs, the work was carried on very much as in the homeland. Considerable time was spent in Bible study and prayer. Time and again earnest calls were made for true-hearted devotion, self-renunciation, and true consecration to God and His work. It matters not where one goes, this advent message has the same ringing call to united action, and it knits hearts together in love and fellowship. The same God is over us, and leads to unity and brotherly love. The good plans worked out in the homeland for advancing the message, are adaptable in all lands, and thus the work in all the world is pushed forward solidly to "make ready a people prepared for the Lord."

Almost continuously there are questions arising that put to the test the wisdom of the workers, and drive them to the One in whom are hidden all the treasures of wisdom and knowledge. The superstition, the false education, the strange views of the true God, and no views at all, make the work slow and laborious; but notwithstanding all this, the cause is growing, and we are gathering believers from all classes of people. Workers and believers are uniting to build up the cause of truth and help finish the work of God in all the earth.

The district and mission leaders and delegates from all parts of the union were present at the Singapore meeting, and entered heartily into the study of plans, not only for work, but also for personal heart-searching, that they might be better able to lead souls to Christ and His message.

There is an earnest, hard-working class of missionaries in the Malaysian Union field, as well as in other parts of the Far Eastern Division. Elder I. H. Evans and his corps of division helpers are putting themselves to the task of service, and are earnestly endeavoring to strengthen every phase of the gospel work. The spiritual uplift and soul-winning work is being strongly emphasized.

Elder L. V. Finster, the superintendent of the Malaysian Union, is pressed under a heavy load. There are problems to solve that are too great for the wisdom of man. He and his union staff should be remembered often in prayer. Every worker in the outstations is pressed with untold thousands, and sometimes millions, who have no knowledge of God, to say nothing of His last gospel message. How are these many souls to be reached with God's message and on time? is the heart cry of these men.

There were many very encouraging reports made by the workers, showing how God is blessing. The secretary's report indicated that advancement had been made in every line, and that there was a net increase of 44 per cent in membership and a 60-per cent increase in tithe, and also a large increase in the offerings. Their literature sales were \$26,000, or an increase of 31 per cent over the previous period.

Brethren and sisters in the homeland, and readers of the REVIEW in all parts of the world, let us not grow slack or cold-hearted, but with strong faith in the final and glorious triumphs of this advent message, continue in sacrificial giving, earnest praying, and faithful doing. Precious fruit is being gathered in all parts of the earth, and being fitted for the kingdom of God. Shall we not believe, pray, work, and give, and with a willing heart go, if need be, so that more kind-hearted, God-fearing, soul-loving, self-sacrificing, hard-working, truly devoted mission-

aries may be sent quickly to all lands, and help swell the third angel's message to its loud and final cry, and thus the earth be lightened with the glory of God, the cruel reign of sin brought to an end, and the glorious reign of everlasting peace be ushered in?

Manila, Philippine Islands.

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Honduras

BY E. J. LORNTZ

It is with praise to our heavenly Father that we look back upon the past year of work in this very hard field. Although we feel that we should have had more baptisms than the twenty-five which were reported for last year, we hope that through this personal consecration on the part of our workers this number will be substantially increased during the present year. Our tithe increased very close to \$1,000 last year, and during the Harvest Ingathering campaign we went about \$400 above our goal, which had been set at \$600. Our people responded wholeheartedly, and when we consider the dull period in business just now, which was caused by the destruction of millions of bananas by grasshoppers, we feel that the Lord has greatly blessed our efforts.

Some time ago a man came to us inquiring about the Sabbath. He had read a number of our books, and was very much interested in this question. Dr. A. L. Gregory, the elder of the local church, studied with him, and a short time ago we were indeed surprised to hear from this man's lips that he with two of his servants is now keeping the Lord's own day. He is the owner of a hacienda about five kilometers from here. It was my privilege to visit this gentleman yesterday in company with Brother Cole, and we found this new lover of the truth all dressed up for the Sabbath, and all the work on his property had been suspended for that day. Looking over his library, I counted nine of our books, so we can truly say that here is one of the fruits of the labors of our faithful colporteurs. Plans are laid to conduct some meetings in his village, and as he is one of the most influential men there, his example has already given several people material for consideration.

I am just back from a trip to our believers in the interior of Honduras. Accompanied by Elder L. H. Olson and a native brother, I made the trip in five days on muleback from Tegucigalpa. The light of the third angel's message is shining brightly up in the wilds of the interior, and Brother Olson had the privilege of baptizing seven. One sister was baptized later.

We are in urgent need of more native workers, as the largest part of the interior of Honduras has not yet been touched with this message. There are large tribes of aboriginal Indians who must hear the good news of the kingdom, and nothing has been done so far to get in touch with them.

We are glad to welcome Elder E. C. Henriques of British Guiana to our field. He is now busily engaged with the work in the Bay Islands.

While in Tegucigalpa, I met Brother Karl Snow, who with his family has been in Honduras for many years. Brother and Sister Snow have sacrificed much for the cause of God in this country, and in spite of many difficulties, they have remained with the ship. Brother Snow is the elder of our church in the capital, and although not engaged in the regular work, is doing much to help the cause. Lately the government

of Honduras has started an industrial school with Brother Snow as director. Through his influence many of the higher officials are very favorably inclined toward our work.

From British Honduras Elder C. E. Overstreet reports many calls from interested persons in different parts of the colony.

We solicit the prayers of our people for the work in Honduras. As workers in this field, we are pressing onward, knowing that the Lord is in this work, and that in due time we shall see results of our labors.

San Pedro Sula.

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A Good Year in Japan

BY V. T. ARMSTRONG

THE year 1926 was a good year for our work in Japan. God has kept our workers in health, and there has been a spirit of earnest endeavor that, under the blessing of God, is sure to bring results.

We are glad to see the work springing up in new territory in our field. Two years ago a lady from the west coast of Japan was a patient in Dr. Noma's sanitarium in Kobe. While there she received the gospel through the efforts of the sanitarium workers and Elder T. H. Okohira. She returned to her home better physically and healed spiritually. Her home is far removed from any of our members or workers, but she held up the light of truth, and the wife of a carpenter became interested and later accepted the gospel. She in turn studied with her husband, and he joined his wife in the new-found message. Later the man and his wife returned to their home, which is on an island off the west coast of Japan.

Elder T. Kobayashi visited these new interests last fall, and found interested people in each place as a result of the work of these new converts. Now they are calling for a worker to be sent to teach their neighbors and friends.

Calls have also come from another island lying off the coast of Kyushu in the south. We understand the only religious teachers who have labored on this island are Catholic priests. Some of their converts are now calling for light. By some means they have received and read some of our literature. Brother K. Ishibe, our evangelist, laboring on the mainland near these islands, has taken a supply of literature and gone to visit some of these places.

We feared we should not have sufficient money for the operation of our work this last year, as our appropriation was considerably less than anticipated; but our members have stood by the work loyally, and the increase in tithe and other funds received in Japan brought us out on the right side of the ledger. The total tithe for the year was 19,176.47 yen, an increase of more than 4,000 yen over 1925. Trust funds for the year also show a good gain. More than 11,000 yen was received on pledges made to the new school at Naraha. Big Week and Harvest Ingathering campaigns also show a gain over 1925. Total funds and tithe received for the support of the work amounted to 45,020.45 yen. This is 90.62 yen per member, not including Harvest Ingathering receipts.

Meetings and tent efforts held during the year have brought results. Fifty were received into the church by baptism. The membership at the beginning of the year 1927 was 502. One church was organized during 1926, and another during January of this year.

Literature sales show a gain for 1926. Our colporteurs, under the leadership of Brother E. J. Kraft,

have done much to advance the work. Our new book on "Daniel" is proving a good seller, and is being well received. One interested man told me he had read it twice, and expected to read it at least nine times more. His testimony was that the book is different from ordinary books, and requires deep study and has much food for thought.

The training school is operating in the new location. This first year is true to the rule of all our schools opening in new places, the needs are many and facilities are meager, but a spirit of co-operation and good will prevails. Sufficient funds came in so no debt has been incurred in our building program.

We enter 1927 with courage in the Lord, and a determination to make it a year of advance. We do not know how long peace and favorable opportunity will be ours to enjoy in this field. We pray that the winds of strife may be held in check and our workers be permitted to push the battle forward until every city and hamlet of Japan has heard the message.

* * *

"In Journeyings Often"

BY LA DELLE GRADY PHILLIPS

"Go ye therefore, and teach all nations," is the command of our Saviour, for He promises, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Responding to the call, "Who will go and seek the lost?" the life of the missionary many times becomes, in truth, the life of a pilgrim and a stranger. Even in these days of modern travel, the time spent in visiting the fields is, many times, more than that spent at home.

Being acquainted more with the work and workers in the South American Division, their missionary trips and experiences come first to my mind. One brave little woman, who, with her husband, worked at an altitude of 12,500 feet above sea level, remarked one day in conversation that her husband had been at home just thirty days out of that year. For three consecutive years the secretary-treasurer of the division was away from his family for seven months at a time, to say nothing of the shorter trips he made. This same worker remarked not long ago that he would be glad when the work was all over and he could be "at home at last." He had traveled 200,000 miles in the ten years spent in South America.

A dear old brother, one of the pioneers in the work in this field, has crossed the Andes between Chile and Argentina twenty times. And coming nearer to our home, the good man of the house spent four months of the past year visiting the fields.

The experience of Paul is brought to our minds, where he says:

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

In these days of so many accidents, our men are verily kept by the power divine. And we, the weaker vessels that remain at home to "keep the home fires burning," must learn more bravery and more consecration to God. What a precious privilege it is "His cross to bear."

May the dear Lord give us all strength to endure to the end, and may we share in the joy by and by when the workers gather home.

Lima, Peru.

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

Mother's Day

LET every day be Mother's Day —
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!
Come, grown-up children, and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.

— Edgar A. Guest.

Sweetest to Me

BY NATHANIEL KRUM

THERE'S music in the laughing brook;
There's music in the voice;
There's music up in heaven,
When the sons of God rejoice.

There's music on the wires when
The wind blows softly through;
There's music in the thrush's song,
The wren's, and swallow's, too.

There's music in the artist's heart,
There's music in his hands;
There's music in the violin,
There's music played by bands.

There's music in the tree tops high,
When nature praises brings;
But sweetest of the earth-born songs
Are those my mother sings.

A Mother's Love

A THING immortal: time cannot change it; death cannot quench it; eternity cannot waste nor destroy it! From the cradle to the grave it compasses us about, growing stronger when temptation besets us, becoming holier when adversity tries us, and more Godlike to save when the blackness of despair gathers its horrors around us. Forsaking us not, though deserted by all others, it clings to us with a spell which no heart can dissolve, with a strength which no power can sunder.

In the morning, at noonday, and at eventide, it is always ours; and though the dear heart whose every throb was actuated by it is hushed in that bosom forever; though the once soulful eyes glow not with it now, and mute lips breathe it no more, yea, though the coffin and the shroud, the cold clods of the valley, and the long grasses of many a year, hide from our tear-dimmed eyes the sweet form that was ever transfigured into angelic radiance by its presence, yet from the shores of the receding past this mother love drifts over us with all the vividness of the days when she was with us; and it comes back to us in its infinite tenderness still yearning over us, and bringing us a hope as we struggle in the close contests of life.

Going not out forever, and setting not, it is a guiding star by whose far-reaching light we may pilot our frail barks from billow to billow across the stormy sea of time, and anchor at last on the fadeless shore of a country whose mansions are home indeed, hallowed and made pure by the prayerful vigils born of a mother's love.— H. L. Hastings.

* * *

Friend of the Sick

"BEFORE they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

Pain was not new to me; I had known much of pain. But that night it seemed I could not long endure such intensity of pain. There was nothing my dear ones, though willing, could do. I lifted my heart to One who knows, for peace and quietness of heart, when, lo! like a voice from Him, came these words of the psalmist, "The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Ps. 41: 3.

At once the pain lessened so that I could bear it, and with it came peace and quiet. Then I said in my heart, "The Lord hath done great things for us, whereof we are glad."
— Myrtle Davidson.



A Mother in Israel

Mrs. Myrta E. Steward, on her ninety-fourth birthday,
in her home at Takoma Park, Md.

Is Your Mother Forgotten?

BY OTTO CHRISTENSEN

How can I forget my mother,
Who has done so much for me?
In my early years of childhood,
Oft I sat upon her knee;
In the evening by the lamplight,
Stories she would then recall,
Of a kind and loving Jesus
Who came down and died for all.

It was there I learned to trust Him,
There I found my Saviour true;
And as I grow up to manhood,
I shall try to tell it too.
When at times I feel discouraged,
Satan tempts and things go wrong,
If I then remember mother,
These things do not tempt me long.

Mother's love can ne'er be broken;
For her children she would give
Anything within her keeping,
If in heaven they might live.
So remember, sons and daughters,
That your mother's old gray head
Has been made so by her efforts
To give you your daily bread.

Not alone the bread that feeds you
For the life on earth below,
But the bread of life she gave you,
So your spiritual life would grow.
Don't forget her while she's living,
Spread on her the flowers now;
For you cannot show you love her
After death has pale'd her brow.

* * *

I did not have my mother long, but she cast an influence over me which has lasted all my life. The good effects of her early training I can never lose. If it had not been for her appreciation and her faith in me at a critical time in my experience, I should likely never have become an inventor. I was always a careless boy, and with a mother of different mental caliber I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. My mother was the making of me. The memory of her will always be a blessing to me.—*Thomas A. Edison.*

* * *

HONORED throughout the universe, the mother is sometimes neglected and forgotten by the ones from whom a token of love or affection, however slight, would be a precious gift. Never lacking in appreciation of others, often are we prone to withhold from her the most highly prized jewel.—*Mayor Louis Schwab, of Cincinnati.*

* * *

THE very word "mother" is a synonym for reverence. In all nature there is nothing so tender and loving and joyous as the relationship between mother and child.—*Governor Osborne, of Michigan.*

* * *

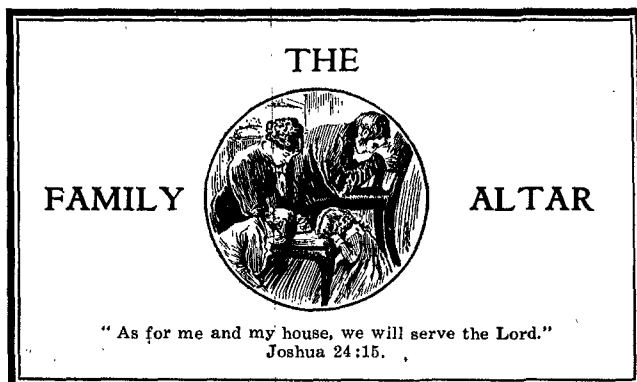
"It is as impossible for love to thrive without service as for a plant to grow without soil. Love feeds on what we give, not on what we get."

O Little Mother of Mine

SOMETIMES in the hush of the evening hour
When the shadows creep from the west,
I think of the twilight song you sang,
And the boy you lulled to rest;
The wee little boy with the tousled head,
That long, long ago was thine;
I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only the boy as of old,
O little mother of mine!

—Walter H. Brown.



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.

APRIL 30 TO MAY 6

Scripture suggestions for morning worship are on "The Power of the Word." "In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—"Christ's Object Lessons," p. 32.

NOTE.—Suggestions for evening worship are from the daily study outline in the Senior Sabbath School Lesson Quarterly for May 7. Lesson Scripture: Acts 22. Lesson Help: "The Acts of the Apostles," pp. 408-410.

Sabbath

Morning worship: Psalms 103: 13-22.

Evening worship: Read the "Setting of the Lesson" and the lesson scripture.

Sunday

Morning worship: 2 Samuel 22: 14-36.

Evening worship: Study questions 1 to 4 and notes.

Monday

Morning worship: Psalms 12: 1-8.

Evening worship: Study questions 5 to 9 and notes.

Tuesday

Morning worship: Proverbs 30: 1-9.

Evening worship: Study questions 10-13.

Wednesday

Morning worship: Psalms 18: 20-37.

Evening worship: Study questions 14-18.

Thursday

Morning worship: Hebrews 11: 1-10.

Evening worship: Relate the story of the lesson.

Friday

Morning worship: Psalms 33: 1-22.

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



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 Strong Defender

BY I. A. CRANE

My Lord, to all eternity
I ne'er can pay my debt to Thee.
Thy life a ransom Thou didst give,
To save my life and let me live.

When wicked men their bows do bend,
My helpless soul Thou dost defend;
And always, everywhere I go,
I'm saved from every lurking foe.

Though thousands may my way oppose,
And friends shall turn to be my foes,
No wound can they inflict on me
But such as God permits to be.

When persecution lifts the hand,
And wicked laws distress the land,
Will prison bars prove Him untrue?
No, bless His name, He'll be there too!

E'en though my life my foes then take,
I need not dread the fiery stake;
They cannot seal the tomb on me.
He's been there too, and holds the key.

O what am I, dear Lord, to Thee,
That Thou shouldst be a friend to me?
I'm just a sinner, Thou dost know;
Then why dost Thou such care bestow?

Though I eternal life shall spend
In years that never, never end,
I never can Thy love repay
For this Thy care from day to day.

Keene, Tex.

* * *

The Joy of Life

BY M. E. OLSEN

Principal Fireside Correspondence School

WE were waiting at a bus station near one of our colleges about seven o'clock on a cold January morning. But when the driver swung round the corner and came to a dead stop in front of us, we all forgot the weather, for there were some thirty bouncing, happy, rosy-cheeked maidens, making the bus fairly overflow with their smiles and bright faces and merry laughter.

"Where are you going this cold morning?"

"To the college," was the quick reply.

"And where are you from?"

"We work for room and board in private families here in town."

"What! so many of you?"

"Oh, we are only the first load. There will be two more coming along in a few minutes."

And I looked the happy crowd over with a new interest, and began to ask more questions. Most of these fine girls, I found, were earning room and board, and enough in addition to meet all school expenses. Their fathers were not worrying over their school bills. They themselves were paying them, and they were not breaking down under the strain.

But these girls were living the strenuous life. The alarm clock woke them at an early hour. There was breakfast to get, then a short walk in the brisk winter air to the nearest bus station, a ride in the bus, and chapel at 7:30. Chapel over, there was a solid forenoon of recitations, with possibly one vacant period for study. Recitations over at noon, there was a scramble for the bus, another little walk, and then lunch. After lunch there were dishes to wash, including a big stack left from breakfast. Then there were beds to make, rooms to sweep and dust, perhaps floors to scrub, and evening dinner to prepare and serve, and after that more dishes. Seldom could lessons be taken up in earnest before eight o'clock. It was a tired girl that turned into bed about eleven o'clock, yet when the alarm clock went off the next morning, that girl was on her feet, ready to start the new day with a light heart and forward-looking thoughts.

You will find girls just like these in all our colleges and academies, and you will find stalwart boys and young men to match them. Young people enjoy the strenuous life; the happiest students in our schools are the ones who are earning their way, wholly or in part. By and by they will join hands, and start for the great mission fields. There, too, they will be successful, for they have learned the value of time, and are willing to endure toil and hardship; to work all day and into the night, and wake up the next morning to do it over again.

But how about the other rosy-cheeked girls and stalwart boys on our farms and in our workshops and places of business? They work with their hands eight or nine hours a day, but what do they do with their evenings? Listen to the radio, read the newspaper, lounge around? What a pity they don't have some lessons to get, some line of real study under a systematic, competent teacher, which will help them onward to real success! Young people cannot be happy doing nothing. It isn't what they were made for. Healthy boys and girls can work all day, and still have a lot of energy to spend after supper. Unless they have something definite and worth while to occupy their evenings, they will be sorely tempted to go to places of amusement where the influences are downward. Cannot young people who are placed in these circumstances keep pace with their friends in the schools by systematically using their spare time in study? Can they not use their precious evening hours in building for the future?

Well-spent evenings make bright, happy mornings and days filled with joy and the sense of achievement. Studying brings the joy of life. Our evenings were meant to be spent in acquiring knowledge, and if we can study under the sympathetic guidance of a good teacher, then there will be steady progress, for no time will be wasted in mental effort of a more or less aimless character. The Fireside Correspondence School is always glad to hear from those who are striving to make the most of their evenings and their spare moments.

* * *

Our Privilege

BY EDITH HOFFMAN JAMES

THERE will never be another time in the eons of eternity, when we may prove our love to Jesus by sacrifice. Soon there will be no lost to save, no missions for the heathen. Souls may now be won that otherwise will never grace the crown of His rejoicing. Could we only grasp the privilege, the responsibility, of this thought!

Then, too, we need the baptism of sacrifice, that our own souls may be watered. The grain must fall into the ground and die before it can bring forth fruit. Thus in our effort to help others, God's great purpose for ourselves is accomplished. Angels might have given the gospel commission had we not needed to learn the lesson of self-sacrifice to fit us for living with God.

And it is in sacrifice that we come to learn the depth of meaning in that often used and little comprehended word, "love." The more we give of self, the more we can understand of what God has given for us; and finding fellowship with Him in self-denial, we are filled with that "joy unspeakable" which is found in no other way. We discover for ourselves the luster of the pearl of great price.

Perhaps we had once thought of a consecrated life as rather barren and hard; but as the mystery of His law of service unfolds, we find that to him who gives in full measure, it shall be returned with boundless store; and he it is who eats of the hidden manna and drinks of the water of life. But not until we first make a "covenant with God by sacrifice" shall we find His promises living realities—more than we can ask or think.

And then the future! It was for this that He endured the cross, despising the shame. And for the joy set before us, can we not give up self-seeking? What shame to call it a sacrifice, when it rids us of evil, and pays a hundredfold in this life! Surely none but the blind will refuse to do this.

Our supreme future joy will be in the souls that have been won for Christ. Much as we may revel in heaven's beauty and thrill with its anthems, they can never mean as much as a rescued soul that has reached the blissful land because we let the Master use us.

Immediate Incentives

May God help us who live in these last, last hours, to awake from the dullness of sleep. Aside from the privilege of letting Christ show forth His glory through us, when "darkness covers the earth and gross darkness the people," which is the greatest trust committed to any generation or any beings in His vast universe, we have the grandest of immediate incentives to throw our all into His service.

Abraham followed God to a land he knew not, for through the distant mists of unfolding centuries "he

looked for a city . . . whose builder and maker is God." We are soon to enter its pearly gates.

Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," trusted God's promise to lead them to the earthly Canaan. We are very near the borders of the heavenly land.

David was promised a dynasty, and that the Messiah should be in his line, and his heart overflowed with praise and thanksgiving. We are soon, as members of the royal family, and as kings, to share with the Messiah in His eternal reign.

Daniel, the beloved of God, prayed for Israel's restoration to Canaan, and looked for the Messiah afar off. We look for the speedy restoration of all creation, and know that He is "even at the door."

John the Baptist, of whom Christ said there were no greater born of women, heralded His life of grief and shame, then languished in prison and died. We are called to herald His return in power and great glory, and then go home without tasting death.

Paul, chosen vessel of the Lord, burned out in service, and has waited long for his crown of life. Our crowns are just ahead.

Luther braved Rome's threatenings, that the kingdom of God might find the way into men's hearts. Now time's hasting hours declare that the kingdoms of this world are soon to become those of our Lord and of His Christ.

Then we shall dwell in the jasper city, its marvelous lights and purple shadows made a thousandfold more lovely as they reflect and rest in the glory of those radiant rainbow colors encircling the throne. Can we not work a little longer? Is it not worth while?

* * *

An Ideal

"To be serious, but not gloomy; dignified, but not self-conscious; quietly masterful, but not bossy; alert, but not fussy; watchful, but not nervous; sympathetic, but not lachrymose; accomplished, but not boastful; humble, but not uncultured; positive, but not self-opinionated; kind, but firm; quiet, but can be heard; an unassuming master of his sacred calling,"—this is the ideal that is being held before those taking the academic normal course in Battleford Academy, Saskatchewan, Canada.

* * *

The Architect

I would not call Him in, my heart decried
The use of any plans except my own;
By them I reared and ceiled four walls of stone.
As blindly, too, I shut myself inside,
No door was there, no casement opening wide
On darkness such as I had never known;
Imprisoned and discouraged and alone,
I knelt amid the ruins of my pride.

And then He came, the Architect divine,
In tenderness surpassing all my dreams;
"I am the light," He said, "I am the door!"
On that I built anew this house of mine;
My walls became His windows, through them streams
The sunlight of His presence more and more.

—Molly Anderson Haley,
in the Christian Century.

* * *

"HUMILITY is not crouching in servility or cowardice, but being men after the pattern of our Master."

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.

CLINTON, MISSOURI

Dedication of the German Church

IMPRESSIVE dedicatory services were conducted April 1-3 in the newly erected church building at Clinton, Mo. Since the removal of the Clinton Theological Seminary to Broadview, Ill., the believers in Clinton had felt the necessity of providing a place of worship. This they did in erecting a very neat building on a lot on the east side of the former seminary campus.

Elder J. F. Harder, former Bible instructor at the seminary, gave a very interesting history of the church. When the seminary was bought in 1910, about sixteen families moved here for the purpose of educating their children in a Christian school. Soon it was felt that a church should be organized. Elder O. A. Olsen, then in charge of the North American foreign work; Elder E. T. Russell, president of the Central Union Conference; Elder G. F. Haffner, superintendent of the German Department; and Elder D. U. Hale, president of the South Missouri Conference, came to Clinton and organized a church of fifty-nine members, Dec. 18, 1910.

The church enjoyed a very healthy growth, both in activities and in membership. In the latter part of 1912, Elder M. Mackintosh held a series of tent meetings in this city, and as a result a number of persons accepted the truth and were added to the church. This addition necessitated the holding of both German and English meetings, the latter being held in a class room, and those for the Germans, in the chapel of the seminary. Still at this time there was only one organization.

In February, 1915, the English-speaking people were organized into a church of their own. Both organizations have prospered, and have worked together very harmoniously. When in 1916 the South Missouri headquarters were transferred from Springfield to Clinton, the English church was strengthened both spiritually and in membership.

The membership of the German church has been changing from year to year because students and parents of students came and went; consequently a continual rotation of membership followed. There have been recorded on the church books in the neighborhood of 500 members. Of these, more than 150 have gone out as missionaries, ministers, teachers, Bible workers, nurses, colporteurs. Some are in the United States, from the Atlantic to the Pacific, others are in Canada, South America, Africa, different parts of Asia, Europe, the East Indies, Central-America, and Mexico. All these received their first impressions in this church, and are now on the frontier as workers in the cause of God.

The Clinton Theological Seminary having been transferred in 1925 to Broadview College, the membership naturally decreased, and the church now numbers practically the same as when first organized seventeen years ago. When it became necessary to provide a place of worship, a lot was given by the former seminary, and the building erected. The church members did nearly all the work on it. The citizens of Clinton also helped with liberal donations. At the dedication every dollar had been paid, and the church could be dedicated to the Lord free from debt.

There were present at the dedication, Elder H. C. Hartwell, president of the Missouri Conference; Elder M. Stueckrath, pastor of the St. Louis German church; and the writer.

We are praying that God's choicest blessing may rest upon this building, and that many souls may be won for Christ through the efforts of its members.

J. T. BOETTCHER.

* * *

NEWSPAPER REPORTING IN CANADA

I WANT to pass on to you a brief report of experiences we have recently had in getting the message into the public press.

In connection with two intensified efforts which I have had the privilege of conducting recently in the cities of Vancouver and Calgary, we have enjoyed a good measure of success in obtaining access to the columns of the daily papers of these cities. We paid for only about \$140 worth of space, which space was used to announce the meetings, subjects, etc.

Each day we supplied the sermon stories to the editors, and the editors gladly responded to our desire to give the readers of the papers the benefit of these sermon stories. In this way we had the use of space which, if we had paid for it at the usual rate, would have cost us about \$400. These daily papers have a very large circulation, and in this way at least brief statements of the truths for this time have found their way into thousands of homes.

We believe that one of the reasons why we have succeeded in having the use of so liberal an amount of space, is because our material was prepared in a style that appealed to the editors. It is largely through instruction given by our Press Bureau that our men in the field have learned how to prepare sermon stories which appeal to the editors as being worthy of space in the papers. The training of our men in the art of newspaper reporting is bearing fruit in many, many sections of the world field.

S. A. RUSKJER.

SOMETHING NEW IN AN OLD FIELD

FOR years the West Virginia Conference membership has stood around the 300 mark. Small tent efforts and large tabernacle meetings have been conducted by workers of talent and experience, but little change was effected in membership. Many expressed the belief that this field was different from other conferences, and thought the future membership would remain as it had in the past.

But the time for the finishing of the work has come, when in the providence of God every one is to have "grass in the field," and even difficult fields of labor are to yield rich returns for soul-winning endeavor. Under the blessing of God and the able leadership of our conference president, besides raising the Sixty-cent-a-week Fund and reaching other goals, West Virginia was able in 1925 to increase the constituency to over the 400 mark, and in 1927 the writer hopes it can be raised over the 500 figure. We believe God is energizing the work and workers in this old field, and that encouraging victories for the cause of God await the courageous, God-fearing worker.

In this article I wish to write of the work recently established in Wheeling, one of West Virginia's largest cities. Wheeling has long been regarded as a stronghold of the enemy, and a difficult place for our work. While something has been attempted both in and around Wheeling, yet in all these years of effort no church of our faith has been founded here.

Now, after approximately six months of aggressive pioneer evangelistic labor, a seven weeks' tent effort, and twelve Sunday night theater services, we can report the first duly organized Seventh-day Adventist church of Wheeling, W. Va., with a membership of thirty representative persons and an organized Sabbath school of sixty-five members. The winning of these souls represents much careful planning on the part of the conference committee, much help from the union conference, united prayer by our believers, and persevering endeavor on the part of the evangelistic party.

In the public presentation of the truth, the writer was ably assisted by Elder J. S. Washburn, while Brother H. M. Eklund had charge of the music. These brethren left at the close of the public effort. In the personal work, Bible studies, and cottage meetings, through which the believers were brought to a full acceptance of the entire message, the writer was ably supported by two faithful Bible workers, — Miss Lillian Halstead, of Charleston, W. Va.; and Miss Mina Dengler, of Philadelphia, Pa.

The attendance at the tent was small, due, we believe, to the strong prejudice and to the daylight-saving

plan; but the theater attendance was very good from beginning to end. The offerings were unusually large for the attendance, averaging from eight to ten cents for each person. Approximately \$450 tithe has been turned in during the first three months of 1927, and offerings for missions and local work have been correspondingly good.

From the beginning our work in Wheeling has been marked with the favor of God. Our tent was pitched on a large and very desirable lot in the center of an influential residential section of the city. Later I was able to secure the most elite theater in the city at a reduced rental charge that made it possible for our small conference to bear the financial risk. The four newspapers of the city gave us every consideration in free reports of the sermons, often granting as much as two full columns of space for one sermon. Street cars carried on the outside, front and rear, large printed posters advertising our services. Well-known vocalists and instrumentalists gave their talented offerings, free of charge, which aided in maintaining a large audience throughout the theater effort.

When it came to the time of baptism, we secured, without charge, one of the largest churches, with its excellent baptistry, dressing rooms, and robes, for the service.

The church meets for services on Wednesday night and Sabbath morning in the very suitable and centrally located A. O. U. W. Auditorium, two doors from the main post office, at 1121 Chapline Street. We look forward to increased church membership and financial strength, trusting that sometime we may have our own church building in this city.

Our faithful people who are supporting the cause by their tithe and by their prayers will be glad that the banner of truth has thus been planted at another outpost, hitherto unclaimed, and will rejoice with us in the work of God's transforming grace in the hearts of honest people.

M. G. CONGER.

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WINNING THE YOUTH OF THE SOUTHEAST

"I HAVE prayed for thee," were the words of Jesus to Peter when Satan desired to have him. So we feel that the prayers of God's people in behalf of our youth are being answered today. We realize that Satan would have them, but earnest prayers and the labors of consecrated workers have made it possible to report 241 conversions and baptisms among the young people in the Southeast during 1926. The goal set for us by the General Conference Missionary Volunteer Department was 209 conversions. We are glad to be able to report that we went beyond that number.

The young people's workers do not by any means claim all the credit for this, but we feel it is because all in the union, from the president to the church school teacher in the remotest section of the mountains, have the interest of the youth at heart, and join in the special seasons of effort to win the youth to Christ. We believe that God's promises apply in our time, and there-

fore seek to train the child with the expectation that "when he is old, he will not depart from it."

At present there are about thirty-six young people in our schools for every one hundred church members, and we have good reasons to expect the percentage will be higher next fall. Thinking men of the world recognize the awful effect the lack of Bible instruction has upon the youth, attributing to this cause many of the crimes committed. Why should we not give more earnest heed to the Christian training for our youth?

The work in the Southland is going forward, and while we were working for our own young people, they raised more than \$1,100 besides their Sabbath school offerings for missions. We are of good courage, and expect richer blessings from our heavenly Father in the future.

F. R. ISAAC.

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TEXICO CONFERENCE

JUDGING from the good reports coming from all parts of our field, we cannot but believe 1927 will be a great soul-winning year, and this will in no way lessen our interest in the fields beyond, yea, rather, our interest in the world field has brought in a spirit of soul-winning endeavor which is stirring many of our larger churches to personal activity in the literature ministry, the result of which is being felt at the conference office in earnest pleas for ministerial help to take care of the interests aroused by the silent messengers making their weekly visits to the homes of the people.

While we would not want to boast of what we have done, yet we were glad to note that our little conference was leading in this union on the mission percentage, and that is why we say our interest in the world field has brought in a spirit of soul-winning endeavor.

Indeed, our work is so inseparably bound together that it is impossible to have success in one branch of it without affecting all other lines; and we are glad this is so, for it helps to enlarge our vision, and broaden our conception of what the Lord is really doing in the earth at such a time as this.

I confidently believe that this will not only be a record year in soul winning in Texico, but that we shall pass all previous records in giving for missions, and to this end we are working and praying.

E. T. WILSON.

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THE ELEVENTH-HOUR CALL

In the parable recorded in Matthew 20:1-16 the householder went out about the eleventh hour, having hired laborers at the third, sixth, and ninth hours, and found men still standing idle, and said, "Why stand ye here all the day idle?" They answer, "Because no man hath hired us." He said, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

We have been living in the loud cry of this message for many years, and the climax is just before us. In describing the work that will be done at that time, the servant of the Lord tells us that "hundreds and thousands were seen visiting families, and opening before them the word of God. . . .

On every side doors were thrown open to the proclamation of the truth."—*"Testimonies,"* Vol. IX, p. 126.

During the past eighty years we have perfected a great organization that has enabled us to carry the gospel message to nearly every nation, kindred, tongue, and people. But here in the homeland we still have a great work to do, a work the magnitude of which we have hardly appreciated.

And now the eleventh hour call is sounding, "Go ye also into the vineyard." If we want Christ to come, we must finish the work. Our time is short; the fields are white to the harvest, but the laborers are few. Prayers are going up constantly for laborers, for God has told us that this is the only way they can be secured. "No man can pray as he ought, and not be willing to go anywhere in the world field himself."

And this kind of work will be a blessing to you, my brother or sister. To you comes the call as to Abraham of old, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And like Abraham of old, we should be willing to answer such a call.

Into the highways and the byways we are to go, and compel them to come in. Now is the day of opportunity, now is the little time of peace, now souls are perishing, now we are to do the work that God has given us to do. When will you be ready to answer the call to service, as Isaiah of old, with the words, "Here am I, send me"?

J. W. SILER.

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ITINERATING IN SOUTHERN NIGERIA

A VERY interesting letter came to hand a little while ago from Brother J. Clifford, who is working in the Abua district of southern Nigeria on the West Coast of Africa. Some of the paragraphs from this letter we give herewith, feeling sure that our believers in the homeland will be glad to learn of the progress of the work in that field and of the encouraging openings there are before us:

"Our first stay was at Abua, where the work is now taking on new life. During our previous visits we always found it very hard to get a number of people to listen to the gospel, and our work had to be done largely by personal conversations. This is a strong heathen center, and being an out-of-the-way place, the people are not seeking change as they do in places nearer the railway; but on this visit we were very glad to find among many a new attitude toward our work, and a number of times we were able to preach to a good number of attentive listeners."

"Since our visit last February our teacher, Josiah, has gained five or six promising new members, and I believe that if he can follow up his work by open-air services, the increase will be much larger in the days to come. Our Sabbath school there now numbers twenty-five, and our older members are very glad to have this increase, and are enthusiastically taking hold of the work of building a house for the teacher."

"From Abua I went over to Abonema, New Calabar. In that place, as the result of books sold and studies

given by Josiah, three or four young men, well educated, have begun to keep the Sabbath. We have arranged for Josiah to spend a Sabbath with them every three weeks, and to supply them with material for their services, so that they may have regular Sabbath meetings, and endeavor to get others to join them. New Calabar is an important center, and it would be well for us to send a teacher there to give all his time to that place, if funds allow.

"Returning from Abua we went to Omoku, the headquarters of Mr. Dickay's church, twenty-two miles north of Ahoada. Here we spent a week in careful study of all points of our faith, and with Mr. Dickay and some of his teachers we made out a series of Bible studies on all our doctrines as our members learn them in their baptismal classes, so that all the churches belonging to this body may be thoroughly instructed in the truths we believe, previous to uniting with us.

"We found that as the result of the conversations and studies we have had with them from time to time, they were practicing the greater part of our truths, and had simplified their services a great deal. The young men have taken a decided stand in favor of monogamy. The older men, with two or more wives already, do not find their position very easy. We had a good talk with the church on the subject, pointing out to them the high standard God wants us to reach in these last days. They were much impressed, and these men promised to pray about this and see what they can do by the time of our next meeting. One thing that complicates their position is the fact that in a number of cases their wives are Christians, and are much against leaving their home and going back among heathen people. Polygamy is a hard problem in this part.

"We are hoping that about the end of this year Elders L. F. Langford and W. McClements may be able to meet with us, so that we can hold a general meeting for these native Sabbath keepers, and accept into our church those who are ready. I believe there are a number who will be good Seventh-day Adventists. In the many members who belong to this church there is much promising material for future work. These people themselves are very anxious to join us, and are willing to do their part to keep their churches self-supporting, if we will only lead them.

"There are a number of Sabbath-keeping churches in that district, several of whom we visited. We were surprised to find also that practically no real missionary work has been undertaken in this part. We found the people very anxious to listen as we had occasion to preach to them, and we were sorry that we had to leave that district when there were so many calls. There is great need for work to be done here, and from the beginning of next year, when these new people join us, there will be an urgent need for a European worker to locate here, to visit the churches and strengthen them in the faith, and to do evangelistic work among the heathen.

"Here, as in no other place I have seen on the West Coast, is a field ripe for the harvest. We are hoping to spend a good deal of time in that part ourselves early next year, but you will realize the disadvantage of working from a base one hundred miles away. I hope the new worker or workers whom we have asked for will be able to come out early in 1927, and at our December meeting we shall try to devise plans to care properly for this new need."

Let us remember these difficult West Coast fields in our prayers. The climate in this part of Africa is very trying. For years it has been called the white man's grave. Let us constantly bear up before the throne of grace our European and native workers, that the Lord may bless them with health and strength and an abundance of the power of the Holy Spirit, that they may be able to win many souls for Christ.

W. E. READ.

* * *

RAJPIPLA, WHERE THE MONKEY GOD IS WORSHIPED

THE arrival in London of the maharana of Rajpipla, accompanied by his royal white elephant, serves to dramatize the great differences in ways of life between the East and the West. Later the maharana will visit the United States, but whether with or without the white elephant, has not been disclosed.

One of Smallest States

If Rajpipla is not as familiar a name in America as Bengal or the Punjab, or even Hyderabad or Mysore, there is a reason. There are some 600 native states in India, and Rajpipla happens to be among the smallest. At the same time it is attached to one of the larger native states, Baroda, as a tribute payer. Well-informed foreigners are expected to know of the existence of New York and Pennsylvania as component parts of the United States, but if a number of their counties were semi-independent and the situation were paralleled by most of the other States, the outsider could hardly be expected to know the subdivisions, even though the rulers were given the full title of 'Governor.'

Rajpipla is in northwestern India, about 200 miles north of the city of Bombay, and is midway in size between Rhode Island and Delaware. In this territory the maharana rules over less than 125,000 subjects. Very roughly, the status of his domain might be compared to that of some of the smaller German principalities before the World War, such, for example, as Saxe-Weimar, which is approximately the same size and has a little over twice the population.

The "Army" Numbers 111 Men

Though the maharana of Rajpipla rules over a relatively small area and over a population equal only to that of the city of New Bedford, Mass., and though he pays several thousand dollars "tribute" to a larger state, he is none the less a real potentate, with a family which has reigned since 1470. In common with many of the hundreds of rulers of native states, he is addressed as "His Highness" under British regulations, and is saluted with eleven guns.

Within their own domains most of the princes are almost absolute rulers, though there is usually a British agent resident at their capitals, who advises with them from time to time. Many of the rulers have unrestricted power of life and death over their subjects, and in the case of practically all of them, all government proclamations and writs run in their names. British police may not operate within the native states, and fugitives from British

justice must be extradited as though the states were foreign governments.

The most common title of Indian royal rulers is maharaja. A "raja" is a ruler or king, and "maha raja" means "great king." Maharana is merely a variant form used in some of the states.

Wild Natives Predominate

Two native tribes—the Bhils (bowmen) and the Kolis—make up the greater portion of the population of Rajpipla. The Bhils were once in power in India. Under the rule of the Moguls the Bhils were submissive and occupied the lowlands, but other tribes treated them so cruelly that they rebelled and fled to the hills, from which few of them have returned. They used the bow to defend the mountain fastnesses and to repel invaders. In 1818 the British tried to subdue them, but without success. In 1825, through the use of milder methods, a British agency was established in the state.

They have binding oaths. The most sacred is that sworn by a dog, the Bhil praying that the curse of a dog may fall upon him if he breaks his word.

For centuries Hanuman, the monkey god, has been the chief divinity of these people. Offerings are also made to the much-feared goddess of smallpox, and stone worship is still found among them.—*National Geographic Society Bulletin.*

* * *

REAPING WHERE OTHERS HAVE SOWN

In a series of meetings held March 4-8 at Banners Elk, N. C., in the Cumberland Conference, twenty-six persons took their stand and were voted into the fellowship of the church. Nine meetings in all were held, and all except one family in the Norwood settlement have now made a profession of our faith. Seven of these have been members before, nineteen were new members, and all but three were adults.

These believers are all descendants of W. L. Norwood, who accepted the truth forty-six years ago, and who later became a member of the Valle Crucis church, which is said to be the oldest Seventh-day Adventist church in the South. In 1912 Elder Nash and Elder Armstrong held a series of meetings at this place, and organized the Banners Elk church. Later Miss Olive Medford (now Mrs. Clark) taught school here, and led several persons to Christ. In 1924 Elder I. D. Richardson held a series of meetings here, and with those who were awaiting baptism, eleven were added to the church.

Old Father Norwood had prayed earnestly for all these people, and in this last series of meetings held by the writer, though the church itself was in a rather backslidden condition, yet the members and practically all the people who attended the meetings seemed ready to consecrate themselves to the Lord. Most of these decisions were made in their own homes, and were followed by a public declaration in the meetings. The church now has forty-two members, and they all seem of good courage.

R. I. KEATE.

Two Present Truth Extras

Interpreting the

Meaning of Wars and Rumors of Wars

and the

World-wide Peace and Safety Cry



WO EXTRAS, ready to mail the 10th of May, will present in a convincing way the prophetic meaning of the prevailing wars and rumors of wars and the world-wide peace and safety cry.

One of these Extras, No. 35, will impressively proclaim the message of the soon coming of Christ in connection with the subject of the existing wars, and the ever-increasing rumors of wars: The other, No. 37, will explain the fulfilling of the prophecy concerning a last-day cry of peace and safety.

These two Extras will contain the best up-to-date message material for general miscellaneous distribution at this time, when the public mind is centered upon the perplexities resulting from the seemingly irresistible preparations for war in the midst of unprecedented declarations of peace and safety. The special message for this hour will be plainly and impressively given in these two Extras.

READY TO MAIL MAY 10

Supplied at the regular bulk prices

Send all Orders through the Conference Book and Bible Houses

PRESENT TRUTH, Takoma Park, D. C.

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 16-19
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 ----- June 2-11
Alabama ----- Aug. 4-13
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
Texas ----- 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

MISSOURI CONFERENCE ASSOCIATION

Notice is hereby given that the regular annual session of the Missouri Conference Association of Seventh-day Adventists will be held in connection with the Missouri Conference camp meeting at Liberty Park, Sedalia, Mo., May 26 to June 4. The purpose of this meeting is to elect officers, and to transact such other business as should come before the association. The first meeting is called for Tuesday, May 31, at 5 p. m. H. C. Hartwell, Pres. S. E. Ortner, Sec.

REQUESTS FOR PRAYER

A sister in California requests prayer for her son, who has drifted away, that he may come back to Jesus.

A sister in Virginia desires prayers that she may be restored to health to labor on in the cause she loves.

From Florida comes the request of an elderly sister for prayer for the restoration of her health and strength.

A sister in Oklahoma requests prayer for the healing of her baby, who was scalded, and for the restoration of her own health.

Prayer is requested for a mother who is dying with tuberculosis, that she may be healed for the sake of her three little ones.

A burdened mother earnestly requests prayer for a daughter who, because of deep trouble, is letting her faith slip, and for two other children who have given up the truth.

A sister in Oregon requests prayer for her daughter, who has poor health, that she may be restored for the sake of her daughter who is now in an academy, and that this young girl may accept the truth fully.

A sister in Canada desires prayers for an only son who drinks and is addicted to the drug habit; for her husband, who also drinks; and for an adopted boy, who, though young, seems rather wayward. Pray that she may be faithful.

A mother who has been ill for many years, requests prayer for her eldest daughter, who has unselfishly spent her health and strength in caring for her mother, brothers, and sisters, especially during an attack of typhoid, when some were laid away and others left weak and ill.

PUBLICATIONS WANTED

Mrs. C. F. Wood, Box 705, Pampa, Texas. Review, Instructor, and tracts.

J. S. Hindbaugh, R. 1, Pierceton, Ind. Signs, Watchman, Liberty, Life and Health, and Present Truth.

E. E. Petet, Jamesport, Mo. Review and Watchman for Distribution.

ADDRESS WANTED

Mrs. C. S. Davis, Webb, Iowa, formerly Mrs. D. B. Favrow, wishes to communicate with relatives, whom she has not heard from for several years.

THE MAY "WATCHMAN"

"Chief Tancara Intercedes for His People" is a touching appeal. "Christ's Sabbath Commandments" is an interesting presentation of the Sabbath in the New Testament, by Walter E. Straw. This article may lead many souls out of darkness to light before it is too late. Milton C. Wilcox has an article on prophecy, which is very interesting and striking. It should be widely circulated. William G. Wirth, has a very timely article on the Eastern Question, which is a live issue to-day.

The Watchman is an all around magazine, and is winning souls, as the following experiences show:

"Mrs. Louise Hunt, whom I found on the train by asking her to buy a Watchman, said she got a Watchman three months ago, and had never read another magazine she liked so well. She had been looking the news stands over for other numbers, but had not been able to find any. I then took her subscription for a year. Upon my invitation she attended Friday night Bible studies and Sunday night services. She has taken her stand to keep the Sabbath, and has been out to church several times on Sabbath."

"One Sunday a sister and I called at an apartment and found a lady hungry for the truth. We sold her a Watchman, had prayer, and invited her to church that night, and she is now a Sabbath keeper."

We hope all our people will take an interest in giving this number a wide circulation. In lots of ten or more, 10 cents a copy, or \$1.75 a year. Order through your Book and Bible House.

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.

SCHOOL FOR NURSES

The Washington Sanitarium and Hospital Training School for Nurses, accredited in Maryland, offers a three-year course in nursing to young people of a strong Christian character, who are graduates of twelve grades. The course is planned to conform to college standards, and a five-year course in connection with Washington Missionary College leads to a diploma in nursing and a bachelor of science degree. Classes enter the first of June and September. For prospectus, write Principal of School of Nursing, Washington Sanitarium, Takoma Park, D. C.

OBITUARIES

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

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

Kaser.—Ira Milton Kaser was born Sept. 6, 1912; and died in Millersburg, Ohio, April 9, 1927. G. L. West.

Peck.—Florence Isabell Peck was born Nov. 14, 1926; and died near Marshfield, Wis., March 29, 1927. J. F. Olmsted.

Bennett.—Mrs. Rachel M. Perine Bennett was born in Spencer, W. Va., Jan. 4, 1888; and died at Pittsburg, Pa., March 9, 1927. M. R. Coon.

Shepherd.—Mrs. Emma L. Shepherd, née Minch, died in Springfield, Ohio, March 13, 1927, at forty-six years of age. She leaves her father to mourn. J. G. Minch.

Collins.—Charles E. Collins was born March 24, 1855; and died at Stockbridge, Mich., March 17, 1927. Six sons and two daughters are left to mourn. H. B. Taylor.

Jacobus.—Mrs. Melissa Jacobus, née Jencks, was born in New York State, June 19, 1845; and died at Stevens Point, Wis., March 24, 1927. One daughter mourns her loss. J. F. Olmsted.

Light.—Mrs. Rose Belle Light, née Hearn, was born near Libertyville, Ind., July 24, 1865; and died in the Woman's Hospital, Baltimore, Md., March 19, 1927. She accepted the truth in 1917, and remained faithful to its principles until her death. Her husband, two sons, and three daughters are left to mourn. C. A. Holt.

Anderson.—Mrs. Margaret Anderson, née Sagent, was born near Point Marion, Pa., July 27, 1849; and died at Elm Springs, Ark., March 18, 1927. She sleeps beside her husband.
K. R. Haughey.

Hurlburt.—Mrs. Rose Anna Hurlburt was born at Yarmouth, Nova Scotia, Nov. 24, 1850; and died at Pittsburgh, Pa., March 28, 1927. She is survived by four sons and three daughters.
W. M. Robbins.

Hagenson.—Mrs. Elmora Hagenson was born Feb. 4, 1873; and died in Los Angeles, Calif., Feb. 22, 1927. She leaves to mourn, her husband, four daughters, four sisters, and two brothers.
F. W. Paap.

Luck.—Mrs. Eula B. Luck, née Sykes, was born in Stewart County, Tennessee, Dec. 12, 1890; and died in Paducah, Ky., March 25, 1927. Her husband and four children mourn their loss.
D. U. Hale.

Powers.—Bearneas L. Powers was born in Huntsville, Ala.; and died in Detroit, Mich., March 28, 1927, at sixteen years of age. His parents, Mr. and Mrs. G. W. Powers, are left to mourn.
G. W. Powers.

Elvin.—Mrs. Elizabeth Elvin, née Coleman, was born at Hilo, Hawaii, Dec. 27, 1900; and died at Vancouver, British Columbia, April 8, 1927. She leaves her husband, Dr. Arthur Elvin, and one child.
H. L. Wood.

Weiss.—Robert Judson Weiss, infant son of Mr. and Mrs. Lester Weiss, was born in Juneau, Alaska, March 11, 1927; and died there March 26, 1927. He is survived by his parents and grandparents.
Florence Jacobson.

Edwards.—John Whitaker Edwards was born in Lancaster, Ind., Sept. 15, 1849; and died at Sanitarium, Calif., March 29, 1927. He leaves his wife, eight children, fourteen grandchildren, and one great-grandchild.
W. W. Miller.

Sterry.—Eugene F. Sterry, infant son of Mr. and Mrs. Marion Sterry, was born Feb. 19, 1927; and died March 31, 1927, at Muncie, Ind. His father, mother, one brother, and one sister mourn their loss.
F. A. Detamore.

Venden.—Norman Lee Venden, infant son of Brother and Sister Oscar Venden, was born in Vancouver, Wash., Aug. 18, 1926; and died at Portland, Oreg., April 5, 1927. His father, mother, and little brother are left to mourn.
I. J. Woodman.

Uchtman.—Mrs. Harriot B. Uchtman, wife of Elder W. R. Uchtman, was born in New York City, March 31, 1857; and died in West Haven, Conn., March 31, 1927. Her husband, a son, and two sisters are left to mourn their loss.
E. E. Osborne.

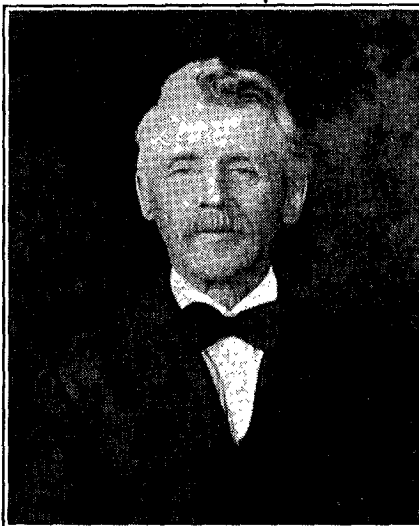
Tucker.—Mrs. S. J. Tucker died at Hillside, Colo., Feb. 9, 1927, aged eighty-seven years. A true Christian all her life, she never lost her childlike faith in God, and for more than forty years was a sincere, conscientious Seventh-day Adventist.
Mrs. J. M. Lemons.

Hatchew.—Mrs. Philena Hatchew, née Allen, was born at Dry Prairie, Ill., Oct. 11, 1852; and died in Greenville, Mich., April 8, 1927. Her aged husband, three sons, one daughter, and a number of grandchildren and great-grandchildren are left to mourn.
F. R. Wiggins.

Johnstone.—John Johnstone was born in Ireland, Nov. 25, 1862; and died at Beach, N. Dak., March 20, 1927. Brother Johnstone accepted the Adventist faith in Sioux Falls, S. Dak., in 1906, under the labors of Elder Luther Warren, and has been a loyal member through the years. He always took a great interest in the training and education of his children. His eldest son, William, is a physician, practicing in Sanger, Calif. His second son, George, is at present the medical superintendent of our sanitarium at Glendale, Calif. The other two sons are attending college in the same State. In him the church is losing a faithful member. The building in which the funeral service was held, is almost a complete gift of our departed brother. Among those who mourn his death are his wife, four sons, one daughter, four brothers, and two sisters, the latter living in Ireland and England.
H. Meyer.

SOLON M. JACOBS

Solon M. Jacobs was born in Tonawanda, N. Y., Oct. 7, 1846; and died in Graysville, Tenn., March 7, 1927. He was married to Mariette Millard in 1869. Brother Jacobs accepted the third angel's message in Fontanelle, Iowa, in 1882, and two years later he entered the work, serving as district supervisor of the canvassing work and later as field agent. In 1896 he was asked by the General Conference to go to Alabama and lead out in the building and development of what is now Oakwood Junior College. While the labors of Brother Jacobs were valued very highly in Iowa, it was at the Oakwood school in the days of its infancy that he performed a service for the denomination and the colored race that will ever live. His sterling qualities and sound judgment enabled him to overcome the local prejudice against such an institution, and to place it on the solid footing and vantage ground that it now enjoys. The failing health of his companion forced him to give up the work there after six years of labor, and he removed to Graysville, Tenn., where he resided until his death. His interest in our institutions never abated, and he gave liberally of his means to sustain them, while his home



S. M. Jacobs

was freely open to many young men and women without means to meet their school expenses.

Brother Jacobs leaves to mourn his death his faithful companion for fifty-eight years, and three children,—the eldest, Prof. L. A. Jacobs, who has been engaged in our educational work for many years; one daughter, Mrs. Clara L. Russell, wife of Elder A. B. Russell, pastor of the Mobile, Ala., church; and Dr. B. L. Jacobs, of Chattanooga, Tenn.; also three grandchildren, and a host of friends. The funeral services in Graysville were conducted by the writer, assisted by Prof. J. A. Tucker, president of Oakwood Junior College, and Elder T. C. Webster, of Chattanooga. Memorial services were held at the same hour at the Oakwood school. He sleeps, but rests in the blessed hope that his Redeemer will soon call him forth from his earthly grave.
V. B. Watts.

Carr.—Mrs. Sarah A. Carr was born in the State of New York June 5, 1840; and died in California, March 23, 1927. In 1857 she was married to Almond Carr. To this union five sons and two daughters were born, of whom two sons are deceased. She leaves thirty grandchildren and sixty great-grandchildren.
E. Hilliard.

Burgess.—C. Ulysses Burgess was born near Susanville, Calif., July 7, 1908; and died at Milton, Oreg., March 30, 1927, at the home of his sister, Mrs. P. Slucarenko, his parents having both preceded him in death. Ulysses had been an invalid since his second year, from infantile paralysis.
G. E. Langdon.

Guyton.—Mrs. Anna Berdine Guyton was born in Drammen, Norway, Nov. 3, 1865; and died at Sanitarium, Calif., April 5, 1927. She was a trained nurse, and had spent a number of years in England. She leaves to mourn her death, her husband, daughter, and granddaughter.
W. W. Miller.

Oliver.—Mrs. Samantha Jane Oliver was born in Perry County, Ohio, June 30, 1855; and died in La Crosse, Wis., April 3, 1927. She united with the Seventh-day Adventist Church in 1887, and remained faithful. Her husband and two daughters survive.
B. J. White.

Taylor.—Mrs. Laura O. Taylor, née Hatfield, was born in Taylor County, Iowa, March 10, 1885; and died at Enid, Okla., March 30, 1927. She embraced the Seventh-day Adventist faith forty years ago. The surviving relatives are her husband, three brothers, one sister, a daughter, and two grandchildren.
W. H. Clark.

Miner.—Mrs. Mary I. Miner was born near the little village of Talleyrand, Keokuk Co., Iowa, March 23, 1844; and died at the home of her son near Wilsonville, Furnas Co., Nebr., March 9, 1927. In early youth she was converted and united with the Baptist Church. In 1868, when Elder M. E. Cornell preached the third angel's message in the little town where she lived, she with her husband and the writer's mother, her sister, gladly embraced it. They were pioneers of the message there. They attended the first camp meeting ever held in the State. Sometimes meetings were held long distances from their home, but they would drive two or three days with team and heavy lumber wagon to reach the place of meeting. Their home was always open to those who were preaching the message. Mrs. Miner leaves seven children, twenty-eight grandchildren, and thirty-three great-grandchildren. She hoped to live to see the Lord come, but was resigned to God's will, and peacefully fell asleep.
J. H. Wheeler.

Thompson.—Mrs. Jennie O. Thompson, née Miles, was born in Jefferson County, Iowa, May 9, 1847; and died at her home in Auburn, Wash., Jan. 1, 1927. Her early life was spent in her home State, where she received her education and fitted herself for public school teaching, a vocation to which she devoted over twenty years. Miss Miles came west in 1875, and taught her first school in the West near Walla Walla. It was while teaching at this place that she met and was married to William F. Thompson, who was also a public school teacher, and to whom she was a devoted wife for more than a half century. Father and Mother Thompson celebrated their fiftieth anniversary in June, 1926. Much of her time was given to the temperance cause, both on the public platform and with her ready pen through the newspapers, she being one of the early champions of prohibition out in the West. The Thompson family moved to California in 1900. It was while residing at Woodland that they came in touch with the Adventist faith, and readily embraced it. To this faith Mother Thompson remained true and faithful to her peaceful and triumphant end. The surviving children are Elder George A. Thompson, of Seattle; Elder W. C. Thompson, of Walla Walla; Avis Miles Thompson, of Auburn Academy; H. J. Thompson; Mrs. Earl A. Rowell; and Mrs. Fern Hay, all of Seattle.
C. A. Wyman.

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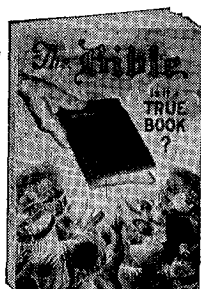
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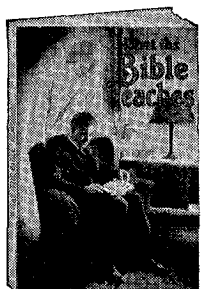
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

Long ago the work in Europe passed beyond the day of small things. We note that during the year 1926 the Hamburg Publishing House issued nearly half a million books and pamphlets, over a quarter of a million tracts, and five and a half million copies of various periodicals. This must represent a blessed work of seed sowing among the many languages served by that one publishing house.

* *

THE colporteur army in Europe exceeds that in North America, we believe. They are ready to act their part in answering mission field calls. Responding to invitations from the Inter-American Division, two young men of Germany recently sailed from Hamburg to engage in the colporteur work in Mexico as self-supporting workers. The European Division *Quarterly Review* says of this enterprise: "This is, so far as we have record, the first time that we are sending out from Europe workers on such a basis to another division. It is planned to send another colporteur to Colombia as soon as the man can be found."

* *

THE heavy populations along the Atlantic seaboard lay a heavy burden of responsibility upon the believers in these Eastern unions of the United States. A recent note from Elder W. C. Moffett, president of the Southern New England Conference, says:

"We have 200 cities of a population ranging from 5,000 to 750,000. Among these 200 cities we have only fifty-six churches."

In his appeal to the conference membership he outlines the work of the conference laborers, and surely they are trying to place every worker at a strategic point for carrying forward the soul-winning campaign. His report closes with the appeal:

"As we endeavor to press forward in the evangelizing of these cities, we rely upon the loyalty of our people to support the work with their prayers and by faithfulness in giving tithes and offerings."

A GLIMPSE OF THE EFFORT IN GLASGOW, SCOTLAND

I ATTENDED seventeen of the twenty-one lectures given by Elder William Maudsley, and I never saw better pleased audiences, during most of the meetings. The meetings are held in a theater. Those which I attended will not readily be forgotten. At the last meeting I was seated in the middle gallery, and as we sang, "O God, our help in ages past," I looked over the large audience. Every seat was occupied, so far as I could see, and it was a beautiful sight to look down over that great audience. May many of these hardy Scotsmen accept this glorious message.

WILLIAM BROWN.

* *

A VISIT FROM THE GOVERNOR

MISS ETHEL M. EDMED, secretary-treasurer of the new East Caribbean Union Conference, sends this report of a unique experience which our brethren had at their annual conference meeting this year. We rejoice with our brethren in Antigua that God is blessing the gospel message in that field. Miss Edmed says:

"We had a good conference meeting in Antigua. Elders C. E. Wood and M. A. Hollister were with us, and were real pillars of strength. All the reports showed increase in 1926 over 1925, and the delegates returned to their homes very much encouraged, and determined to attempt greater things for the Lord in the future. The Lord worked wonderfully for us in providing us with a suitable hall, and in arranging the shipping so that every delegate had the full time of the meeting. All but three of the church delegates arrived the day the meeting began, and were able to get away again the day after it closed.

"A few days before the meeting opened, my father felt impressed to invite the governor to attend the conference one morning and receive in person the address of loyalty. Almost to our surprise he accepted the invitation, and in response to the address which Elder Hollister read to him, he made a fine speech. He spoke very highly of our people and our work, and said that there was room in the government service, if we had, any more men like Brother Benjamin, the leader of our church in St. John, who works in the lunatic asylum as a carpenter.

"The editor of the little local newspaper was present, and gave a full report of our meeting in the next issue of the paper. So we feel very much encouraged, and believe we shall see the work go forward as never before."

* *

COMBATING SICKNESS IN BAT-TAKLAND, MALAYSIA

AN old gentleman came to our house and told us that his daughter had been sick for a long time, and he wished us to go and see her and give her medicine. We found that she had been sick fifty or sixty days with fever, and during this time had had ten or fifteen medicine men, but they could give her no relief. I told the parents that I could do nothing myself, for she was so sick I really feared she would not live; but I knew that our God could heal their daughter if it was His will, and we would do what we knew was

best and pray for her. She is well now, and her relatives and friends believe, with her, that it was the Lord who healed her.

Sick people in this country are hedged about with such a high wall of superstition that it is difficult to treat them in their own homes. For example, the medicine men say it is wrong to take a bath during sickness, because the bath will cause a relapse. Likewise, no orange juice may be taken, as it will do the same thing. Do not comb the hair during sickness, for the same reason. There are many more too numerous to mention. I am surprised that the death rate is not higher than it is. The power of the medicine men is weakened every time we help a person who is sick, like the one just mentioned.

I am surprised at the faith these people have. Our chief's wife has been very sick for the last few months, and she knew unless God intervened she must die. It would inspire you to hear her cries to God for help, and to see the confidence that she places in Him. It greatly strengthened all of us to witness the power of the Lord. We kept her in our home for two weeks, and her faith never failed. I am sure she helped our poor souls more than we helped her. Her faith has given us new courage in the Lord. We ask that all of you remember this sister in your prayers, that the Lord may completely heal her, if it be to His glory.

D. S. KIME.

* *

MISSION BOARD ITEMS

ELDER S. G. MAXWELL reported a few days ago that he has left Pare and gone to Uganda. We are glad that this country, famous for its Christian martyrs, will hear this message at last, for which some of our pioneer missionaries received calls years ago.

Elder J. A. Leland writes from Havana about the general meetings in Porto Rico, Santo Domingo, and Haiti: "Hundreds of people manifested a desire to get the victory over all sin, and many claimed this victory by faith. The meetings were truly seasons of great rejoicing. At the meeting in Haiti there were thirty-eight baptized and a large number in the baptismal class."

The secretary of the Inter-American Division, F. L. Harrison, writes under date of April 11: "Our work throughout the division for the year 1926 shows that some progress has been made. Our membership stands at 10,356. With the report of one mission which came in just after the final statistics were made up, we shall have 1,122 baptisms for the year in the field."

Brother P. P. Paulini, writing about the difficulties they are experiencing in Rumania, says that nevertheless the Lord has greatly blessed them. Last year they received 1,312 new members into the church, or a net gain of 929. The net gain from 1923 to 1926 amounts to 4,396 members. Their membership in the union stands now at 7,178.

Certainly all this news is encouraging, and cheers our hearts.

E. KOTZ.