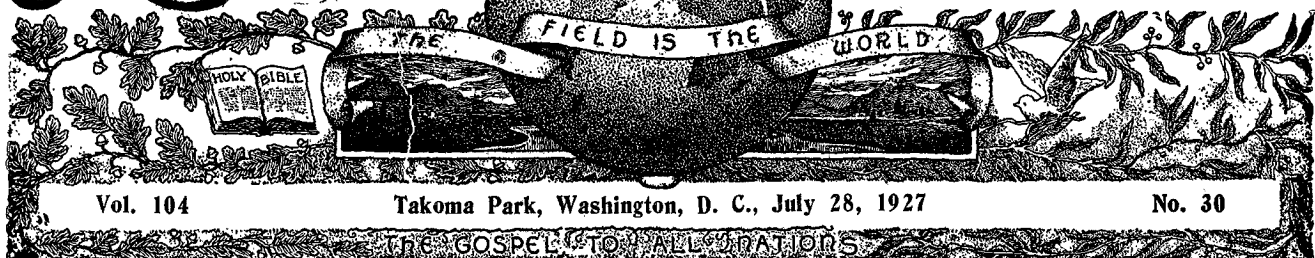


The Advent Review and Sabbath Herald



Vol. 104

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

No. 30

THE GOSPEL TO ALL NATIONS
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

SERVANTS OF GOD, AWAKE!

BY URIAH SMITH

FATHER! what means this sleep
Of those thou biddest reap?
What means their idling in Thy vineyard, Lord?
What means their trifling with Thy holy word,
While heaven and hell are moved?
Would Christians but awake,
And all their armor take,
And raise the standard of our God on high,
One might a thousand enemies defy,
And two a host, through the Beloved.

O people, blessed of God,
Come spread His name abroad —
Glad tidings that the Lamb of God was slain;
To conquer death and hell He lives again,
In glorious power arrayed.
He lives, and will appear
Descending in the air,
And we who love His name shall then receive
Such blessings as alone our God can give,
Whose words creation made.

O foolish virgins, ye
Who always idle be
Amid the glorious blaze of gospel day,
Neglect to work, or watch, to strive, or pray,
And naught for Jesus do.

Ye foolish virgins, poor,
When God shall shut the door,
Will turn in vain to those whose lamps are bright,
And waiting, ask them for a little light —
Too late, too late for you!

O God, wake us from sleep,
No longer silence keep;
Our cankered riches take to spread Thy name,
In heathen lands the saving truth proclaim
That Jesus died for all mankind.
Take our reproach away,
"Ye are idle all the day."
And let us now our money, talents, time,
Devote to send Thy word to every clime,
Nor leave for sin one mite behind.

Bid us awake, O God!
To spread Thy truth abroad,
Till every jewel rise to seek Thy face,
Accept Thy precepts and redeeming grace;
Till from the curse all saints are free,
And Satan chained on earth
A thousand years of dearth,
Till Christ returns again on earth to reign,
Conqueror of death and hell, the Lamb once slain,
Who lives, and shall, to all eternity.



"The Foundation of God Standeth Sure"

"The Lord Knoweth Them That Are His"

BY THE EDITOR

"SHUN profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 16-19.

No act of man can affect the unalterable purposes of God. He is the same yesterday, and to-day, and forever. Infinite in power, infinite in wisdom, infinite in love, His purposes from all eternity are as unchangeable as Himself. Those purposes may apparently be thwarted for a time; it may seem, in our finite wisdom and human understanding, that God's plans have been turned aside, but however that may be, we know that eventually they will reach perfect fruition. The arrow of God may seem to swerve, but in the end it will reach the mark. And so God's purposes will be carried through, and no act or power of man can affect His unalterable decrees.

His plans, indeed, may be affected so far as the human agent is concerned. In the great plan of salvation, the foreordination of God pertains to character, and not to individuals. It is for each individual to determine by his own free choice of will whether or not he shall have part in this election and through faith in the Lord Jesus Christ meet the divine standard of character. The Master Himself enunciates the principle contained in the text of this article. In response to His inquiry, "Whom say ye that I am?" Simon Peter answered for himself and his companions, "Thou art the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." Matt. 16: 15-18.

The apostle Paul, in his letter to Timothy, recognizes the strength of the divine foundation, and that there could be no impairment of that strength by anything that man might do. Some in the apostolic church departed from the faith. Prominent among these were Hymenæus and Philetus. They declared that the resurrection had already passed. Through their teaching, the faith of some had been overthrown. Their apostasy undoubtedly was a source of great grief to their brethren. Some wondered if the whole church was not to become disrupted. It was in this hour of darkness and uncertainty that the apostle Paul gave this positive assurance, "Nevertheless the foundation of God standeth sure." The integrity of the godhead, the truth of eternal verities, the gospel of Jesus Christ, the church of Christ,—none of these things would be affected in the final conclusion by anything that Hymenæus or Philetus might do.

Like a Gibraltar of strength, the church of God has stood unmoved amid all the conflicts of the ages. And the church has passed through many crucial tests. Such a test came in the great sin at Sinai, in the evil witness borne by the ten spies who went up to search the Land of Promise, in the great apostasy headed by Korah, Dathan, and Abiram, in which two hundred fifty of the princes of Israel took part. Satan sought in these movements to overthrow the church, but how futile were his efforts. The foundation of God stood

sure. The Lord knew them that were His. He marked the faithfulness of the tribe of Levi at Sinai. Upon Caleb and Joshua He bestowed His signal blessing, permitting them only of the older generation to pass into the Land of Promise. God signally stood by His chosen servants, Moses and Aaron, as Korah, Dathan, and Abiram aspired to the leadership of Israel and sought to change the existing organization.

It is well to note in this connection that the apostasies from the true church of God through the ages have been directed, for the most part, against organization. Satan has recognized that if the visible leadership of the church could be discredited, if the believers could be led to lose faith in those whom God had chosen to lead out in His work, the disaffected ones would become an easy prey to the evil influences that could be brought to bear upon them.

The last few years have witnessed repeated efforts to overthrow this movement with which we are connected. The utter fopishness and futility of some of these efforts have been demonstrated in the last two or three years, but this is not sufficient to deter others from attempting the same evil work. And let it be noted that these unfortunate opposers choose about the same point of attack and go over about the same ground as their predecessors. The opposition drives against this denomination, however great or insignificant, through the years, were movements for the most part against the leadership of the church, against the organization. Some of these claimed for their authority the writings of the spirit of prophecy, and made these most prominent in their campaign of so-called reform. They have arisen and for a brief moment attracted to themselves a little following, but passing off the stage of action, have left their followers adrift upon the great sea of doubt and questioning, destroying the hope they had before, and leaving them nothing in its place.

And still the prototypes of these past movements come. Every little while one emerges from obscurity, and begins the work undertaken by his predecessors; and some will be found still to follow in the lead of these opposers of the work of God. These we must continue to expect even until the end of time.

God knoweth them that are His; He looks not at the outward appearance, as does man, but He reads beneath the surface in the innermost recesses of the heart the motives and purposes actuating the life. And He reads this in the opposers of God's work the same as He reads it in those who remain true and loyal. It will seem to us many times that the very foundation of God is being shaken, but let us remember that in every test God is true, and His foundation immovable, His truth everlasting; and if we cannot see His visible presence, we must remember that He standeth near, even in the shadow, watching over His own. He knoweth them that are His. He knows the longings of every heart, the earnest aspirations of every soul. He knows how hard is the burden borne, and in His infinite wisdom and love He will measure the load to the strength of every one of His children.

"The foundation of God standeth sure," having this seal, a most comforting assurance indeed, "The Lord knoweth them that are His." God will lead His church

(Concluded on page 5)



"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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Signs of the Impending Conflict

BY C. S. LONGACRE

THINGS are beginning to look very serious relative to the impending conflict over the Sunday law issue. The Sunday forces are gaining vantage ground every day in the political arena. Last week they scored another victory in a case which they carried to the supreme court of Pennsylvania. This high court upheld the contention of the churches that all worldly business, according to the Pennsylvania Sunday law of 1798, should be prohibited on Sunday, and that the charters of corporations should be nullified which violated this law, when the law itself prescribes a penalty of only \$4 in case it is violated. The court placed the Sunday law upon a religious basis by stating that the statute was enacted at the request of the churches for religious uses and for the benefit of the churches.

Some look upon this step with considerable complacency, believing that the court overshot the mark, and will have to retrace its steps, or that such an un-American decision will provoke a reaction and prove the ultimate undoing of the statute itself. But courts do not retract their decisions, and the people are too much engrossed in pleasure seeking and money making in defiance of law to concern themselves about any movement or campaign of education to undo the law.

Such an innovation in a government whose principles and policies are so contrary, carries with it consequences of great import. If this court decision sanctioning the enforcement of religious laws were an isolated case, we would not take alarm, but the churches are combining their forces in such auxiliary religious organizations as the Lord's Day Alliance, the National Reform Association, and the International Reform Bureau, and through these organizations are carrying forward at the present time a religio-political propaganda on such a gigantic scale that it portends serious trouble for God's people in the very near future. If we are to take any warning from former nations which have experienced such reactions, it means that the dissenter and the non-conformist are liable to face the martyr's doom.

The Lord's Day Alliance has doubled its budget for the last six months of 1927, to finance the campaign they are now carrying on preparatory to the introduction of the Lankford Sunday Bill, which Congressman Lankford has promised to introduce as soon as Congress convenes next December. They have thirty-eight men now in the field who are giving their whole time to the propagating of sentiment in the

churches in favor of the proposed Lankford Sunday Bill.

The National Reform Association, according to their last report, had thirty-five men in the field who were giving their time to the same line of propaganda work in the churches. Every week these men visit as many churches as possible, and deliver set lectures in behalf of this Sunday law program throughout the whole country, and they leave their literature, and petitions for the pastors to fill in with the names of their church members, and at the same time they take up pledges of from \$2 to \$500, to be payable in from one to five years.

The Lord's Day Alliance budget, including its State auxiliary societies, last year amounted to more than \$136,000, and at the recent national assembly of the Presbyterian churches of America it was voted to double that budget for the last six months of this present year, and thus put extra men in the field to work up sentiment in the churches in favor of the Lord's Day Alliance program. Besides all this financial support the Alliance is receiving, it is aiming to raise a million dollar fund within the next five years as a permanent endowment fund for the support of the work of the Alliance.

In view of what these Sunday law forces are doing this summer preparatory to their campaign to put the Lankford Sunday Bill through the next Congress, what are we doing to meet the issue? How many men have we in the field to meet the onslaught of this mighty movement? I believe I would be remiss in my duty as a watchman on the walls of Zion, if I should hold my peace as I see the enemy closing in upon us, and fail to sound the alarm. I am not an alarmist, nevertheless I must give the alarm when danger threatens us, lest we be taken unawares in the snare of the enemy. I believe the time has come for us to heed the instruction given us by the spirit of prophecy, in the "Testimonies," Volume V, pages 713, 714, which is as follows:

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven, that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers."

If I have any discernment of the signs of the times, it looks now as if Congress would pass a Sunday law in the coming session. Not only are the Sunday law forces in the religious world becoming next to invincible before Congress, the States, and the courts, but the personnel of the lawmaking bodies and the special committees are being chosen to put this program into effect. The present personnel of the committees in Congress have a strong majority who are already committed to this program. The thing can no longer

For those who are anxious to enlist in the service, and are willing to take the petitions and secure signatures against the proposed Lankford Sunday Bill, which he is sure to introduce, and for which the churches in favor of his bill are now working, we insert a sample form of petition at the end of this article, which any one can copy off on a blank sheet of paper, and then paste extra sheets of blank paper at the bottom for as many signatures as are secured. These petitions should be retained until Congress convenes next December, and as soon as Mr. Lankford introduces his Sunday bill, the number of his bill should be written into the blank space indicated at the end of the petition, and the petitions ought to be sent in to the Congressman of the district in which the signatures were secured. You should call upon the same people that you called upon before in the petition work, and many you never called on before, and tell them this is a protest against the new bill Mr. Lankford proposes to introduce into Congress as soon as it convenes, and that you are securing signatures in advance because the proponents of the bill are doing the same, in order to represent public sentiment to Congressmen at the very beginning of the next session of Congress.

We, the undersigned, adult citizens of,
State of, hereby respectfully but earnestly
petition your Honorable Body not to pass any compulsory
Sunday observance bill, nor any other bill enforcing the
observance of the Sabbath, or Lord's Day, nor adopt any
resolution or bill that will in any way give preference to
one religion above another; but that the American princi-
ple of total separation between religion and the state may
forever remain inviolable. We especially protest against
the proposed legislation

NAMES	ADDRESSES

Harlem, Mont.

"Ye Which Are Spiritual"

BY ALLEN WALKER

IN Galatians 6:1 Paul speaks of "ye which are spiritual." It is a wonderful thing to be classed with those who are spiritual. Spiritual life functions through a condition of mind. Paul speaks of those who are "spiritually minded," and says that to be in that state means "life and peace." Then he speaks of those who are "carnally minded," and says this means "death."

As there can be no such thing as physical life without a physical birth, there can be no such thing as spiritual life without a spiritual birth. Man gets a carnal mind in the first birth, and a spiritual mind when he is born the second time.

There is no such thing as gradual improvement of the carnal nature until it, by transition, merges into a spiritual nature. The spiritual nature comes to us through a miracle. This is spoken of as being "born of the Spirit." And as in the first birth, human or carnal nature is imparted to us, so in the second birth we become "partakers of the divine nature." This is so because like produces like, and the Holy Spirit is divine.

The second birth does not eradicate and instantly destroy the carnal nature. If it did, we would be incapable of being tempted. But regeneration does introduce a divine nature into the life, through which God works by His Holy Spirit to render the carnal nature as inoperative as though it were actually dead. Then we no longer walk "after the flesh, but after the Spirit."

This miracle of conversion is called the new birth because it is in reality the beginning of a new life. And as the former life was controlled by the impulses of the flesh, this new life is under the direction of Christ through the Holy Spirit. So important is this change that Jesus said, "Except a man be born again, he cannot see the kingdom of God."

* * *

"Pure From the Blood of All Men"

BY J. M. HOPKINS

It is most fitting to quote the words of Paul leading up to this declaration:

"From Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men." Acts 20:17-26.

During the years we have read these stirring words of Paul again and again. But each new reading brings out or emphasizes the strong points through it all. And taking a backward view of life, carefully searching the past, the various places where we have resided, where our activities have been, in our associations with the world, we ask, Have we been so

true to the cause of God, to the message for to-day, in each detail of life, that we can say, "I am pure from the blood of all men"?

Have we faithfully performed every known duty in the fear of God? Can we say with Paul, "I am clean"? Acts 18:6. Again in Romans 15:

"From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. . . . But now having no more place in these parts" (verses 19-24), he was looking far westward into Spain.

What a record of allegiance and faithfulness to duty! "From house to house," and "publicly," he was a true home missionary, a true foreign missionary.

Let us read again Acts 20:17-35, and apply every point to ourselves. And then, like Paul, we shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

"The Foundation of God Standeth Sure"

(Concluded from page 2)

through an individual experience, and it is only by an individual experience in Christ that each believer will be enabled to resist these onslaughts of the enemy; for the apostle says, "Let every one that nameth the name of Christ depart from iniquity." The appeal is to each individual, to every soul, and in this departing from iniquity on the part of every member of the church is found the strength of the church.

In his letter to the Hebrews, the apostle exhorts the believers:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:12-14.

Sin cherished in the heart will bring forth in the end the direful fruits of apostasy from God and eternal death. Many to-day are being hardened through the deceitfulness of sin, and it is only as the deceitfulness of evil-doing is recognized through the illumination of the Holy Spirit, it is only as this deceitful principle, through God's grace, is eliminated from the heart, that the believer will be prepared to stand in the hour of test that shall come upon every soul.

Thank God that it is an individual work. "Every one of us shall give account of himself to God." I am not to be judged by what my brother does. I am not to be judged by the evils that exist in the church. Evils have always existed, and they will exist until the final separation of the tares from the wheat. But God knoweth them that are His, and in the midst of the turmoil and strife, in the midst of the apostasy on every side, every true believer may have that individual and personal connection with the Lord Jesus Christ, even as does every individual branch with the vine, that will enable him to draw sap and nourishment from the fountainhead.

Through all the years, in the darkness as in the light, in days of adversity as well as in days of prosperity, in the hour of apostasy as in the hour of loyalty, God has been working out His eternal purpose. His foundation standeth sure. He knoweth them that are His. Let us take comfort in this assurance.

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.

Sowing Beside All Waters

BY W. A. BARLOW

NOVEMBER last I left Simla, India, for the Santali country, where I have labored many years. On my journey down I enjoyed sowing the seed of the kingdom of God by way of circulating our Spirit-filled literature, the *Signs*, the *Watchman* magazine, etc., among the passengers and railway staff from station to station, having faith that some seed would surely fall into good ground and bring forth a hundredfold in the reaping time, now soon at hand.

After being away in Simla for some months during the hot season, I enjoyed my trips here and there over the plains, among the dear Santals, whom I love. I have been called out many times by the poor Santals, to help settle disputes with their landowners, without going to law and spending much money. I found the village panchayat system, under which ten or twelve men are called in consultation, the best and quickest way of settling trouble in the villages, without the aid of police or other government officers. At the same time it was a means of making peace among the villagers, and helping the struggling farmers to live and work together in a brotherly spirit. This also gives a good opportunity to present the life of Christ to them.

It was my privilege to attend our Santal camp meeting at Karmatar, Santali Provinces, during February, 1927. It was held during the visit of our beloved Brother C. K. Meyers, and was the best I have ever attended. We had several violins of English make, and some Santali musical instruments, and enjoyed a service of song in the camp every night.

The new church, as shown in the picture, was almost finished at the time of the camp meeting, and is a nice building. They have also erected a new bungalow for the doctor and his family, who are soon expected in this country, where our medical workers did so much good years ago. I think of Sisters Whiteis, Shultz, Mookerjee, and others. Up to date their labors of love have not been forgotten by the villagers, and in several cases they were the entering wedge for the message. Thank God for our medical missionary work in this and other lands!

I visited Gopalganj, one of our Bengali mission stations in East Bengal, during the winter, in answer to a call from a woman there. As a girl she belonged to a criminal tribe at Babumotal, and her life was threatened if she became a baptized Christian, but she stood the test and took her stand for Christ. After studying in our girls' school, she was married and had three little children. She longed to return to her old village to see her family, and wanted my wife to help her make the trip home, but my wife passed away a year ago.

When I went down to Gopalganj, I found this woman in the last stage of consumption, so I brought her and her husband to one of our Calcutta hospitals. But I am sorry to say she passed away the next day, and was buried near my beloved wife and helpmeet, till Jesus comes, which will not be long. "He is at the door." Oh, may we all be ready to meet our loving Saviour when He comes, and may we hear Him say, "Well done, thou good and faithful servant!"

I recently visited old Calcutta, where we first started the message of the third angel many years ago, in the days of Elders D. A. Robinson and W. A. Spicer. I



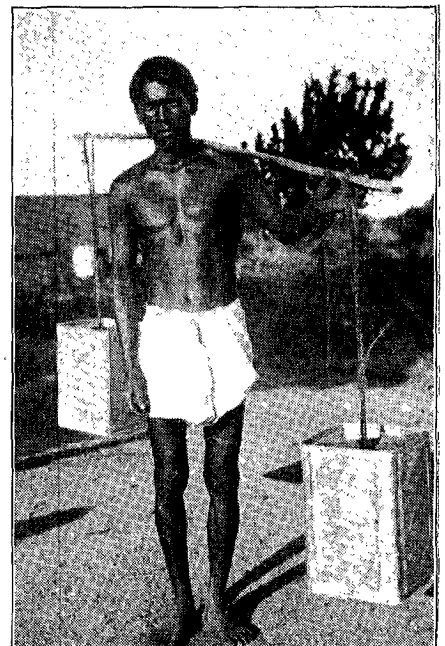
Santal Church at Karmatar, India



Two Little Santali Girls in Our Karmatar Mission, India



The Builder of Our Karmatar Church and Bungalow
He is quite at home with the little Santali children.



A "Pani Waller," or Water, in the Karmatar Mission



New Recruits Attending Language School in China Before the School Was Closed by the Revolution

With the exception of Elder and Mrs. Doolittle, all these people are attending language school, studying the Mandarin dialect of the Chinese language. Mr. and Mrs. Doolittle went to China in 1913. He is now in charge of the work in the provinces of Anhwei and north Kiangsu.

Back row (left to right): H. J. Doolittle, C. D. Nichols, H. M. Burwell, I. O. Wallace, R. H. Hartwell, L. E. Reed.

Second row (left to right): Mrs. Doolittle, Mrs. Nichols, Mrs. Burwell, Mrs. Wallace, Mrs. Hartwell, Mrs. Reed.

Front row (adults, left to right): L. W. Shaw, Mrs. Shaw, Mrs. White, D. R. White.

Children, front row (left to right): Jean Wallace, Waneta Burwell.

Back row: Lloyd Doolittle, Waneta Wallace.

remember the first headquarters in Bow Bazar, not far from the family residence of Brother L. G. Mookerjee.

The occasion of this visit was to attend our Northeast India Union Mission conference, to which I have belonged for more than twenty-five years. The only thing I get tired of is the noise of the motor traffic which goes on night and day, and reminds one who has been thirty-five years among the Santali farmers, that he has nerves. Oh, I long at times to get back to my jungle home, miles away from a railway station!

Each conference session seems to be the best one ever held. How we enjoyed listening to the messages from Brethren Meyers, Cormack, Williams, Hamilton, and others. How our hearts burned within us during those ten precious days. My heart could not keep in the "Amens" and "Praise the Lord." I always look forward to these holy convocations, which come only once in two or three years.

I was supplied with a good stock of literature for the work I love,—giving it out in the highways and byways, in the tram cars, on the ferry boats, in the great Calcutta hospitals among the staff and the hundreds of sick. The dear little children in the top ward take the Bible picture cards and want one more each time I pass their beds. Oh, how I love to be a blessing to these sick ones, and how they enjoy reading our literature with its solemn message for the last days, of the soon-coming King. Pray for these souls. Some never return to their homes. I was present at the burial service of one of these, a bright young lady, a teacher who came for an operation, but passed away, and I was able to speak a few words to her parents, pointing them to Jesus who calls each one to-day in His precious promise, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

While circulating about two hundred magazines and papers in the wards, I met a French lady, elderly and very sick and poor. At one time she had been an actress and musician, and could draw the Calcutta crowds, but now God is giving her time to repent, make her peace with Him, and get ready for eternity. She at once asked me if I was a Seventh-day Adventist. I said, "Yes, and are you Madame —, of —?" She replied in the affirmative.

A few years ago, when I bade her good-by, after attending a Northeast India Union Mission conference, I said to her, "Madame —, God loves you."

"God loves me?" she exclaimed.

"Yes," I said, "He does love you, but not your sins."

She broke down and could not say another word. Now I met her again on a bed of sickness, from which she may never rise to walk again; but she was glad to see me and take one or two of the papers. I read a few words from God's word and prayed with her.

Wherever I go there are anxious, waiting souls — among Europeans, Anglo-Indians, Mohammedans, Hindus, Santals, and others — who are longing for some one to come who can tell them of Jesus Christ as a personal Saviour and Friend, and who knows the blessed truths of the last message for this generation.

One family I met in Calcutta had lost a young daughter only a few months before, and the poor mother was broken-hearted. When I first visited the home, she was quite bitter against God and His servants; but while she was pouring out her troubles, I was praying for her and her family. After a while the tide turned, and she requested me to sing some of the gospel songs from our good song book, "Christ in Song." I invited one of the family to play the piano, and while singing, "What a Friend we have in Jesus," the mother broke down and left the room. She later returned, and we enjoyed a blessed meeting, closing



"All Aboard for Language School!"

This shows Brother Burwell giving some of the folks a "lift."

with prayer. I left "Steps to Christ" and "The Other Side of Death," with them, and the mother requested me to secure for her another book, "Looking Beyond."

When I returned to this home, Brother and Sister H. R. Cleverly, of our Calcutta church, accompanied me, and we found a large gathering. Sister Cleverly gave us some good music, which encouraged us to sing. I secured a copy of "Christ in Song" for the daughter, and she promised to practice the songs. The last time I met the mother and her daughter was at Elder Hamilton's home, where he, with Sister Anabelle Orr, was holding a Bible study, and they desire to be baptized.

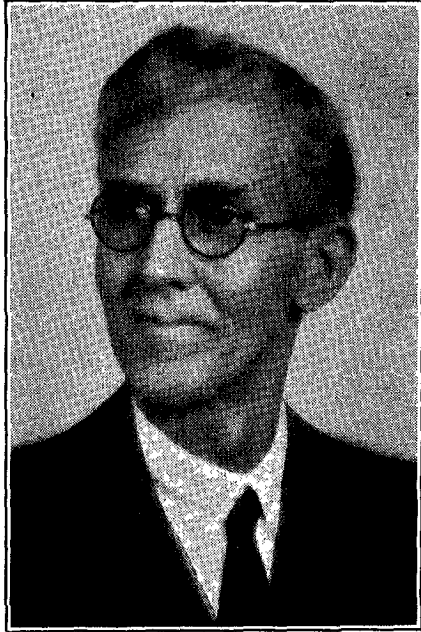
So I say again, let us "sow beside all waters," in His name and for His sake, and for the salvation of precious souls for whom Christ died on Calvary.

Simla, India.

Another Monument for the Lord in Mukden

BY BERNHARD PETERSEN

A SECOND monument has recently been erected for the Lord in the city of Mukden, Manchuria. We rejoice that it was possible to secure the means to erect this house of worship in the west suburb of this great city, with its teeming multitudes. During the last two years one of the companies had conducted Sabbath services in a rented house, but rents in the large cities are very high, and we are glad to cut



Elder C. H. Parker, pioneer missionary to the South Sea Islands, whose healing from advanced tuberculosis in answer to prayer while in America permitted him to return to his field.

down these yearly expenses wherever possible. Moreover, it always stabilizes our work in the estimation of the people to have our own house of worship.

It will be of interest to our brethren and sisters in the homeland to know how the money for this new church building was obtained. Years ago, when the mission bought land in the outskirts of Mukden, the General Conference gave us

\$1,700 (U. S. gold), with which we bought about five acres of land for a mission headquarters. It was also considered that this would be a good place to locate our school. But as time passed, the neighborhood proved to be undesirable for school purposes, so the larger part of the land was sold, leaving only enough to erect some buildings, including our Bible House.

The \$1,700 originally given by our brethren in the homeland was blessed by the Lord to such an extent in the increase of valuation, that a year ago we had enough from the sale of this property to purchase thirty acres of land about eight miles from Mukden, and to erect this new church building. And even then we had a neat little sum left for the school building soon to be erected on this new plot of land.

Our church stands on the busiest street in the west suburb. It is so constructed that it can easily be used as a street chapel. In this building there is also room for the Chinese evangelist and his family. The cost of the building was about \$1,000.

This house of God, where the gospel is now daily sounding forth, was dedicated to the Lord on Sabbath, Nov. 6, 1926. A good program was arranged. Before the dedicatory prayer was offered, the congregation were given an opportunity to dedicate their lives anew to God, to which they willingly and gladly responded. May the Lord richly bless the work carried on from this newly established lighthouse in Mukden, to the saving of many souls, is our prayer. We are very grateful indeed for this place of assembly in this great center.

Mukden, Manchuria.

An Argentine Truck Farmer Preaches the Message

BY J. H. ROTH

SOME three years ago Señor Francisco Bernal, a Spaniard of about fifty summers, bought a book from a Seventh-day Adventist canvasser, and began to read it. The book was "The Great Controversy." "A very interesting book," said he, as he read from page to page and chapter to chapter until he reached the chapter which speaks of the Inquisition. "Why, this is exactly what my grandmother was telling me when I was a boy!" he exclaimed. The grandmother had lived through part of the Spanish Inquisition days as a good and faithful Catholic, and as she related these horrible deeds of the Inquisition to her grandchildren, Francisco thought, "Can it be true that God is so cruel, so inhuman, as to permit His ministers to torture and take the lives of innocent people?" He thought these inquisitors could not have been the representatives of the God of love. This thought remained with him until he found an explanation of the whole subject in the newly found book.

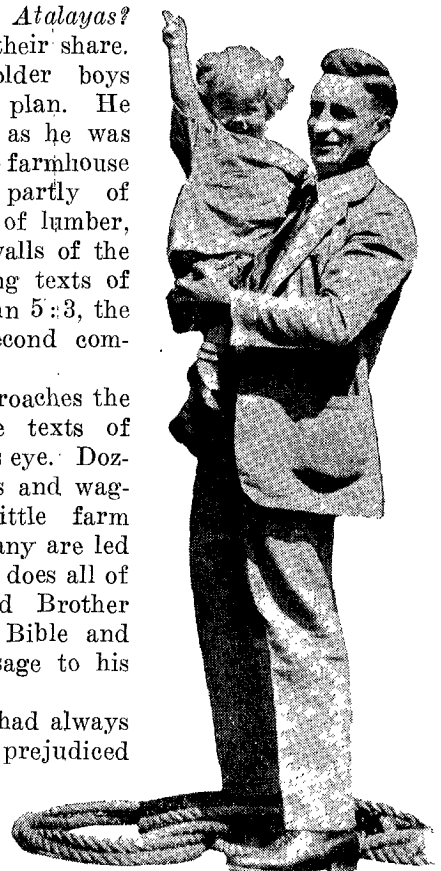
Brother Bernal, his good Spanish wife, and six children are now in the truth. As soon as they had accepted the message, they felt the desire that always comes with the message to give the good news to others, but they did not know exactly how to go about the work. Sell *El Atalayas*? Yes, they all did their share.

One of the older boys thought of a new plan. He is a painter, and as he was painting the little farmhouse which is made partly of bricks and partly of lumber, he wrote on the walls of the house such striking texts of Scripture as 1 John 5:3, the beatitudes, the second commandment, etc.

Now as one approaches the little farm, these texts of Scripture greet his eye. Dozens of automobiles and wagons visit that little farm every day, and many are led to inquire, "What does all of that mean?" and Brother Bernal takes his Bible and preaches the message to his customers.

In the States I had always been somewhat prejudiced against writing the sacred word in such public places, but in the case of Señor Bernal I see two

of his neighbors keeping the Sabbath, and asking to be baptized as a result of these texts and Bible studies given by this earnest brother. Would to God we had hundreds of small truck farms in the Argentine Republic like the one of Francisco Bernal!



Prof. S. L. Frost and his little girl. She waves good-by to the homeland as their ship moves out to sea.

* * *

ALL the revelations are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.—J. Brierly.

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

The Answer

BY MARJORIE LEWIS

SHE walked through the woods just at sunset,
When all was silent and clear;
But suddenly something stopped her,
For a human voice she could hear.
The sound of it was familiar,
She had heard it before somewhere,
But she knew not it was a companion
Whose voice was raised in prayer.

Somehow she could not go farther,
For something held her there;
And quietly she was seated
On a log that was hidden, but near.
Spellbound, she heard those petitions
That ascended to heaven above,
And she knew by the way they were uttered
That they came from a heart of love.

And now she was praying for others,
Her sins she had all put away,
And desiring a life of service,
She asked Him to show her the way.
Now she was asking God's blessing
On classmates and friends that were dear;
Then the listener's face grew serious,
For her name in the prayer she could hear.

She listened, and heard the voice pleading
For the soul of the friend that was lost,
In tones that were full of yearning,
For she knew what the world would cost.
And still the voice continued
In prayer for her dearest friend,
Not knowing that she was present
On the log just around the bend.

And then she could listen no longer
To the tearful voice that plead,
And breathing a prayer to Jesus,
She reverently bowed her head.
She thought of her past experience
And the peace it could not impart,
And making her choice for all time,
There was rest and joy in her heart.

Then quickly she made her way homeward,
For the shadows were falling fast,
And there in the woods her companion
Those precious moments passed.
And when the prayer was over,
New strength and courage she felt,
Though she knew not her prayer had been answered.
While there in the woods she knelt.

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Those Dark Moments in Discipline

BY EDITH LOCHRIDGE REID

No matter how earnestly we have tried to guide our children in the right, there occasionally occurs for most of us a disappointing surprise at their conduct. And the way in which we meet these strange and disturb-

ing situations is the test of our sympathy and strength of understanding.

George and Alice are neighboring playmates. One morning they each took an apple from the wagon of the vegetable man when he wasn't looking. They giggled and ran behind a tree and ate the stolen fruit. The act was purely on impulse, and after the thrill had died away, they decided to confess.

Alice's mother scarcely waited for her to finish before she exclaimed in a trembling, tearful voice, "O darling, how could you be so wicked! You have hurt mother so that her heart is almost broken! That was a terrible thing for you and George to do!"

George's mother quietly listened to what her son told her of his difficulty. Her heart ached, of course, at this disappointing act, but she did not burst into hysterical reproaches. She was silent for a moment and thoughtful. Then she inquired in a sympathetic tone, "Can you think of anything more that you would like to tell me about this?"

George looked right into his mother's eyes. He saw there a great constant love shining, and he took hope.

"I was just getting kind of hungry, when Tony came along with his truck. I didn't want to take time from play to come clear over home, so I grabbed the apple — and, mother, I'm sorry. I think I can run down the street and give Tony a nickel from my allowance, if I hurry."

Outside George met Alice. "Say, listen," she said, and she was nervous and worried, "the next time we steal an apple, I don't dare let my mother know it, or she'll cry."

As a result of this one incident Alice became a less-confiding daughter. She had glimpsed a false standard of conduct. The fact that she had taken Tony's fruit was minimized and overshadowed by the thought that her mother had been hurt. Alice had not been met by an understanding attitude. She was in no way reformed, but she was more or less awed by the reaction of her mother, and her one thought had been to escape from her presence.

Naturally any of us are shocked at certain flagrant departures from normal conduct. But we cannot afford to lose our self-control and act shocked. The big issue that we face is not that our own pride has been dragged in the dust and our faith tested. What we must do above all is hold tight that tie of confidence that will encourage our children to tell us everything, even though they have erred in judgment and conduct.

We must help our children to choose wisely. We must direct our love and efforts toward training them in right standards and values, but they must not infer that lapses which "make mother feel bad" must be kept from her. These are the very confidences that they should bring to us. And when those confidences have been freely forthcoming, to scold or act grieved is to betray the trust, the hope of help and comfort, that the telling displayed.

Any child who is frank and penitent enough to admit a mistake is in no mood to be scolded, and any

suggestion of sympathy and help that mother can give will create more genuine loyalty and desire for improved future conduct than a shocked attitude could ever do.

Any discipline, no matter how close its relation to the mother's personal feelings, must always be administered from the child's viewpoint and with loving regard for the effect of the incident on his future. He can, of course, be made to understand that his lapse has been serious, but mother can best show him this by her intense earnestness in analyzing the situation, no matter how heartbreaking it may be. Her purpose must be to assist in character building, and not to defend her own soul from grief and shock, though as she strives for and attains the higher aim, her own peace of mind will result.— *Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

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Threats, but No Action

BY JACK WOOTEN

"ALBERT, you must not do that! Take your hand off that flowerpot!"

A pair of blue eyes turned leisurely upon Mrs. Harris, as she sat in the rocker on the front porch. Two chubby hands held fast to the little geranium pot on the balustrade.

"Albert," Mrs. Harris insisted, "mother will spank you if you upset that plant. Come here now, dearie, and let me wipe your dirty hands."

The three-year-old shook his curly head. "Fowers pitty," he grunted, "an' Albert wants to play."

The child began to shake the geranium pot vigorously. He was totally unmoved by the threatened spanks.

"Mind me, Albert!" the words were wasted on deaf little ears. "I'll come after you if you don't leave that pot alone!"

"Fowers pitty," answered Albert, "pot shaky."

The child began to sway the flowerpot back and forth, laughing with glee. But suddenly, Bang! Mrs. Harris' foot came down on the floor. Albert, in the act of pushing the geranium pot toward the outer edge of the balustrade, gave a childish start and removed his chubby hands. There was a crash, and the flowerpot toppled from its unsteady perch, and lay upon the ground broken into bits.

"Albert!" exclaimed Mrs. Harris, "I told you I would whip you if you didn't leave that flowerpot alone!"

"Gone," the child fumbled at the balustrade. "Broke, mamma." He shuffled his feet and scrambled down the steps, out to the scene of the wreck.

Mrs. Harris rocked back and forth, displeasure written upon her face, her hands resting harmlessly in her lap.

Albert's father came home at six, and found his three-year-old son still toying with the pieces of flowerpot. The mother still sat in the porch chair, her heart full of unhappiness.

Upon seeing his father, Albert rushed into outstretched arms. Once safely hoisted on Mr. Harris' shoulder, he pointed with glee at the crippled pot. "Broke," he said, "Albert let fall."

"You broke that pot?" the father frowned. "I'll have to—"

"Mamma have to spank, but mamma don't," interrupted Albert.

The father said no more. He saw his wife as he climbed the steps.

"I told Albert a dozen times to leave that pot alone," the mother explained, "but he kept right on until it fell."

"Let's not talk about it before him," answered the father.

"Did you threaten to whip him?" he asked later.

"Yes, but he didn't mind."

"Each time you spoke to him you threatened to spank him if he didn't let the pot alone?"

"Yes."

"And you didn't punish him?"

"Why, no, I—"

"You just kept threatening, is that it?"

"I thought I'd frighten him away by pretending."

"Frighten! Marie, a mother isn't supposed to be a bear to her child; she's supposed to be a parent."

"But I didn't want to spank him, I wanted to coax him away."

"You can't coax by threats; you coax by candies and fruits."

"Of course, I wouldn't bribe him! I wished to be firm."

"You accomplished the opposite of your aim, Marie. You made Albert think that you were wishy-washy. You threatened to whip him, and you didn't keep your word. You gave him to understand that you were all bluff, and children can't be bluffed."

"Well," sighed Mrs. Harris, "you're home now. You can punish him."

"For what?"

"Playing with the geranium pot."

"It's too late now," said Mr. Harris. "The thing's gone, and I'm afraid Albert's confidence in you is also gone."— *National Kindergarten Association.*

* * *

How Beavers Handle Trees

A BEAVER needs bark for food and timber for building his house, and he is the greatest "logger" among the lower animals. You probably are familiar with his dam-building talents, but he is equally clever and efficient in the forest.

At tree-felling each beaver works independently. A small tree is cut through from one side, but a larger one usually on two sides or all around, the chips being split out much as by a woodman's ax.

The common impression is that only small saplings are cut down by beavers, but this is a mistake; trees three feet in diameter are sometimes felled, and in workmanlike style, too.

The small tree offers no problem at all. A big one may keep a family of beavers busy for several nights; but a single experienced beaver can fell a four-inch poplar, chop it into five-foot sections, and transport the whole tree to the water in a single night.

It is a sight worth seeing to watch a beaver take a log over the ground to the lake or stream. He grabs it with those wonderful teeth, and drags with a strength that is positively astounding. In the water he tows it, or sometimes grips it with his arms, swimming alongside, and steering with his broad, agile tail.

I have seen a beaver go to the pond bottom, reappear with all the sticks he could hold in his arms, and walk upright on his hind legs to the top of his house. They have not only brains to think, but the strength and suppleness to execute their plans.

When he has a choice, the beaver will nearly always select the aspen. The bark of poplar, willow, alder, and birch is acceptable, but aspen bark is his preference.— *Lester Banks, in Our Dumb Animals.*



The Sermon



The New Covenanters

BY L. E. FROOM

"THIS is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8: 10.

We are known to the world as a commandment-keeping people, and properly so. We stand as the obedient remnant in the midst of a revolted world. We are divinely commissioned of God to bear a commandment-keeping message to a commandment-breaking generation. At the same time and coupled therewith we are to proclaim the glorious liberty of the gospel of Christ. There is no conflict between the two concepts. Liberty is not freedom from law. That is license. True liberty is freedom within law in the spiritual or in the natural world. This we are to make crystal clear to man. When this heaven-indited message has done its appointed work, mankind will have made an intelligent decision for or against obedience to the commandments of God through the faith of Jesus. Then the close of human probation will have come, and the end of the age be upon the world. And that day is nearer than many of us think.

With these truisms we are all familiar. But it is one thing to tell men to keep all the commandments of God, and quite another to tell them how to keep any of them so as to satisfy God and to meet the demands of His law. For outward semblance is not commandment keeping, any more than Saturday keeping is acceptable Sabbath keeping. It is possible, in the case of this particular commandment, to have the outward forms, refraining from manual labor, and yet be gross violators of its spirit and intent. There are multitudes in God's sight who are breaking the sixth, seventh, and eighth commandments, but who have never crossed the boundary of visible violation. Man looks on the outward appearance; God looks on inward realities.

Real obedience touches the inner springs of the heart. It involves vastly more than some of us realize. May I therefore bring this searching question for your consideration: *Are we who are urging a commandment-keeping message upon the world, really keeping the commandments acceptably ourselves?* Do we who say, "Thou shalt not break the law," engage in breaking it ourselves? Are we who are preaching liberty from the bondage of sin, free from it ourselves? Are we willing to risk heaven on our present status as regards the commandments of God through the faith of Jesus? Surely no question is more vital to last-day commandment keepers than the problem of how to keep the commandments acceptably before God and to satisfy His will and law. To learn this secret is the purpose of this study.

As we search for the way, we shall find that it involves the new covenant. Entrance upon this relationship is the only way under heaven whereby the law can be kept in us as God designs. And it is only through this provision that liberty from the bondage

of sin becomes a reality, for the only obedience that can satisfy God and the law is the obedience of Christ in me, which through faith becomes mine under the new covenant provisions. It is therefore of the greatest practical value as well as doctrinal importance to know that *our God is a covenant God*. It is essential to know the rights, privileges, and blessings He has covenanted to bestow upon us. It is imperative to understand the assurances that belong to the new covenant, and the hold upon God that it gives its possessor. Above all, we need to be familiar with the conditions of this full and continual experience.

A covenant is used among men to terminate a state of enmity, to secure or to guarantee certain performances, or to seal a bond of friendship. God has seized upon this characteristic of men to pledge His own faithfulness. Think of it! the great Jehovah has actually consented to bind Himself with a covenant as pledge of His divine veracity, His faithfulness, and His unchangeableness. Read it in Deuteronomy 7: 9:

"Know therefore that *the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him* and keep His commandments to a thousand generations."

God has made two great covenants with man. They are called the old and the new, or the first and the second, and are based upon or concern obedience to the ten commandments. They relate to vastly more than two dispensations. They involve two relationships. There are some similarities, but many radical differences. They properly belong to the two dispensations, but many in the old covenant dispensation enjoyed the new covenant relationship; and, alas! many in this new covenant dispensation are still living in the old covenant relationship.

These two covenants involve two distinct systems of worship and obedience. They constitute two opposite ways of serving God. They embrace two widely separate concepts or attitudes of man toward God. They are based upon two differing principles, and are animated by two distinct and antagonistic spirits, — the first is the spirit of bondage; the second is the spirit of liberty.

Many are puzzled as to why God gave the old covenant when He knew man could not keep it, and when the new covenant alone could deliver from the daily power of transgression. The reason is simply this: It was necessary to prove to man his utter impotence and helpless captivity to the power of sin. Not until he comes to the end of himself and is led to seek the new covenant relationship, is he in a state of mind to receive the enabling provisions of the new covenant. In the very nature of the case, God has no other way of dealing with free moral agents, beings endowed with the power of choice. They must be brought to choose the second covenant.

In the old covenant there were two parties to the agreement, though of course they did not stand as equal contractors. Each was given an opportunity

to prove himself faithful or unfaithful to his part of the responsibility. Man was given an opportunity to prove what he could do, and it ended by proving his unfaithfulness and failure. In the new covenant, God proves what He can do with men who are unfaithful and feeble, when allowed and trusted to do all. The old covenant depended upon man's obedience. He could and did break it. Thus we read:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; *which My covenant they brake*, although I was a husband unto them, saith the Lord." Jer. 31: 32.

In the new covenant, God keeps and insures our keeping the covenant. So He makes it the "everlasting covenant:"

"They shall be My people, and I will be their God. . . . And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." Jer. 32: 38-40.

Now let us study the old covenant in contrast to the new:

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded Him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19: 5-8.

Note especially that the old covenant was a solemn contract or agreement between two parties, man and God. The foundation rested upon the faithfulness of both parties that had undertaken to bargain. Unfaithfulness on either side involved the breaking of the covenant. If man failed, then the covenant automatically failed. The key words are, "if ye," "then I"—man first, and then God. All blessings hinged upon the human element.

But, alas! man had no power to obey, for his nature was sinful. Man cannot keep the law apart from the power of God's grace, either to be saved or even after he is saved. God knew it, but man did not. And man sensed so little his own sinfulness and impotence and was so unaware of the holiness of God and the nature of true obedience, that in self-confidence he considered himself perfectly able to keep the law, and readily consented to an impossibility in the agreement,—that of obedience. But the old covenant was the best man would accept from God when it was made, and served to awaken desire and call forth the effort of obedience. God entered into it, that through dismal failure man might sense his helplessness and be convinced of his impotence, and thus be brought to a recognition of his dependence upon God. It was designed to prepare the way for full and free salvation through Christ.

The terms of the old covenant were obedience to the law of God. This is everywhere the condition of blessing. For example:

"This thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Jer. 7: 23.

Why, then, did God consent to such a covenant when He knew that man could not keep it? I repeat, the object was to teach the lesson of sin on the one hand and of holiness on the other, and to bring men to a sense of utter sinfulness, hopelessness, and impotence; to lead them to acknowledge that they could

not deliver themselves from the bondage of sin through self-effort, and thus be led to seek divine power. So long as they had not learned that, they could not lay hold of the offer of the new covenant. Likewise, God must bring you and me to a guilty helplessness before Him. Until we have learned the lesson of our human helplessness and have ceased the old covenant attitude, we cannot receive the new covenant provisions we so direly need.

Now let us see how the old covenant contrasts with the new:

"But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 6-13.

Observe first that the new covenant has a mediator in the person of Christ, so it is a mediated covenant. Heb. 8: 6. The old covenant had no mediator, though it had an intermediary,—Moses. That was its first difficulty and its fatal lack. Christianity is a mediated religion, and the new covenant is based upon an agreement made for us between the Father and the Son back in eternity. It was designed for the redemption of man. In it the Son agreed to act as mediator, and the new covenant comes to us as a mediated agreement in which some one else promises for us. This Mediator stands for the two parties, God and man. And these two parties meet in the person of the Mediator. "The Word was made flesh." Man and God there met in one indivisible person. So the new covenant is simply another way of spelling "gospel."

This second covenant is called a better covenant because it is based upon better promises. The old covenant was based upon the promises of the people. When they failed, the covenant failed; when they disobeyed, the covenant was broken, and then all their privileges were forfeited. If, then, the new covenant is to be better because enacted upon better promises, those promises must be better than man's. And, praise God, these new promises are just as much better as His promises are better than ours. "I will put," "I will write," "I will be," "I will forgive," says God. And that is enough. Man's promises have vanished. God's all-sufficient promise is substituted.

Now if it is to be a better covenant, provision must be made for securing obedience, for that was the trouble with the old covenant,—it was unable to secure obedience. No power was provided other than man's promise and effort. Yet obedience was the condition of its functioning. In the new covenant, provision is made in the person of Christ for the power we need. And the covenant is transformed from an agreement into a promise of enabling power.

In verse 8 we note that in the old covenant God found fault with "them," the people. That was where the trouble lay. "Because they continued

not" (verse 9), therefore God disregarded the covenant. Ah, we need something that will cause us to be steadfast. Thank God, the new covenant provides the guaranty, not only of God's faithfulness, but of man's also. And it is accomplished by God's undertaking man's part as well as His own. This is the basic thought of the new covenant. The key word is "I will." This is the heart of the new covenant. It has been changed from an agreement to a promise, with Christ as the surety or mediator.

The old was conditional upon the works of the law. The new is unconditional through the provision of grace. The old was "if ye;" the new is "I will." In the old, man failed; in the new, God succeeds. Glorious transition and blessed assurance!

What brings about this wondrous change? *It is Christ Himself*, who is first of all called the "Messenger of the covenant."

"Behold, I will send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Mal. 3: 1.

He came to proclaim and establish it, and to ratify it by His death.

He is also called the *surety of the better covenant* (Heb. 7: 22: "By so much was Jesus made a surety of a better testament"); because the debt that we owed to the law was paid by Him.

In Him the covenant has its complete fulfillment. First, His perfect obedience becomes mine; and second, not only is the fullness of the blessing of God provided in Christ's atoning death for sin's guilt, but His indwelling life makes provision for meeting sin's power in the daily life. These latter two are never to be separated.

But, alas! many rejoice over the forgiveness of sins secured through the death of Christ, as expressed in verse 12, under the terms of the new covenant, but never think of claiming the fullness of the blessing of a new heart and a new life of triumph in Christ, with the resultant loving of and delighting in the law of God, having the power to obey, being God's people, and knowing Him to be their God. This is to be ours in Him as truly as forgiveness of sins through Him. The goal of the new covenant is a people prepared for this final blessing. We are too prone to separate what God has joined,—the outward work of the Son of God on the cross and the inward work of the Holy Spirit in the heart. He became the surety of God for us, that our part would be fulfilled; and He is also the surety to us for God, that He will fulfill His part to us.

Christ is repeatedly called the "mediator of the better covenant:"

"But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Heb. 8: 6.

"For this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9: 15.

"To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 24.

The new covenant is established by His atoning blood, administered and applied by Him. Its provisions are entered upon through faith in Him. The proffered experience includes the power of His resurrection life in us as well as His never-ceasing intercession for us.

Now the old covenant dispensation was brought to an end by, and only by, the death of Christ. Noth-

ing else and nothing less could close the old and open the new. Through the blood of the everlasting covenant alone was the great transaction done.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever." Heb. 13: 20, 21.

His death shows the true nature of the old covenant, which proved to be a ministry of death for violation of the law; while the cleansing, keeping power of the new covenant rests upon the blood of Christ, which is our purchase price and ransom. It is His resurrection life that enables. We are "reconciled" by His death, but saved by His life. Rom. 5: 10.

But, best of all, *Jesus Himself is the new covenant*. He is given for a covenant of the people just as He is the messenger and the surety and the mediator of the covenant:

"I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles." Isa. 42: 6.

What an unspeakably blessed provision! He assumes my place. He stands for me. He becomes my pledge to God, my new covenant. His perfect obedience meets and completely satisfies the eye of God. It fulfills the utmost exactions of the law. And the Father's name written in His heart is written in mine when He comes into me. No wonder the new covenant is called the "covenant of peace:" "I will make with them a covenant of peace" (Eze. 34: 25), for He is our peace:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 13, 14.

His peace is given us with the new covenant. Small wonder, then, that it is called the "holy covenant:"

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant." Luke 1: 68-72.

The holiness demanded and proclaimed in the old covenant is provided in Him. Thus we read:

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

This is made ours actually and experimentally through the Holy Spirit.

Now let us read the sweeping new covenant promises, and the provisions they will enable us to obey:

"This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 33, 34.

Note the fourfold blessing:

First, *the law is in the inward parts*, and written in the heart, not with ink, but with the Spirit of God. 2 Cor. 3: 3. This, of course, means in the inward parts of the being,—in the love, the will, the mind, the desires, the disposition, and the very life, so that it becomes the integral law of the life. It is natural and spontaneous. But, mark you, it is in the heart fully Christ-possessed. Such a heart will have no mere special chamber so devoted, with the rest of the

heart for the world and for self. No, the heart is a unit, and the new covenant's heart is wholly possessed by God. Jer. 24:7.

Second, there is a new relationship—"their God," "My people." This expresses the highest experience of the new covenant relationship. Such a covenant cannot possibly have any other meaning. Wherever we find that twofold relationship, we are dealing with the new covenant relationship. Jehovah is God's new covenant name. It is the redemptive name of the Deity. It was Jehovah who sought the sinning pair in Eden. Gen. 3:9-13. It was Jehovah who clothed them with skins. Gen. 3:21. It was Jehovah who wrought the redemption out of Egypt. Ex. 3:13-17. And He is to be our God. All He has and is, is to be ours. All we can wish and need of a God, He is to be and do for us.

Let us test this point. For example, in Isaiah 40:1 we read: "Comfort ye, comfort ye *My people*, saith *your God*." This is the new covenant relationship, though unnamed. "*My people*"—comforted—"saith *your God*." What a cheering revelation! The whole world is God's. He reigns over all. Yet He says of a certain number, These are *My people*, *My special possession*. He passes others by, for He wants this blessed circle who voluntarily accept His amazing offer. "*My people*"—saved, blessed, ruled, guided, provided for. The purpose of the old covenant was to provide a peculiar treasure above all. Ex. 19:5. But it failed. Here it is attained. The culmination of the new covenant is that the relationship is eternal, as is set forth in Revelation 21:7:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Third, *that all shall know Him*, from the least to the greatest. Personal, direct fellowship with God! This is the crowning blessing. Alas! under the old covenant many, oh, so many do not know Him personally. That is the fatal defect. But in the new covenant He is known to every individual in a sweet personal fellowship. Every single new covenanter *knows* the Lord. He does not simply know about Him, but actually knows *Him*. Wondrous privilege, and imperative necessity!

Fourth, "*for*" *He forgives their iniquity*. The "*for*" shows the reason for all that precedes. The last named is the first in order. It is the root of it all. Forgiveness comes as the result of the new covenant relationship.

Again, there is Jeremiah 32:38-40. Observe the words:

"They shall be *My people*, and I will be their God: and I will give them *one heart*, and *one way*, that they may fear Me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me."

Here is the same twofold fellowship,—your God, *My people*. Here we also see that the new state of heart is a gift. It cannot be earned. It is not obtained by working for it. It can never be purchased. It is not deserved. It is received only by faith and by yielding, by accepting the condition upon which it is offered.

And then look at the feast of blessing,—"*one heart and one way*." What is the grand and glorious objective of all the gospel but that? First, "*I will not turn away from them*;" and, second, "*they shall not depart from Me*." He takes the responsibility both

ways,—for Himself and for us. This is what we need, that continual, abiding, faithful obedience. What a contrast to the old covenant failure! Ah, I bow my head and heart in grateful awe and reverent praise before such a provision. And I believe just what God says.

But that is not all. Catch also the words, "I will put My fear in their hearts." Isn't that what is called for in the message of Revelation 14:7, "Fear God, and give glory to Him; for the hour of His judgment is come"? Isn't that the world's need? Isn't that your need and mine? Isn't that the pivotal message of the Old Testament as well? "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13. The fear of God and the keeping of the commandments are inseparable; and yet they are utterly impossible of ourselves. They are attained only through the new covenant.

There is still another text, Ezekiel 36:25-28:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God."

Here is the same promise made by Jeremiah of the gift of the new heart, and a new spirit within to animate. But that is not all. Here is the essential difference of the new covenant which is utterly lacking in the old covenant,—*God's Spirit indwells the "new spirit."* "*My Spirit*" (*the Holy Spirit*), He says, *dwells in us as the causative power to obedience, providing the power that the old covenant was unable to give*. Christ through the Holy Spirit is the unceasing, universal, and all-sufficient keeper of the law in us. He engages to give and to keep this new heart, to dwell therein by His Spirit, and to give the will and the power to obey. Here the needs are met that the old covenant demanded, but failed to secure. Mark you, the new covenanter has heavenly power enabling him to walk in God's statutes and to keep His judgments.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—"Christ's Object Lessons," p. 312.

Ah, why is this so seldom experienced? Why is it not sought after with the whole heart? Perhaps because its provisions are not preached enough. But I am convinced that the chief reason is that they are not somehow believed and fulfillment is not expected. Yet the promise is very plain:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Let us lay hold by faith upon the omnipotent God who has covenanted to do in Christ Jesus all and everything that we need. The measure of such experience and power is in exact harmony with the law, "According to your faith be it unto you." When—

ever any individual turns to God with the whole heart, surrendering to His omnipotent working, God has bound Himself to do what He has covenanted. Shall we not take Him at His word?

Just a parenthetical word about obedience. The new covenant does not minimize, substitute for, nor alter the moral law in one iota. The new covenant was designed to secure obedience to the same immutable ten around which the old covenant was negotiated. Instead of nullifying, it provides for their perfect obedience. The "if ye obey" of the old covenant becomes the "ye shall keep" in the new. The old taught the lesson of the indispensability of obedience; the new shows that obedience is attainable through Christ only. The old points the path to holiness; the new implants the love and furnishes the power. Obedience is eternally essential. It is the sole basis of relationship between the creature and the Creator. It was marred and broken by the entrance of sin. The purpose of the new covenant is to restore it. But entrance into the new covenant relationship is too often prevented by some unsundered sin, and until surrendered, our prayers for this blessed fellowship are of little avail, and faith cannot lay hold of it. *Obedience is imperative. And unless it is given us of God, we shall most assuredly be outlawed later by Him and from Him at His second advent.* This is the whole purpose of the three-fold message.

Obedience is possible. Though we cannot obey, He can and will. Don't listen to the devil's narcotic: God does not expect more than our best. He has not lowered the standard because of sin, but He has provided the means of obedience in this world of sin. If we do not avail ourselves thereof, it is to our eternal loss. But the obedience is of faith. By faith Abraham obeyed. Heb. 11:8. Let us believe God and appropriate the provisions of obedience. The great sin of Israel was that they limited the Holy One. Let us not follow their fateful example.

When Christ in the person of the Holy Spirit enters the heart, He creates within a new, spontaneous principle of obedience which is its own compulsion, manifesting Himself as His own nature in righteousness, holiness, and love. We no longer *have* to obey, but we *love* to obey. This is the divine compulsion that God uses. The great blessing of the new covenant is the power to will to do God's will. And yet it is not us, but Christ in us willing and doing according to His good pleasure. Phil. 2:13. His is the only obedience that can ever satisfy God and meet the demands of the law. We must bring all our good works under the blood, as well as the bad works. So long as we seek to make obedience the cause and producer of the new covenant life, we are looking backward. We have reversed things. We still have the old covenant relationship. For the new covenant relationship results in obedience. Obedience is its inevitable fruit. Such only is true and acceptable obedience.

Remember, the old covenant has two parties, the new covenant only one — Jesus. Will you accept the life of triumph He offers? If you say in your heart, "No, because I can't live up to it," you are still in the old covenant attitude and relationship. Of course you can't. In the new covenant, God both takes and undertakes, and the "obey" of the old covenant becomes the "believe" of the New Testament. We "let go" and "let God." We not only "give all," but we "take all." It is the most rational thing in the world.

Neither let us seek to substitute the co-operative idea that is so dear to the heart of man, seeking merely for divine help while we attempt to obey. We may be striving with all our power, seeking God fervently, yes, frantically for help, but because of the human element, ultimate failure is inevitable. The new covenant was made because of our weakness. Nevertheless, the old covenant program is the plan followed by many Christians. For them, Christ's victory is never enjoyed.

The old covenant "made nothing perfect." Heb. 7:19. The new covenant can make any one perfect before God who receives the provisions of Christ's obedience, for that completely satisfies God and the law. We must permit God to undertake the whole responsibility, with our choice and decisions of the will. God's great object is to get possession of the heart. That is the supreme difference between the new covenant and the old,—for the new encircles a heart filled with holy fear and love, cleaving to Him and not departing, filled with His Spirit and the unwritten law, delighting to do the will of God.

Do we desire to enter into this blessed and all-important relationship? Are we desirous of passing from a life of continuous feebleness and failure to one of strength and victory and abiding rest? Do we sense our need of the provisions of the new covenant? Does the longing grow into a hope resting in Jesus, the surety of the new covenant? Are we willing to give up every sinful habit, our self-will and the spirit of the world, and surrender wholly to Him?

Then listen to the *condition of entrance: It is simply whole-hearted surrender to Him.* That is the sole secret of entering the new covenant relationship. Hear it in its double application,—man's side and God's:

"I will give them a heart to know Me, that I am the Lord: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart." "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul." Jer. 24:7; 32:41.

God's part is that He pledges with His whole heart and promises to do all that a God can do for us, giving Himself to us to be ours, to enjoy and trust Him. Our part is to give the whole heart, to be all to Him that He asks of the recipients of His grace, to give the whole heart and soul and strength and mind, which is simply the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27.

Let us yield to His great love with a deliberate choice, and allow Him to enter and abide and exercise His will in us, giving up everything and being possessed of Him, the mediator of the better covenant. Will you come with a whole heart, offering yourself to be taken into it? Will you say with your entire being, "*Come I now in with a whole heart, accepting Jesus as my personal messenger, surety, and mediator of the new covenant, yes, to be my new covenant*"? Do it for your soul's sake, because of your need.

Then, having done our part, let us accept the fact in faith that God has written His law in our heart. We may not feel it, but if we have complied with our part, it is true. The great transaction is done. We have God's written guaranty. Therefore we need not hesitate to say in the name of God and of faith, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8. So then we love to keep the commandments of God through the faith of Jesus, and the law and the gospel have found their eternal balance. Salvation has become mine.

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.

PROGRESS IN THE INCA UNION

I HAVE recently returned from an interesting trip up into the Lake Titicaca and Bolivia Mission fields. It was at the time that the representatives of the General and division conferences were here.

We had a very interesting time reaching the different mission stations. The first one we visited was called Condorcuyo (the condor's nest), and to reach it we rode motor cycles tandem. Strange as it may seem, the roads up on the roof of the world are good enough for automobiles and motor cycles, at least in places. Of course they are merely dirt roads. We lost our way, and for that reason did not reach our destination until night-fall. We were so tired that we could scarcely wheel our motor cycles into the shed at the journey's end. Before coming to a final halt, we had to ford a river on horseback. The Indians merely removed their trousers, and waded right through the icy waters, while we tenderfeet followed them on horseback.

The food was excellent. We had nice hot cow's milk, good soup, rice, and fried potatoes for supper. For breakfast the next morning we had breakfast food made from a low-growing grain called quinoa, which is grown only in this country.

All the preaching done by the brethren of the General Conference had to be translated twice, from English into Spanish, and then from Spanish into Quichua.

An interesting part of the service held in the church at this station was the naming of a baby. This was in charge of the president of the division, Elder Carlyle B. Haynes. He named it "Donaldo," for his son. The Indians in this section have been without a pastor for nearly a year now, and we could scarcely prevail upon them to permit us to go. It was extremely sad to have to ride away and leave them alone again. Definite plans have since been made for supplying this important center with a station director.

One of the greatest privileges the writer enjoyed on this trip was attending a teachers' institute which we held at our mission station in Rosario, Bolivia. This was the pioneer station in Bolivia, having been founded by Brother Reid Shepard in 1920. Prof. W. E. Howell and the director of the field, also the union and local educational secretaries, were the instructors. Professor Howell understands practically everything in Spanish, being able to converse, and is even able to speak slowly. Of course this greatly pleases the people.

The situation of this station is one of the most picturesque that it has been my fortune to see. The church commands the highest eminence in

the village, and the pastor's house is only a short distance from it.

This is our first center for Indian work in the republic of Bolivia. From this little beginning, made amid the fiercest persecution, the work has grown. In seven years we have been able to add three centers more, and this year one more still, which will make five in all, with twenty-five out-schools, and an enrollment of nearly 1,000 pupils. We expect, with the help of the Lord, within two years, to put the school work on a self-supporting basis, not only in this new Bolivian field, but in the entire Inca Union. We have placed our Indian normal training school, at Juliaca, Peru, under the joint control of the Bolivia and Lake Titicaca Missions committees. The faculty this year consists of eight teachers, divided equally between natives and Americans. The enrollment last year, during the summer semester, reached 353.

The system followed in the operation of this Indian training school is somewhat unique: We provide sleeping and living quarters, and the pupils bring their own bedding and furniture, and board themselves. Under the revised plan which we adopted at the time of our annual committee meetings, within a few years we shall be able to put this institution also on a self-supporting basis, except perhaps for the salary of the principal and one other teacher. This past summer the class graduating from the elementary course, the highest course offered at present, numbered twenty-five. They ranged in age from eighteen to forty-two. One of them was our interpreter and veteran teacher, Luciano Chambi; and another was the son of old Chief Comacho, in answer to whose entreaties this prosperous work was started in 1908. These twenty-five teachers were accepted and assigned schools quickly.

The procedure in itself was interesting: The qualifications of the different teachers and the needs of the different schools were considered by the conference committee and school board, and appointments were made. The appointments were then made public, each one of the appointees being asked to manifest his acceptance publicly. In no case was there any tendency to find fault with the plans which had been announced to them, and each one seemed satisfied with his appointment.

During 1926 there were 5,482 pupils enrolled in our 113 church schools and two training schools. In 1922, the year after I finished my first term of service here, there were 3,050 pupils in the fifty-eight church schools and two training schools. While in 1922 only 368 of the total number of pupils were girls, the past year, 938 were girls, an increase from 12½ per cent

to 18½ per cent in the number of girl pupils to the total enrollment. The increase in the total enrollment during the past five years has been 70 per cent, but the increase in the number of girls enrolled has been 155 per cent.

In 1922 there were no church schools in this union except that of the Lake Titicaca Mission and the model school here in Lima. The past year we had six schools in the Peruvian Mission, with an enrollment of 191, eighty-eight of whom were girls; one school in the Ecuador Mission, with twenty-five pupils, six of whom were girls; twenty-six schools in Bolivia, with an enrollment of 974, of whom 162 were girls. I realize that statistics are dry reading, but in this case they mean the enlistment of the youth for the rapid termination of the work of God in the Inca Union.

This year, thanks to the liberality of our people at the home base, and especially of teachers and students, in the special effort made during the last Week of Sacrifice, we are able to open up new work in each of the four local fields comprising the union, namely, the opening of the Yungas country on the eastern slope of the Bolivian Andes; the establishment of a new center among the Quichua Indians on the eastern slope of the Peruvian Andes; the launching of the Amazon mission, under the superintendency of Elder F. A. Stahl, on the headwaters of the Amazon River, also in Peru; and last but not least, the opening of work among the cultured people of the coast, in the populous and important city of Guayaquil, Ecuador.

Our work is more strongly manned, and has a brighter prospect, than has been the case in six years. The indications are that the year 1927 will be the first of a series of banner years for the winning of important concessions from the enemy's territory. God continues to intervene in behalf of His work when His servants are unable to cope with the enemy. The prospects are bright because the work is His.

H. B. LUNDQUIST.

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MEDICAL MISSIONARY WORK IN SOUTH INDIA

A FEW extracts from letters written home by Dr. and Mrs. Adrian Clark, of Narsapur, South India, will be of interest to the readers of the REVIEW. Mrs. Clark, in a letter dated April 19, writes:

"It is nine o'clock in the evening, and we have just come in from the dispensary [a small, improvised building fitted up as a clinic on the mission compound], had some egg sandwiches and fruit, and Adrian has gone to bed. He gets very tired every afternoon, yet continues on until evening. Yesterday we had fifty-two patients and to-day thirty-four. You can

imagine the work that this involves when there are a great many very sick ones. We have eight in-patients. We have them lined up on the verandas of the dispensary and packed into our one little cottage. We have two pneumonia cases, one pernicious anemia, one boy who fell out of a mango tree and is all fractured up, one acute beriberi, one ulcer of the right eye, one with tuberculosis. We had to turn away two patients because we did not even have veranda space for them.

"We shall be the happiest ever when we get our new hospital and ward buildings. It is very hard with no trained help. I'm registrar, book-keeper, doctor's assistant, and nurse for eight patients. We have a pretty good boy for dispensing medicines, and two more to wait on us and do what we tell them. I have taught one to take temperature and pulse. Today he put the thermometer into the mouth of an unconscious patient and he bit off the bulb. He was too scared to do anything but run and tell us. But while the doctor was getting there, one of the relatives pulled out the glass.

"The more I work for these people the more patience and forbearance I feel to exercise toward them. It is sometimes very amusing the way they relate themselves to the careful directions given. We tell them at least three times about their medicine, and how they are to take it. And then when they go out the door they will often ask if they are to take internally the rubbing mixture which we have given them to rub on some portion of the body."

A week later Dr. Clark writes:

"We are enjoying the finest cool weather here this year you could ask for; the nights are exactly like Southern California, cool and fresh; toward morning a breeze from the ocean comes along, and unconsciously we draw up the blanket and continue our sleep until daylight, then we are up for another day. We are always glad to see Friday come, for we know that tomorrow will bring rest from the round of duties. And Sunday finds us ready for the harness again. When we reach the dispensary we find anywhere from twenty to thirty patients already registered and waiting to be seen.

A great deal of beriberi is now coming in. South India is well stocked with this disease, as practically all the people use the milled rice. I have seen some very bad cases of the dry beriberi; we don't see much of the wet variety here, for some reason. Beriberi is a disease of the nerves caused by deprivation of certain vitamins found in the outer coats of the rice grain, which are removed in the process of polishing the rice to make it look nice and white. The symptoms are tingling and burning of the hands and legs, with a feeling of heaviness in the chest, and of tightness in the abdomen. This is the usual complaint. More severe cases complain of difficulty in breathing, pain in the chest, rapid action of the heart, dimness of vision, etc. Such cases are liable to drop dead at any moment, owing to the involvement of the nerves affecting the heart. The treatment is the drinking of an extract of rice polish made with water. This contains the vitamins which they need, and which are soluble in water. This, together with the eating of the unpolished rice, cures their tingling and burning in a short time.

"Our new dispensary building is nearly ready for putting on the roof. We shall be thankful for this new equipment, as it will not only greatly

simplify our work, but will provide for the accommodation and the added comfort of our in-patients, also those who come for dispensary service. We are getting together furniture and equipment so that when our building is ready, we may quickly move in. We are delighted with our operating table, which is here ready for use when we enter our new dispensary quarters."

* * *

AN ANSWERED PRAYER

As field secretary of the St. Lawrence Conference, Canada, I, in company with seven other workers of the same conference, canvassed for subscription books during Big Week in a good-sized town. After a successful campaign, the workers gave me the guarantee pads containing details of no inconsiderable sales, deposits, etc., to enable me to deliver the books. These were all placed in a leather grip, together with personal effects such as a colporteur usually carries. On the way back to headquarters by automobile, the grip was lost, and no trace of it could be found, although diligent search was made. This caused us much distress, as without these guarantee pads it would be almost impossible to deliver the books, and consequently would bring embarrassment to the cause. Earnest prayer was offered that the Lord would help find the grip.

Previous to this I had made an appointment to go on an extensive canvassing trip into new territory, but owing to the loss of the grip containing those things necessary for a colporteur, particularly in the country, the trip had to be abandoned. A near-by city was selected instead, and another brother colporteur was selected to go with us to canvass for "Home Physician" and "Daniel and the Revelation." The first day, with the Lord's help, we took \$92 worth of orders, and in less than four days, \$281 worth, with good deposits, which all went to this brother colporteur. On returning to his church, this brother testified as follows:

"I was involved in debt, and prayed sincerely that I might be able to pay all, but no apparent relief came to me till I went to this town to canvass, and now I have enough to pay, and some over. Praise the Lord for answering my prayer in so remarkable a way."

The grip was picked up by passers-by on the road and handed to the police, who returned it by express two days later, perfectly intact. Who can doubt that it was all in the providence of God that the grip should be lost in order to bring about an answer to this brother's prayers? for had it not been for this loss, this experience could not now be told. God truly works in a mysterious way.

G. MAURER.

* * *

THEIR NEED, OUR OPPORTUNITY

THE threefold message of Revelation 14 is to be given, not only to every nation, but to every people. It matters not to what nation they belong or in what country they may reside. As North America is one of the greatest polyglot countries in the world, possessing more different tongues than perhaps any other civilized nation, it

affords a great opportunity for missionary endeavor.

When we take into consideration the fact that one third, or 33 per cent, of our population belong to so-called foreign-language-speaking people, and also remember that only one seventh, or about 14 per cent, of our constituency belong to foreign churches or are isolated members, with less than 200 laborers, we can readily see that the task of giving these millions the message is greater than the living preacher will be able to handle. Yet it is our duty to give these teeming masses, representing scores of different languages, the third angel's message in this generation.

The Lord has indeed sent these peoples to our shores in order to give those of us who are not able to go as missionaries to a foreign country, an opportunity to be foreign missionaries in our homeland. In the providence of God the work has been established in this country of great resources in order to give to these nationals the truth for this time. We should consider it a wonderful providence of God to have these peoples come to us, when we are not able to go to them. It would be sad indeed if we should not see our opportunity or do our duty, or if our neglect should make it necessary for these peoples to return to Europe or go to some foreign country in order to get the message, when we in this country, much more conveniently and at much smaller expense, could teach them the way of life.

There is at least one avenue through which we may reach these "strangers within our gates," and it is by the way of the printed page. The printing press has played an important part in all reformatory work. The very first thing that Luther did in starting the Reformation was to nail his ninety-five theses to the church door at Wittenberg, and it has been by using the pen freely that the different denominations have carried on their work. It is through this means that the message has been brought to a large per cent of our English-speaking people, and this is a very effective way of bringing the truth to our foreign neighbors.

In order to do this, however, we must have literature in the languages that the people can read. But it is difficult to get sufficient reading matter in so many different languages, because of the comparatively small number of our people in each of these languages. For this reason a Translation Fund was started a few years ago. This fund is used in translating books, tracts, and magazines into foreign tongues. In order to keep this fund supplied, an offering is taken in all our churches once each year.

Thus the General Conference has made provision whereby this home missionary work may be successfully carried forward in this country at comparatively small expense, and gives every one of us the privilege of having a part in this worthy cause. If we are not able to preach publicly to them because we cannot speak their language or because of the lack of preachers or means to support those who may be qualified to preach the message to them, we can all take part

in scattering the printed page among them and assist by our means to prepare literature for them.

Dear brethren and sisters, shall we not make a real effort at this time to reach our foreign neighbors with the message, thus discharging the duty that the Lord has placed before us, and helping to finish the work speedily?

AUGUST ANDERSON.

* * *

AN OPEN DOOR

It is well understood by students of prophecy that America has been the place where the persecuted peoples of Europe found refuge. Just at a time when the true church was in danger of losing its identity because of persecutions during the Dark Ages, God in His providence opened the doors of America, so that the flood of the dragon was swallowed up. This is the reason why the United States of America has been peopled so quickly by Europe's millions.

"Many were driven across the ocean to America, and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country."—*The Great Controversy*, page 252.

"As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor, and obey the convictions of his conscience, thousands flocked to the shores of the New World."—*Id.*, p. 295.

Since then these people have populated our large cities, are working in our factories, and have made the prairies of the West a garden of prosperity. There is danger of forgetting our duty toward the foreigners who have come to live among us. We are told:

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, Vol. VIII, page 36.

The Bureau of Home Missions has been put in operation by the General Conference to direct the work as outlined above. This department is working toward a definite program, so that every church member can have a part in the saving of these souls. The work is not to be left to the foreign churches alone, but all the brethren and sisters in America are called into action. They are the ones who are held responsible for passing on the light God has given His church. We have relied too much upon foreigners to do this work, excusing ourselves because we speak only the English language. For this reason the Lord has provided the printed page, which, if translated, is able to do the work for us. We are asking our people to help in the preparation of literature in these many languages, so that every one may hear the words of life in his own tongue.

We cannot justify ourselves by asking, "Who is my neighbor?" nor ought we to close our eyes to the great need of him who has been stripped and wounded. We must do the work of the good Samaritan, binding up the wounds

and bringing the unfortunate to the inn, the fold of Christ, where he can recover. In order to meet the required standard, we are admonished, "Go, and do thou likewise." Come, brother, come, sister, let us heed the Master's call.

Does it pay to work for these foreigners in this country or anywhere else? Look at the thousands in Europe who are accepting the truth every year in the face of opposition and bitter persecution. They are not only willing to believe on Christ, but also to suffer for His name. In America they are coming to the knowledge of Christ just as readily as their more fortunate brethren. We should put forth greater efforts in placing the truth before them. I have also found the foreign people liberal givers to the cause of God. In one city in the East, in 1926, two foreign churches contributed \$26,442.49 in tithes and \$15,916.01 in offerings, making a total of \$42,358.50. This is a fair sample of what others are doing, and compares well with the American churches.

If we "wake up, wake up," as urged in the spirit of prophecy, we will support our Translation Fund with a liberal offering on August 6. More literature is needed in many languages. Let us take the loaves from the hands of the Master, and distribute them to the people. And as we give, the loaves will multiply in our own hands.

The time has come when we must improve every God-given opportunity, so that the work entrusted to us may be finished in this generation. Everywhere we can see God's handwriting on the signboards of the earth, that time shall be no longer. Now is the time of sowing, soon we shall reap an abundant harvest. But he who has not sown will feel an eternal loss.

After having contributed liberally toward the Translation Fund, every believer of the message should avail himself of some of the literature provided for the foreigners. They are very eager to receive something they can read. Therefore, every one should have a special burden for saving the souls of his foreign neighbors. "He that is faithful in that which is least is faithful also in much."

J. T. BOETTCHER,
Asso. Sec., Bureau of Home Missions.

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ANOTHER BAPTISMAL SERVICE AT ST. PAUL, MINN.

ANOTHER baptism was performed at St. Paul, Minn., in the Woodland Park Baptist church, Sabbath, June 25, as a further result of the labors of the writer and his coworkers, Brother O. T. Garner and Sister Florence Kimmell. After the regular sermon, seven followed their Lord into the watery grave. These, together with the ninety-nine baptized on April 9 and the forty-one immersed on May 25, make in all 147 who have been won as a result of the winter's effort in this capital city of Minnesota. Up to the present, 130 lectures have been given, so there is more than one accession to the truth for each lecture. We are also pleased to say that the attendance has kept up unusually well. We are now, however, closing the public lectures for the summer, and are keeping up only the regular weekly

Sabbath and midweek Bible class and prayer service. Thus far we have had from 250 to 300 at the prayer meetings.

We are also thankful to the Lord for the manifestation of His power in the healing of the sick, as well as in the forgiveness of sin. In response to requests of different ones for prayer for their healing, we have had some remarkable evidences of the Lord's promise. Recently one of the new believers was to have an operation for tumor. She requested prayer, and when she went to the doctor who had diagnosed her case, he said there must have been some miracle performed, as he could find no trace of the disease.

We sincerely hope the brethren and sisters will continue to pray for the work here, and especially for a number of others whom we believe will obey in the not far distant future.

F. W. JOHNSTON.

* * *

IT "CURED MY HEART"

It was Sabbath, just at the close of a morning service, while shaking hands with the members of the Serbian church, that Elder Milan Ostoich introduced me to Mrs. Feeba Gross, who, as Brother Ostoich said, was a candidate for baptism that day. At a glance it was evident that Sister Gross was of Jewish descent. Upon a little inquiry she told the following story, which is practically her own words, leaving out her brogue, which I am not able to reproduce:

"Yes, Brother Christian, I am a Jewess. I was born in Jugo-Slavia, and lived there with my father and mother until I was grown, when I came to this country to seek better opportunities socially and financially, and also to have greater liberty in exercising my convictions of conscience. My father and mother are very religious people. They are very devout Jews, observing both fasts and feast days as taught by the church, and are very loyal to its activities. They are the old orthodox Jews, and, of course, keep the Sabbath. I drifted away from Sabbath keeping when I came to this country, but all the way along there was something wrong with my heart. I prayed often and tried to live loyal to the things that I had been taught, but I was never satisfied. My heart was always sick. There was an aching and a longing for something that nothing ever satisfied.

"I married, afterward coming to this country, and have a good home with good children, though, of course, they are not sympathetic with my new venture in religious things. For a while I followed the Baptist people, who claimed to follow the Bible; but when I saw that with impunity they disobeyed the fourth commandment in claiming that Sunday is the Sabbath, I knew that I could not continue with them and be sincere.

"One day Elder Ostoich came by our house on his regular visits with literature. He stopped at my door, gave me a little tract (I can read the Serbian language), and conversed with me relative to the things of God. I felt at once that the Lord had sent His messenger, and he came again and again. He pointed me to Christ Jesus. I studied His life and ministry in the light of the old prophets, and I believe that Jesus of Nazareth is the true Messiah that was to come. I accept His offering for sin as the fulfillment of all the Jewish types foreshadowing His coming. I believe in Jesus for the forgive-

ness of my sins. I love the Sabbath; I believe in tithe paying; I long to see Jesus return to put an end to sin. I am so glad I can follow Him in baptism to-day. Faith in Jesus and the acceptance of the gospel as given us in the Bible, has 'cured' my heart. Oh, how sick I was spiritually, but I have been made well, and I am happy!"

We are glad to pass on her testimony, believing it will cheer others to take up work for the Jewish people. There are many sincere, honest souls among them, who must be won to the blessed gospel of our Lord, not only here in Chicago, but in many other parts of our country. The Lord has spoken definitely concerning work for the Jewish people, and we must not be slow to seize every opportunity to let the spirit of true Christianity shine out from us into their darkened lives.

J. W. CHRISTIAN.

* * *

SOUTHERN NEW ENGLAND CAMP MEETING

WITH no business session to interfere with the continuous spiritual effort of the camp meeting, the believers of the Southern New England Conference, comprising the States of Massachusetts, Connecticut, and Rhode Island, gathered for their annual convocation in the well-known center of the Atlantic Union Conference, South Lancaster, Mass.

Preceding the gathering, the workers of the conference who had arrived to take part in the erection of the camp, spent part of an hour each morning in spiritual service. These seasons were occasions of encouragement, help, and strength, and the laborers felt that the Holy Spirit was preparing hearts for a great blessing at the time of the meeting.

The believers came with an earnest desire to receive an unction from God. Before the time for the meeting to open, large numbers of brethren and sisters were on the ground, and the remark was frequently heard that we would have a good meeting this year.

Elder W. C. Moffett, president of the Southern New England Conference, gave the keynote of the meeting in his opening address. As he reviewed the path in which the people of God have been traveling from the inception of the advent message, hope, cheer, and assurance were recognized in the faces of the believers. The certainty of this work was emphasized in his interesting talk, and the hearty "Amen's" frequently heard were evidence that God's people were in accord with the stirring truths presented.

The preparation for the coming of the Lord was the theme all through the ten days of the meeting. The need for a thorough work of God in the soul as witnessed in a victorious life, the necessity of studying the word of God and the instruction given through the spirit of prophecy, the importance of carrying a burden for the saving of souls, the solemn hour in which we now find ourselves in the world's history, were emphasized.

Deep heart searching was experienced by the campers. The Holy Spirit made bare the sins of the people, and as the alarm was sounded in God's holy mountain, calling the people to prepare for the close of probation and the com-

ing of the Saviour, there was a hearty response manifested by the church.

The message of a true revival and reformation as described in the Bible and by the servant of God, was given the people in no uncertain sound. The messages were greatly appreciated. Light and peace filled the souls of the believers as they grasped the simplicity of faith and power for a victorious life in Christ. The preaching of the simple third angel's message, the everlasting gospel for this age, is in no wise shorn of its power. Many who were in deep bondage of sin, slaves to long-standing bad habits, were made free in Christ. A shout of victory went up from the camp.

Each day a period was devoted to inquirers, who desired a still deeper work of grace to come into their lives. Scores flocked to these meetings. The effort was made to lead these souls to the foot of the cross, and by this close effort added victories were gained on the part of a large number. The hearts of the workers rejoiced as they saw those who had not prayed for years, enjoying the peace of God in the soul.

Many came for physical healing, and the Holy Spirit was present to heal. Tuberculosis cases rejoiced that God had wrought in their behalf; and some with illness of years' standing knew that in answer to the prayer of faith God greatly blessed and helped them. Some who had been given up to die and who came many miles to be prayed for, found joy and hope in the presence of the indwelling Christ.

The gratitude of the believers was expressed in their gifts. The Sabbath school received in cash offerings on the two Sabbaths nearly \$2,200, and in response to the call for missions, nearly \$7,000 in addition was given. Praise to the Lord was offered for His loving-kindness and tender mercy.

In a roll call of those who had been to a mission field or who are appointees to the mission field, nearly forty persons responded.

The crisis facing God's people with regard to religious liberty was clearly presented by Elder C. S. Longacre, and thousands of copies of the book, "The Church in Politics," were ordered, to be used in enlightening the public in this conference.

In addition to the local and union conference workers, there were present from the General Conference, Elders M. E. Olsen, J. F. Huenergardt, L. F. Passebois, L. E. Froom, August Anderson, J. W. Mace, H. O. Olsson, and the writer. A number of missionaries recently returned from the foreign field were also with us: Brethren E. L. Longway, L. W. Shaw, and Malcolm P. Knowles from China, and Brother L. V. Cleaves from Inter-America. Their talks were helpful, encouraging, and inspiring.

It was a great privilege to the writer to be in attendance at this meeting. It is the first time in ten years that he has enjoyed the pleasure of attending the camp meetings in the Atlantic Union Conference. The believers returned to their homes thanking God for the rich blessings bestowed at the meeting, and praying for special help to live more devout and godly lives in the future.

F. C. GILBERT.

BLESSINGS AT BROADVIEW

BROADVIEW COLLEGE has completed another year marked by many blessings. In spirituality, in health of faculty and students, in scholarship, and in all that pertains to the school, the Lord has been with us. The General Conference leaders who have visited us from time to time have brought us many inspiring messages and helpful admonitions. As Broadview College is on the main line of travel between East and West, the workers are able to visit us going and coming. Thus we frequently hear assuring messages and stirring calls from those who have recently come from Europe, from the Far East, from Africa, and from South America.

The fall and the spring Weeks of Prayer, were seasons of quiet earnestness and deep consecration. Throughout the year the Christian experience of the students as a whole has been one of victory in the inner and outward life. At the close of the spring Week of Prayer, under the leadership of Elder L. B. Schick, many reconsecrated their lives to the Lord, and a goodly number accepted Him for the first time. After due instruction in a baptismal class conducted by Professors H. O. Olson and W. B. Ochs, ten were baptized.

In the school campaigns the help of the Lord was manifest. With an enrollment of somewhat less than 300, we passed a Harvest Ingathering goal of \$2,500. Several of our students won prizes and recognition in the writers' competitions conducted by the *Watchman* magazine and the *Signs of the Times*. In local campaigns also enthusiasm, good feeling, and success were present in a marked degree.

In the school homes good health, quietness, and order have prevailed. Our entertainment committee functioned most satisfactorily, so that we have been not only diverted, but instructed and developed socially by the lecture course numbers. Our own music and science departments deserve much credit for the part they have taken in these.

In class work there has been close application and good progress. This is all the more significant when we remember that instruction is carried on in many languages.

During the year, evangelistic efforts in Chicago and other near-by cities were conducted in Swedish, German, Russian, Serbian, Czech-Slovakian, Rumanian, Hungarian, and English.

Of our 285 students, forty-four have enrolled for canvassing this summer, and a number are going out as ministers and Bible workers.

The commencement exercises were marked by simplicity as to any outward display. The graduating class of thirty-one members economized in dress and other expenses, and instead of making a class gift to the school, sent \$60 to Prof. Aaron Larson, a former teacher in Broadview, to be used in the educational work in the Turkish mission field.

Elder G. E. Peters, of Chicago Shiloh church, in his address at the senior consecration service, urged all to consecrate their lives to the work of Jesus Christ.

Elder H. A. Lukens sounded a ringing call to service in the baccalaureate sermon, and Prof. W. W. Prescott, in a masterly commencement address, impressed all with the necessity of making the Bible the groundwork of our educational system and of personal scholarship.

The General Conference brethren who are so enthusiastic over Broadview and her mission have reason to be glad for this year's work, and thankful in every way for our international school.

E. C. ROWELL.

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ALBERTA, CANADA

WE believe it will cheer the hearts of our brethren and sisters to hear of a new station just organized in the Alberta Conference. At our conference meeting a year ago it was decided to hold a tent effort in the town of Camrose, and as a result a number of new believers were gathered in from this small city.

On June 19 it was our privilege to baptize seven new members, who, together with others who had previously held their membership in the conference church, were organized into a new church, with a charter membership of twenty-four.

We believe, however, that the work has only begun here. Brother Rick will continue his labors; and now that he has an organized company to stand by his side, still more efficient work will be carried on, and of course we expect to see this church grow in the next few months.

As early as last fall the believers in that district felt the need of a church building, and so we began to look around for a suitable location, and finally purchased the Scandinavian Lutherans' church building, which will seat about one hundred. With the aid of \$500 from the conference, the believers raised the remainder and paid for the building and made some needed improvements on the property, so that now we have a very neat little church building, which adds prestige to our work.

We ask an interest in the prayers of the readers of the REVIEW AND HERALD for this new church, and especially for those who are still undecided, not knowing just which way to turn.

J. J. REISWIG.

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THE ARIZONA CAMP MEETING

THIS was the first camp meeting on our North American list for 1927. It was a privilege to be there and to get the blessing and inspiration of association with a band of believers and workers seeking God for deeper consecration and planning for soul-winning efforts in a truly needy field. Arizona's population is increasing and the State is developing. The construction of reservoir systems is turning rivers onto desert lands, bringing under cultivation vast areas once unproductive.

A strong staff of Pacific Union workers was present in the meeting. The preaching of the word blessed our hearts, and ministers and people sought God for the deeper yet experience of the grace and power of Christ. As the brethren and sisters responded to the call of the hour and workers and be-

lievers dedicated their lives to service, one could fairly see how streams of blessing are going to flow with renewed vigor into the unworked regions of Arizona.

One fine feature of the meeting was the bringing in of new converts to attend their first camp meeting with us, won by lay brethren here and there. This was a joyful object lesson to us of fruit bearing in home missionary activity. The conference staff, led by Elder C. S. Prout, the president, mean to push hard with the evangelistic work, from city to city. The Arizona situation lends itself to efforts in the high elevations of the north during the hot summer season, to be followed by efforts in the south during the winter season.

A Spanish section of the camp meeting continued day by day, Elders H. D. Casebeer and E. B. Bray leading out. I got a new impression of the strength of our Spanish work along the southwestern borders by meeting these brethren and sisters whose sessions were held daily in the Spanish academy building.

Two schools have been operated in Phoenix, an English academy and a Spanish academy, both in charge of Prof. C. E. Kellogg and a strong staff of teachers. With the growth and requirements of the work it is planned to make provision after the current year for a separate academy for the English students of the Arizona Conference, continuing the Spanish academy full strength.

We were glad to greet at this meeting one of our veterans in the service in the southwest and in Honolulu, Elder C. D. M. Williams, also to meet Dr. Lillis Wood Starr, one of our veteran medical workers, who came in from Tucson, full of courage and devotion to the cause, and bringing a plea for yet stronger medical facilities to be planted in these regions where many come to seek health.

Dr. A. D. Butterfield and a small staff came by automobile from the Paradise Valley Sanitarium near San Diego, and were constantly busy for several days ministering to the people and giving helpful instruction. The camp meeting week was a time of blessing to all.

W. A. SPIGGER.

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AN INCENTIVE TO LIBERALITY FURNISHED BY THE SEVENTH- DAY ADVENTISTS

(THAT fine Baptist layman, Mr. Richard H. Edmonds, always on the alert for good news, especially that which may provoke the Baptist brethren to greater excellence and proficiency, at the request of Secretary B. D. Gray, has written the following about the liberality of the Seventh-day Adventists. What a mighty advance forward Southern Baptists would make if they were to come only in sight of these devout and liberal Seventh-day Adventists! We could remove our debt in sixty days, and enlarge our work one hundredfold in twelve months.—B. D. G.)

"As of interest to other denominations in the South, I send you an extract from a letter written by a distinguished mining engineer, an Episcopalian, who was recently advised by his New York physician to take a rest

treatment at one of the hospitals owned by the Seventh-day Adventists of this country. My friend was so much astonished at the way in which the hospital was run and the spirit of religion which prevailed everywhere, that at my request he made some inquiry as to the work of the Seventh-day Adventists. The information that he gathered in regard to the amount of money given by these people in proportion to membership rather puts to shame the work of other denominations. In the course of his letter to me on the subject, my friend said:

"I shall anticipate whatever Mrs. — may care to write you about the sanitarium, with a few words to advise you that this is the Seventh-day Adventist communion. They are a sect of men and women living devout lives, singing praises to God, and giving abundantly of their substance to promote the Lord's work. They seem to be eternally giving. They are the most persistently enthusiastic missionaries that I know. Their total membership amounts to 238,657 persons. This small body of Christians gave for missions the sum of \$3,344,723 in 1925; other special offerings, \$1,530,407, in addition to which they paid a tithe (one tenth) of their earnings, which amounted to \$5,466,431. As if this were not enough, they gave through their Sabbath schools for general gospel work and missions \$1,584,411, in addition to all that had been donated through what they call church work. That makes a grand total of \$11,925,972, or almost \$50 per capita. There seem to be few men of wealth among them, and that argues a rather evenly high grade of earning capacity and a liberal spirit.

"I have not the statistics of other churches before me, but I believe that figure is exceptionally high. They hold two principles in regard to sanitariums and hospitals. First, they believe that the sanitarium is essential as a center of right culture for right living. In the next place, they hold that it is doing the Master's work to offer healing; it is to follow His example. Then the hospitals aid in preparing men for the medical missionary field. Finally, the sanitariums and hospitals afford a means of livelihood to the church members. At the same time, association of schools and colleges with these institutions enables young men and women of scant means a chance to gain an education. It seems to me admirable. It is a solace also to patients to come where there is so strong a religious influence permeating all that is done for their welfare."

"If it were possible to induce the people of other denominations to give even with one half such liberality, all of the indebtedness of the various boards of the Southern Baptist Convention and the boards of other denominations could easily be wiped out, and a great increase in missionary activities at home and abroad could be made."—Richard H. Edmonds, in *Religious Herald*, April 21, 1927.

* * *

THE missionary activities of the Augusta, Ga., No. 2 church have been aroused, as a result of the home missionary and Sabbath school convention

held in that church April 25-27. All who attended the meetings were spiritually uplifted, and have resolved to maintain a higher missionary spirit for active missionary work.

* * *

A COLPORTEUR in the Louisiana-Mississippi Conference relates the following experience: "I had a Bible study with a preacher, and found him very much interested in the truth. At the second study I invited him to visit our church. He accepted my invitation last Sabbath, and took his stand for the truth."

Appointments and Notices

CAMP MEETINGS FOR 1927

Columbia Union	
West Virginia	Aug. 18-28
Ohio, Sabina	Aug. 25-Sept. 4
Lake Union	
Indiana, Cicero	Aug. 25-Sept. 4
Northern Union	
Iowa, Nevada	Aug. 18-28
North Pacific Union	
Western Oregon	Aug. 3-14
Southern Oregon	Aug. 11-21
Pacific Union	
California, Oakland	July 28-Aug. 7
Southeastern California, Santa Ana	Aug. 11-21
Southern California, Glendale	Aug. 25-Sept. 4
California, Eureka	Sept. 1-11
Southeastern Union	
Cumberland	Aug. 18-28
Carolina	Aug. 25-Sept. 4
Georgia	Sept. 1-11
Florida	Oct. 27-Nov. 6
Colored	
Cumberland	Aug. 18-28
Carolina	Aug. 25-Sept. 4
Georgia	Sept. 1-11
Florida	Oct. 27-Nov. 6
Southern Union	
Alabama, Clanton	Aug. 4-18
Louisiana-Mississippi	Aug. 11-20
Kentucky	Aug. 18-27
Colored	
Louisiana-Mississippi	Aug. 11-20
Kentucky	Aug. 18-27
Southwestern Union	
North Texas, Keene	July 28-Aug. 7
Texico	Aug. 4-14
Oklahoma, Guthrie	Aug. 11-21

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WESTERN OREGON CONFERENCE

The regular biennial meeting, in twenty-second session, of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp meeting at Forest Grove, Oreg., Aug. 3-14, 1927. The first meeting is called for 8 p. m., Wednesday, August 3. Officers for the ensuing biennial period will be elected, and such other business transacted as may properly come before the conference.

I. J. Woodman, Pres.
W. A. Woodruff, Sec.

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WESTERN OREGON CONFERENCE ASSOCIATION

Notice is hereby given that the regular biennial meeting, in twenty-second session, of the Western Oregon Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Forest Grove, Oreg., Aug. 3-14, 1927. This meeting is called for the purpose of electing officers for the ensuing biennial period, and transacting such other business as may properly come before this body. All regular delegates to the Oregon Conference are delegates to this session. The first meeting is called for 4 p. m., Thursday, August 4.

I. J. Woodman, Pres.
W. A. Woodruff, Sec.

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.

Eva.—Mrs. Olga Esther Eva, née Swanson, was born at Rockport, Mass., Sept. 21, 1901; and died in Takoma Park, D. C., June 22, 1927. After completing her nurses' training in the Washington Sanitarium in 1922, she was appointed superintendent of nurses of the sanitarium in Murray, Ky. Later she returned to the Washington Sanitarium and accepted a position as night supervisor of nurses. In 1924 she was married to Leslie Eva. Her husband, an infant son, her mother, three sisters, and one brother are left to mourn.

B. F. Bryan.

Kelsey.—Anna Rebecca Kelsey, daughter of Daniel and Rebecca Kelsey, was born at Wellsboro, Pa., Feb. 18, 1840; and died at Williamsport, Pa., June 12, 1927. Before identifying herself with the Seventh-day Adventists, Sister Kelsey labored for thirteen years as a missionary and teacher among the Alaskan Indians.

E. R. Numbers.

Wallace.—Mrs. Merietta Eugenia Wallace, née Menees, was born near Brookville, Miss., Sept. 20, 1898; and died at Columbus, Miss., March 1, 1927. She leaves a little daughter, an aged father and mother, and two brothers to mourn.

J. D. Smith.

Jared.—Ira Jared was born in Kentucky, Feb. 9, 1877; and died at Wichita, Kans., June 27, 1927. His companion preceded him in death in 1918. Two daughters, one son, his mother, one sister, and one brother are left to mourn.

N. J. Aalborg.

Gustavson.—Mrs. Amalia Elizabeth Gustavson was born in Sweden, June 21, 1876; and died at the Clearfield hospital, Clearfield, Pa., April 17, 1927. She leaves her husband and four children to mourn.

A. O. Lund.

Rogers.—Curtis A. Rogers was born July 25, 1902; and died in Cleveland, Ohio, June 4, 1927. He leaves his wife, a little daughter, three sisters, and one brother to mourn their loss.

W. F. Schwartz.

Stephens.—Mrs. Sarah Elizabeth Stephens, née Davis, was born in Corsica, Ohio, June 30, 1831; and died in Oakland, Calif., March 17, 1927. Her husband and son are left to mourn.

R. J. Bryant.

Whelan.—Mrs. Eliza J. Whelan, née Hood, was born at Warrensburg, Mo., in 1853; and died at Riverside, Calif., June 17, 1927. She is survived by her husband and two sons.

R. J. Nethery.

Raufle.—Howard Lloyd Raufle, only twelve days old, son of Mr. and Mrs. Peter Raufle, was laid to rest in Brooklyn Heights Cemetery, Cleveland, Ohio, April 14, 1927.

W. F. Schwartz.

Jack.—Mrs. Myrtle Jack was born in Pittsburgh, Pa., Feb. 28, 1879; and died in Cleveland, Ohio, June 14, 1927. Her husband, son, and daughter mourn their loss.

W. F. Schwartz.

Reiswig.—Mrs. Lizzie Reiswig, née Botha, was born in Russia in 1871; and died at Omega, Okla., June 14, 1927. She had been a Seventh-day Adventist from her youth.

C. J. Dart.

Hopper.—Ada G. Hopper was born in Chicago, Ill., in 1859; and died in Tacoma, Wash., April 17, 1927.

A. R. Bell.

Watkins.—Mrs. Leora Watkins passed away at Warren City Hospital, Warren, Ohio, May 5, 1927. Her husband and other relatives mourn.

L. E. Lenheim.

Rinehart.—Hiland Rinehart was born in Minnesota, Sept. 24, 1869; and died in Yakima, Wash., June 1, 1927. His wife and two sons survive him.

A. R. Bell.

Gohde.—Mrs. Lewis Gohde was born in Germany Oct. 13, 1860; and died in Cleveland, Ohio, May 11, 1927. Her husband, four sons, and eight grandchildren are left to mourn their loss.

W. F. Schwartz.

Ringsleben.—Gustave Ringsleben was born in Germany, Aug. 18, 1844; and died in Cleveland, Ohio, May 5, 1927. He came to America in 1882. He leaves his wife, one son, two daughters, and two grandchildren.

W. F. Schwartz.

Wahrenberger.—Mrs. Lucy Wahrenberger was born Jan. 11, 1874; and died at Cleveland, Ohio, May 22, 1927. She is survived by her husband, one son, one daughter, and one grandson.

W. F. Schwartz.

Reynolds.—Mrs. Sarriisa Palmer Reynolds was born in Union Township, Tioga County, Pa., Sept. 5, 1856; and died in Roaring Branch, Pa., May 11, 1927. She leaves three sons, one daughter, and two brothers to mourn their loss.

E. R. Numbers.

Meyer.—Mrs. Eva Meyer, née Mohr, was born in Russia, Dec. 25, 1852; and died at Hillsboro, Kans. She was married to George Meyer, and to this union ten children were born. She had been a Sabbath keeper for forty-three years.

C. S. Wiest.

Van Syoc.—Mrs. Sarah Ellen Van Syoc was born in Lexington County, Illinois, Dec. 29, 1844; and died near Rome, Ga., May 20, 1927. She embraced the third angel's message in 1862, and often entertained the pioneer workers in her home.

Mrs. I. M. Stover.

Mann.—Helen Louise Mann, née Hedden, was born in New York City, April 27, 1875; and died at Athol, Mass., June 26, 1927. She was united in marriage with James Mann in 1914, and he was laid to rest four months ago. Six children are left to mourn their loss.

* * *

Weckerly.—Herman H. Weckerly was born in Denmark in 1878; and died at Decatur, Ill., March 20, 1927. A part of his twenty years in the Adventist faith was spent in conducting treatment rooms in Decatur. He leaves his wife and two children to mourn their loss.

S. N. Rittenhouse.

Hedges.—Mrs. Esta Hedges, née Kettle, was born in Anderson Township, Clark County, Illinois; and died in Paris, Ill., June 12, 1927. She was married to Jerome Hedges in 1883, and he preceded her in death. She leaves four sons and one daughter to mourn.

Mrs. Nettie Taggart.

Knowles.—Mrs. Marie Elizabeth Knudson Knowles was born in Norway, June 13, 1852; and died at Loma Linda, Calif., June 20, 1927. She accepted present truth thirty-three years ago through reading literature, and was an isolated member of the church for twenty-one years. Her children are all rejoicing in the light of the last message. Three daughters, three grandchildren, and one brother mourn their loss.

A. M. Dart.

Goss.—Mrs. Elvira Alice Goss, née Rogers, was born in Keokuk, Iowa, June 21, 1849; and died at La Sierra Heights, Calif., June 12, 1927. She united with the Seventh-day Adventist Church forty-eight years ago. In 1900 she entered the magazine work at Enid, Okla. In this she had marked success, working in various places and teaching others the same line of business. She engaged in this work while strength lasted, selling thousands of papers and magazines while living at Loma Linda a few years prior to her death. Her husband, two sons, two daughters, seven grandchildren, and one great-grandchild mourn their loss.

A. M. Dart.

Jones.—Lorenzo Winthrop Jones was born in Deerfield, Mass., May 8, 1842; and died in Long Beach, Calif., June 16, 1927. Brother Jones accepted the Seventh-day Adventist faith in 1879 at Sioux Falls, S. Dak., under the labors of Elder S. B. Whitney. Since then he has been a tower of strength to the cause, and his counsel in spiritual and financial matters has been widely sought. For several years Brother Jones and his three sons, two of whom are married, and his daughter, have lived together in Long Beach. The close union and the spirit of love that was so manifest in this family is surely an example of what a true home in Israel should and can be when the Spirit of Christ rules in the heart. Brother Jones is survived by his wife, formerly Miss Sarah Jane Hayes, four children, and two grandchildren. G. A. Calkins.

Boyce.—Mrs. Annie V. Boyce, née Tapping, was born in 1904; and died in Cambridge, England, June 18, 1926. With her mother she was brought into the Seventh-day Adventist Church by Sister N. Butler in 1919, being baptized at Cambridge in the autumn of 1920 by Elder W. Percival Prescott. After several months of happy fellowship with the church at Cambridge, she entered our college at Watford, where she took a teachers' course, graduating in 1923. She then took up work with the Walthamstow church school in London.

It was while she was at Stanborough College that she first met her life's companion, H. E. Boyce. In 1922 he went to connect with the work in the Gold Coast, West Africa, returning in 1925 to claim his partner from the Walthamstow church. They were married in July, 1925; by Elder J. B. West at Cambridge, and sailed for the mission work in Africa on November 1.

Mrs. Boyce had not been long in the Gold Coast before it was evident that her health could not stand the strain which was being put upon it by the conditions prevailing in that country, and in May, 1926, she very reluctantly agreed to leave her husband at his post of duty and return home. She arrived in England June 8, and entered a nursing home on the 11th, when the doctors thought that she would be well on the way to complete recovery after about ten days' treatment. However, some unforeseen complication set in, and in spite of every effort to save her, she passed peacefully away on the evening of June 18.

We cannot understand why one so young, so happy, and so useful to the cause of God was called away so soon; we can only ask for faith to believe that "He knoweth best."

H. E. Boyce.

Shannon.—Mrs. G. E. Shannon died at Mussoorie, India, April 7, 1927, at the age of fifty-two. She was married at Simla in 1895. Her four children are all living. Leonard, the youngest, assists the auditor for the Southern Asia Division. In 1918 her husband died, and since then Sister Shannon has alone carried the necessary burden for the support and education of her children.

In 1898 Brethren D. A. Robinson and Brown, who are sleeping at Karmatar in South India, were working in Calcutta. As a result of their labors several accepted present truth. Among this number were Elder L. G. Mookerjee's father and grandfather, Brother and Sister Meyers (parents of Elder C. K. Meyers), Brother and Sister Belchambers (parents of Miss M. H. Belchambers, the treasurer of the Northwest India Union Mission), and Sister Shannon, the latter being baptized by Brother Brown.

In 1908 she underwent a very serious operation. While this saved her life, she was never strong afterward. But as her husband was also in failing health, she, in order that she might have a part in the work she loved and also to help provide for her family, joined our Rangoon office in 1912 as bookkeeper. There she worked faithfully for four or five years while her children attended our Annfield School. Later she worked for several years in our Lucknow office.

In March, 1922, our school opened at Vincent Hill, Mussoorie. We were then in need of a good bookkeeper. Sister Shannon kindly came to Mussoorie to help get our school work started. The writer has never worked with any one who was more faithful, more patient, or more anxious to please and give satisfaction than was Sister Shannon. It was a pleasure to work with her.

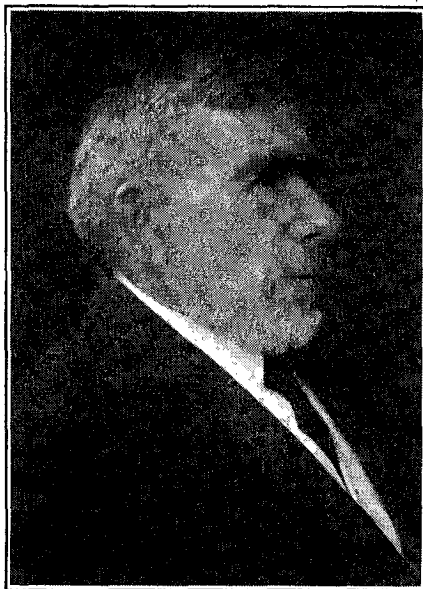
She continued at the school until failing health made it necessary that she give up her work the following September. Many of our people have known of the patient way in which she quietly suffered during the time since then. During this time she found much comfort in reading the good old Review, and the Bible promises were especially precious to her.

The funeral services were conducted by Elder I. V. Counsell, assisted by the writer. We laid our sister to rest in the beautiful Mussoorie cemetery to await the call of her Saviour.

A. J. Olson.

ELDER JOSEPH S. SHROCK

Elder J. S. Shrock was born in La Grange County, Indiana, May 1, 1854; and died in the Florida Sanitarium, Orlando, Fla., June 7, 1927. His parents, Samuel and Katherine Shrock, of Swiss ancestry, were early pioneers in Indiana. Elder Shrock accepted the third angel's message under the labors of Elders S. H. Lane and H. M. Kenyon, and gave his life to proclaiming the truths that we hold dear. He was ordained to the ministry by Elder S. N. Haskell in 1883, and labored successfully in several different States, first among the Germans in Pennsylvania, and later among both Germans and English



Elder Joseph S. Shrock

in Minnesota and Wisconsin. Fourteen years were spent in Indiana before he moved with his family to Florida, where he lived during the past seven and a half years, serving during that time as elder and pastor of four churches, and spending three summers at Fletcher, N. C., where he served as chaplain of the Mountain Sanitarium. Twice during his life he was under appointment to foreign fields, but circumstances prevented his going.

Elder Shrock was a man of strong character and great faith. Wherever he labored he emphasized the promises of God to the sick, and many sufferers have been restored through his earnest petitions in their behalf.

In 1877 Elder Shrock married Miss Viola M. Graham, who shared his labors until his death. To this union were born two sons, James Harvey of St. Petersburg, Fla., and Joseph Earl of Fort Meade, Fla., and one daughter, Hope Glen Fairchild, who died in 1913.

Death came to Elder Shrock June 7, 1927, following an operation. He was laid to rest at St. Petersburg, Fla., to await the call of the Life-giver. Elder Frank Dudley was in charge of the funeral services.

So a long life of usefulness has come to an end, but the influence of his true, kindly soul will linger long. To his deep knowledge of the Scriptures and uncompromising hatred of wrong-doing there were added an understanding sympathy and a kindness that never failed to throw a mantle of charity over the frailties of mankind. In an age when self-seeking is predominant, he showed a true humility that was refreshing. Those with whom he spent the last years of his life found his ripened experience a blessing and his kindly presence a benediction.

Marguerite M. Jespersion.

Jespersion.—Dr. Sven Jespersion was born in Malmö, Sweden, Nov. 26, 1864. In his early twenties he went to Germany, and accepted the truth in Hamburg in 1891. He wanted to enter the work at once, and started in as ship missionary in the large harbor of Hamburg, where he met with much success. The year after, he was sent by the German mission to Battle Creek, Mich., to take the nurses' course. He graduated from this, and was asked to sail for Europe even before graduation day, to go to Basel, German Switzerland, and help start a sanitarium there. Two years later he was sent to Sweden to take charge of the Seventh-day Adventist seminary; but they wanted him back in Switzerland.

During his second term there, he met Miss Lydia Roumajon, and they were married Oct. 14, 1901. The same month of their marriage they started for Jerusalem, and after a very stormy voyage and a long quarantine, on account of the plague on board the ship, they arrived in Jerusalem on Nov. 26, 1901, which was his birthday. They remained in Jerusalem four years, but his health became so impaired with malarial fever that they were advised to go to Syria.

While resting with friends on Mt. Lebanon, they received a call from the French mission board to come back to Switzerland to start and take charge of a denominational seminary. This school was started in Gland, but was moved later to Collonges, France. After the end of the school year, at a large camp meeting, it was decided to send them to open up the work in Algeria, North Africa. They arrived there in August, on a very hot day, in a strange land, and without a friend. Not long afterward, however, a church was organized, in which several languages were spoken. Dr. Jespersion could speak and write seven languages, and this was a wonderful help to him in his missionary work.

He never recovered entirely from the fever contracted in Jerusalem, and the African climate made it worse, so that in 1909 he was compelled to give up his work and come to America, where he started the medical course with the hope of going back to the mission field when he should have recovered entirely from the fever. He took his medical degree in 1913, and a year of internship in Spokane, Wash., and connected with the Battle Creek Sanitarium until 1923, when he started medical practice in the city.

He was an earnest Christian, and a devoted husband and father. The mission work was very dear to him, and he hoped to go back to it; but the Lord wanted him to rest, and he died peacefully, April 15, 1927, at his home, after only ten days of sickness.

Lydia Jespersion.

Follis.—George Washington Follis was born at Providence, Tenn., in 1861; and died at Nashville, Tenn., June 5, 1927. He leaves his wife, six sons, and one daughter, Mrs. O. R. Shreve, who, with her husband, is engaged in the work of the third angel's message in Africa.

I. D. Richardson.

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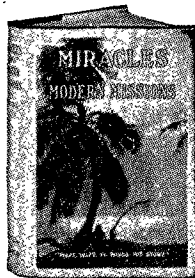
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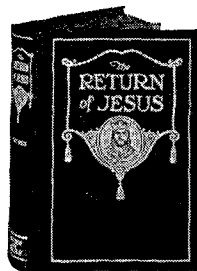
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

ON the margin of a letter from Elder J. Vuilleumier, editor of our French paper in France, we read: "Last Sabbath six believers were baptized in the Marne, near Paris." We are always glad to hear of progress in France.

* *

A LETTER from Brother F. L. Harrison, of the Canal Zone, secretary-treasurer of the Inter-American Division, states that that field reports 445 baptisms in their first quarter's report for this year. The membership of the division has now passed considerably beyond the ten thousand mark.

* *

THE sermon from Elder L. E. Froom, in this number, will be read with interest. It presents in clear outline the two covenant relationships, and the way in which we can truly enter into covenant relationship with Christ. Read this sermon, not for the benefit of some one else, but with a prayer that God may bless its spiritual appeal to your own heart.

* *

WE deeply regret to record the death of our dear brother, Charles M. Andrews, who for more than fifty years had been a faithful employee of the Review and Herald Publishing Association. Brother Andrews was the son of Elder J. N. Andrews, one of the leading pioneers in this movement. His early life was spent with his father in the opening up of the first work started outside of this country, namely, the work in Central Europe. In turn, Brother and Sister Andrews have given their son, Dr. J. N. Andrews, for work in foreign fields, and Dr. Andrews' children of tender years are associated with him and his faithful wife in their work. Thus four generations of this family have been connected with this movement in its world-wide extension. We extend to our dear Sister Andrews, to Mrs. S. M. Harlan, her daughter, and her family, and to Dr. J. N. Andrews and his family, our sincere sympathy in their great sorrow.

FROM a recent letter received at this office from Elder E. W. Farnsworth, dated Glendale, Calif., July 5, 1927, we quote the following interesting paragraph concerning Brother Farnsworth's health and activities:

"You may be interested to know that recently, in company with Elder and Mrs. J. E. Fulton and Elder and Mrs. G. A. Roberts, Mrs. Farnsworth and I took an automobile trip to within three miles of the Oregon border. We passed through the big red-woods forest of Humboldt County, attended the closing exercises of the Humboldt Academy, at Eureka, Calif., went over the ground where Elder Fulton raised up his first church; and returning, attended the graduation exercises at the St. Helena Sanitarium, when twenty-three nurses completed their course.

"In this long trip I labored with the other brethren, and to all appearances stood the journey as well as any of them, if not better. My color is as fresh as when I was young, my weight a little above normal, and my appetite plenty good enough. I sleep like a child at night, and the Lord gives freedom in preaching His word. I am invited to attend two or three camp meetings before the season closes, and am hoping to do so if the Lord wills. 'Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.'"

* *

A REAL CRISIS

THE appeal from Elder C. S. Long-acre, secretary of the Religious Liberty Association, printed on page three, should meet with a hearty response on the part of all our people. That we face a real crisis in our work cannot be denied. No one could attend the Congressional hearings on the Sunday bills, held last winter, without recognizing the spirit and animus actuating the promoting forces behind these measures. That every effort will be put forth in the coming Congress to enact some similar measure into law we do not doubt for a moment.

We see in these efforts a direct fulfillment of the prophetic word. The progress of religious legislation in this country indicates, more than any other one thing, in our judgment, where we are living in the closing days of earth's history. If the situation as it exists to-day will not arouse our people, we know of nothing that will arouse them from indifference and lethargy. We are glad that many are awake to the coming crisis. All through the field we know that there are many who sense the significance of this growing agitation.

Surely, as never before, we should sound to our fellow men the message contained in the fourteenth chapter of Revelation. How can we prove true to our trust if we do not co-operate with heavenly agencies in warning the world against taking that course which will lead inevitably to separation from God? We ought to be more aggressive than ever before in the circulation of religious liberty literature. We ought to do everything in our power to warn the people of the significance of these great movements which are seeking the enforcement of religious legislation.

WILL YOU LEND A HAND?

ONCE a year we extend an invitation to our churches to make an offering in behalf of the Foreign Translation Fund. This is used to make translations of tracts and small books into the languages of the many peoples which immigration has brought to these shores.

The various means we are using to reach these foreign-language-speaking communities are bearing a rich fruitage in souls won to the truth. Already more than seventeen thousand Sabbath keepers have been garnered from the various language groups that abound in America.

While considerable prejudice exists in the minds of the general public against the aliens of America, we who are to take the third angel's message to every kindred, nation, tongue, and people, cannot afford to allow such sentiments to influence our attitude toward them. The publication of foreign literature will put into our hands the means of enlightening the laundryman, the neighborhood fruit vender, and the numerous other foreign-language-speaking people with whom we are brought in daily contact in both our business and our social relations.

It is very surprising how quickly these people respond when once they learn of the message. Little groups of Italians, Portuguese, Spanish, French, and other nationalities are springing up all over the land as the result of the influence of perhaps one little tract or a book sold by one of our colporteurs. Many of our churches are being gladdened by the addition of these people who have come in through the home missionary efforts of some members who took an interest in the foreigners in the community.

The collection on August 6 is to furnish means to enable the good work of translating our tracts and books into these various languages to continue. Will you not lend a hand, and make a liberal gift to this enterprise on that date? M. N. CAMPBELL.

* *

"WITH INCREASING SUCCESS"

WRITING from Europe the other day, Elder C. E. Weeks, of the European Division publishing department, reported that our twenty-six publishing houses and branches in Europe had put out \$1,211,923 worth of literature in 1926. Elder Weeks adds:

"Surely it is wonderful the way God is blessing our publishing work the world around. I remember that when I entered our book work in 1901 our world sales were in the neighborhood of \$200,000 a year; and now to think that in the European Division alone our sales are more than five times that amount! Surely it is the Lord's doing."

He says that the prospects for 1927 are better yet. This great work is being done amid many difficulties, however. One union colporteur leader had spent twenty-eight days during a recent month endeavoring to help colporteurs who were under arrest. Many a colporteur carries on his work amid bitter persecution. But nothing short of death itself halts the labors of these consecrated soldiers of the cross of Christ.

W. A. S.