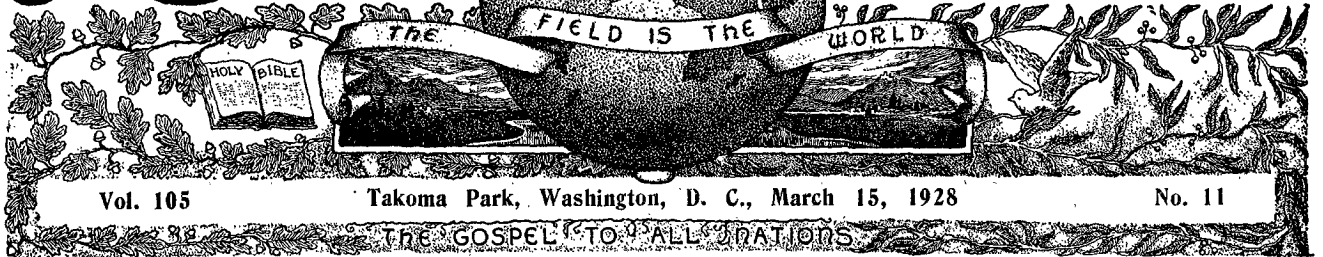


The Advent Review and Sabbath Herald



GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

ISAIAH

ROMANS

JUSTIFIED
FREELY BY HIS
GRACE

ESTIMOD

AND TO THE

God's Hand

A Supplication and an Assurance

BY EDWARD BOK

Father so gentle, take Thou my hand,
Deep are the waters, I know not the way;
Sleepless the nights, confused is the day;
All is so empty, so lone do I stand.
God, I believe, but the burden is sore,
Faith and fresh courage are all I implore.
Give calm to my heart that will banish all fear,
Ope Thou my eyes, that Thy purpose be clear.
Answer my wonder, dispel all my doubt,
Teach me the lesson of doing without;
Though hard be the cross, with help I can stand,
Father so gentle, I reach out my hand.

Harken, My child: believe in My word,
Surrender thyself to Me: I am thy Lord;
Earth's deepest sorrows they last but a day;
Strength will I give you: I am the way.
Look up and trust; for the sun shines on high,
No shadow lies there; clear blue is the sky.
On guard are the stars, bringing calm to thy sleep;
Learn peace; believe that thy watch I will keep.
Dry now thy tears, make thy heart bright with cheer,
Grief cannot blind thee, thy way I make clear;
Have faith! I am near, at thy side do I stand,
I am thy Guide; put thy trust in My hand.

—"Twice Thirty," Charles Scribner's Sons.

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Comments on CURRENT EVENTS

PROHIBITION PROGRESS. More dust has been thrown into the air in connection with the subject of prohibition than with almost any other outstanding problem of our day. It is therefore refreshing to read the testimony offered on the question by Evangeline Booth of the Salvation Army, the organization undoubtedly best qualified to pass judgment on prohibition. In a lengthy article in the *Saturday Evening Post* she sets forth in a quiet, conservative fashion the results. Here are a few typical statements: "The old type of spineless, alcohol-soaked man is now phenomenal." "I am convinced that there is no part of the United States that has not been improved by the prohibition law." "Many of the inmates of our industrial homes who, previous to its advent, could not carry fifty cents overnight, now have banking accounts." "To-day, thanks to prohibition, the Salvation Army has the time to improve the table manners of slum children." "Recently I caused a count to be made of the causes of the poverty of 1,000 families that received Christmas baskets this year. Instead of three out of four cases being caused by drink, the count showed only one out of ten." Such unequivocal declarations as these aid greatly in allaying the noisome dust that has obscured this vital issue. From the social standpoint, prohibition is a success.

Now comes Herbert Hoover who affirms that "there can be no doubt of the economic benefits of prohibition." And he adds: "Viewing the temperance question only from this angle, prohibition has proved its case." The charge that enforcement is a failure and a farce, and that conviction of violators cannot be obtained, does not harmonize with the government figures. During the last year there were thirty-three convictions to each acquittal. That is a better average than holds good with murderers.

We should not be discouraged over the result of our long endeavors as individuals and as a denomination to drive liquor from the country. Let us not be disconcerted by the increasing dust in the air—might it not simply indicate that the land is becoming increasingly dry?

ATHEISTS DEFEAT OBJECT.

We have all read of the formation of the Association for the Advancement of Atheism. Many a devout Christian shuddered at the news, and perhaps even feared a little over the effect that such militant opposition might have on Christianity and the Bible. But the Book which the atheists oppose declares that nothing can be done against the truth, but for it. And such is the case. Their blasphemous uproar against the Good Book has served simply to advertise it more successfully. The atheists have scattered multitudes of leaflets giving imaginary pictures of various Old Testament characters, with lurid descriptions of their sins, coupled with statements of how God loved them, and how one of them was a man after God's own heart. The conclusion drawn is that the Bible is immoral, and that God indorsed their evil lives.

Great is the boldness of this modern brand of atheist, and great is his stupidity. His blinded mind has failed to see the lesson these ancient biographical sketches contain. When a human being writes a bi-

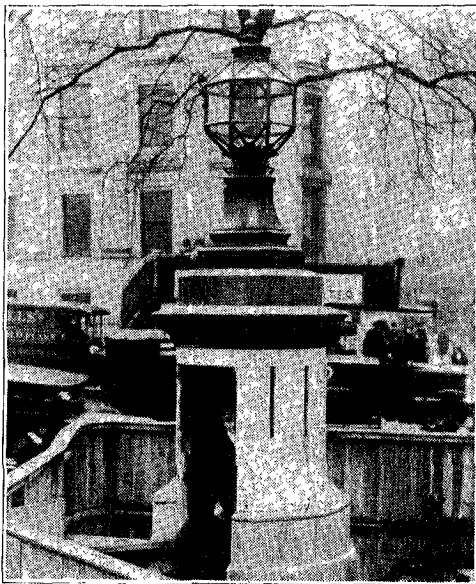
ography of a man after his own heart, only the good deeds are recorded. But God's account gives a true picture. What a comfort to us! When we read that God loved such wretched sinners as those men often were, we take courage to believe that He will also love us, despite our many transgressions. It is because the Bible reveals that these ancients were "subject to like passions as we are," that we obtain courage to come boldly to the throne of grace, even as did they, and feel assured that God will not turn us away. Again, what hope springs in our hearts when we read that God spoke so highly of these often wayward patriarchs. We draw the consoling conclusion that He who knoweth our frame and remembereth that we are dust, looks not on the outward appearance, but on the heart. A man may be overtaken in a fault, and yet have within his heart a great longing after righteousness. That such a paradox presents no dilemma to God, we may all be devoutly thankful. But the most remarkable feature of the Bible is that although the most degraded sinner can find in it comfort, none can fail to obtain from it a quickened sense of the exceeding sinfulness of sin. God is merciful, gracious, slow to anger, yet will He by no means spare the guilty. The mercy of God and the morality of God stand side by side.

THEOLOGY AND MISSIONS. One of the most incisive comments on the Student Volunteer Movement convention held in Detroit, is the following in the *Christian Advocate*: "It is noted by some who watched the Detroit meeting that the ready and confident response to the call to the mission field came chiefly from students whose theological views were most nearly in line with those of the past."

By their fruits ye shall know them. What a man believes greatly affects his course of life. The man who believes that Jesus Christ loved sinners so much that He gave His life for them, will be inspired in turn to give his life for the salvation of the lost. If he believes that Christ will give divine power to regenerate lives, he will find courage to labor for the most degraded. And if he believes that Christ will come again to this earth and create it anew, he has ever before him the mightiest incentive to proclaim quickly the gospel message. For when the gospel has been preached throughout the world, then the end comes.

But the one who believes that Christ was simply a good man, led on ineluctably by a chain of circumstances to a death such as any good man might have suffered—such a one discovers in the cross no overwhelming reason for sacrificing his life for others. And if he does not believe that through Christ the worlds were created, he finds no reason for believing that Christ will bestow power to-day to create men anew or to re-create our old earth into an Eden once more. If he does not believe that Jesus was literally raised from the dead and ascended to heaven, he finds no reason for striving to hasten the return of "this same Jesus." Let us thank God for sound theology, for out of it grow salvation for our own souls and increasing success for our great missions program.

F. D. N.



Herbert Photos.

This concrete tower, which is being erected in Trafalgar Square, London, is the latest device for handling mobs. The slot holes in the wall are for rifles. Radio, telegraph, and telephone connect the occupants of the tower with police headquarters.

The Advent Review And Sabbath Herald

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

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The Trend Toward Rome

BY F. D. NICHOL, Associate Editor

SOME one has observed that the only victor in the World War was the Catholic Church. There is much evidence in support of this declaration, and to us as a people, who view the subject from a prophetic standpoint, it is of the deepest interest.

Before the war began, there were fourteen nations to which papal envoys were accredited. At the close of the World War the number had increased to thirty-two, with an additional seven having an unofficial delegate from the Vatican. This in itself speaks eloquently for the increase in the prestige of the papacy.

Various factors have thus contributed to enhance the power of Rome. On the map of Europe are now to be found certain states that were born in the world struggle. These new nations are Catholic. Protestantism, on the other hand, has been declared to have suffered a great loss in influence through the defeat of Protestant Germany.

Other observers have seen in the depression and pessimism that settled over the Continent in connection with the world struggle, a strong psychological reason for the growth of Rome, the inference being that the mystical services of the Catholic Church offered solace and comfort to the multitudes in their stricken condition.

A very great improvement in the relations between Rome and France, long known as the eldest son of the church, has come about in connection with the world struggle. The explanation offered is that the Roman clergy in France, of military age, responded so whole-heartedly and bravely when called to the colors, that they and their church were greatly endeared to the hearts of the Frenchmen.

The strength of Rome has been increased and made more real also by concordats drawn up between the Vatican and various Catholic states. Writing on this particular point, Adolf Keller and George Stewart, in their recent significant work, "Protestant Europe, Its Crisis and Outlook," state:

"In Bavaria, for instance, the concordat between the state and the Vatican led not only to absolute liberty of the church within the state, but even to a limitation of the rights of the state in the nomination of university professors, and to conditions according to which only Catholic teachers might be elected to public schools; it being compulsory that their teachings be along Catholic lines even in the study of history. By these stipulations the whole school was, as a matter of fact, handed over by the state to the Vatican."—Page 167.

These writers also observe that in the Rhineland, as well as in Bavaria, the vast majority of the teachers are now Catholic, and that many new Catholic schools have been started since the war, while many evangelical schools, on account of financial conditions and otherwise, have been forced to close.

Certain Catholic writers offer three proofs of the spiritual rebirth of Catholicism in very recent years. The first is the increase and growing influence of monastic orders upon modern thought. Many monasteries that had for years been transformed into secular residences or for secular uses in Central Europe have been purchased back from their owners and dedicated again to the work of monasticism. In Germany alone there has been an increase of 11,354 monks and nuns in the last few years. Between 1919 and 1923, 481 new monasteries and stations were opened.

The second proof offered is that of the new Catholic Youth Movement. As the name implies, this is a movement among Catholic young men and young women in Europe, which is gathering momentum, and is expected to prove a far greater source of strength to the church than the former secular Catholic societies. This youth movement in its organization is much more closely connected with the church.

The third proof is the obvious strength of the Eucharistic movement. This has assumed large proportions, as was evident at the 1927 Eucharistic Conference in Chicago.

Summing up the import of the trend of affairs on the Continent, Keller and Stewart, in their aforementioned work, declare:

"The general current of ideas, literary, political, and philosophical, has favored the Catholic movement, and has placed the Protestants in an unfavorable position."—Page 172.

During the last few months three different questions of religious and political interest have brought the subject of the Roman Catholic influence and strength very much to the front. These are, first, the controversy

in the Church of England over the revision of the prayer book; secondly, the disclosure of the very concrete negotiations being carried on between the Pope and Mussolini for the settlement of the "Roman Question;" and thirdly, the world-wide endeavors made for church unity at Lausanne, followed by the papal encyclical on the subject of church unity. We will examine these three points in the order stated.



John Wycliffe, "The Morning Star of the Reformation," who wrote twelve theses against the Romish doctrine of transubstantiation.

There is hardly any reader of the REVIEW but has noted something concerning the controversy that is raging in England over the attempts to revise the prayer book, but possibly the relation of this controversy to the growing strength of Rome may not have been evident in the brief newspaper dispatches. The right perspective on the question can be obtained only by going back a little in the history of religious England.

England has held a rather unique place in the history of the Protestant movement, and has, through the centuries, been the cradle of the spirit of religious freedom. It was in old England that John Wycliffe, "the morning star of the Reformation," preached his message and translated the Scriptures, in the fourteenth century. It was he who in 1381 published twelve theses against transubstantiation, that most distinctive doctrine of Rome. In 1531 the definite break with Rome was made by Henry VIII, who took to himself the title of "Chief Protector, the only Supreme Lord and Head of the Church and Clergy in England." His break with Rome, as is well known, was due not to religious but rather to political and social reasons. And it was not until the reign of his successor, Edward VI, that the articles of the Church of England were drawn up, in which the definite theological break between Rome and the Church of England was made,—such as the rejection of transubstantiation, of celibacy, and of auricular confession. The doctrines of the church were finally formulated in what are known as the Thirty-nine Articles. These, along with the Book of Common Prayer, form the standard for the church.

As was naturally to be expected, there were from the first some in the church who had very strong leanings toward Catholic doctrine and ritual. This element in the church, instead of dying out, has grown stronger through the years. It took on large dimensions about the middle of the nineteenth century, under such men as Pusey and Newman, and was known as the Tractarian Movement, from the series of tracts issued by Newman and others. Their endeavor was to stem the tide of worldliness and irreligion by a greater emphasis on ritualism, but the logic of their reasoning finally led some of the leaders and a number of their followers into the Church of Rome. Newman, whose "Lead, Kindly Light" is known throughout the Christian world, finally became a cardinal in the Catholic Church. As a result of this movement, 385 of the English clergymen, between the years 1833 and 1876, went over to Rome.

Those in the church having leanings toward Rome, are known to-day as the Anglo-Catholic party, and represent the ultra-ritualistic wing of the High Church party, in sharp contradistinction to the Low Church party, which is the evangelical wing of the church, and the Broad Church party, which may be described as the modernist element in the church.

"The High Church party lays emphasis upon the exclusive right of episcopacy and apostolic succession, and maintains an advanced ritual, together with insistence on the doctrines of the real presence and baptismal regeneration. The extreme wing has reintroduced practices abrogated under Lutheran and Calvinistic influence, such as veneration of the blessed sacrament, auricular confession, communion in one kind for the laity, and the establishment of monastic orders."—*Schaff-Herzog Encyclopedia of Religious Knowledge*, art. "England, Church of," Vol. IV, p. 135.

Because of the growing divergence between the Anglo-Catholics and the Evangelicals or militantly Protestant communicants, and because of the modern-

ist wing that was gaining strength in the church, it became increasingly difficult to hold all together in one communion, governed, as that communion was, by a prayer book which had not been revised since 1662. Accordingly, therefore, a revision authorized by Parliament,—and such civil action was necessary, inasmuch as the church was under the direction of the state,—was begun in 1904.

After more than twenty years' work the revised prayer book was ready for parliamentary action. The revision made concessions to all three elements in the church. To the modernist was made the concession of the elimination from the marriage ceremony of the thought of direct creation in opposition to evolution, from the baptismal service of the doctrine of original sin, and from the Scriptures the working of miracles. The evangelicals were given the liberty of extempore prayer and evening communion. To the Anglo-Catholic element concessions were made as to the use of vestments in celebrating the holy communion, the reservation of sacrament, and prayers for the dead.

Formally Sanctions Romish Practices

It was over the formal sanction that this revised prayer book gave to the Romish practices of the Anglo-Catholics that the storm of protest was raised. The revision as to the reservation of the sacrament permitted the minister, when administering the sacrament in the case of individuals too sick to partake, to consecrate the elements and reserve them. The procedure would apparently be a harmless one, but pointed the way to the adoration of these elements, thus reserved in the church. This, according to the sound arguments of the critics of this revision, would be tantamount to the establishment in English churches of the adoration of the host and a belief in the doctrine of transubstantiation; namely, that



The martyrdom of John Huss, July 6, 1415. The history of the Reformation has been written in letters of blood and fire.

the bread and wine are actually changed into the body and blood of Christ. This doctrine, as all Protestants know, sharply distinguishes Rome from Protestantism. An individual who is prepared to accept this tenet has little trouble in logically following on to accept other Romish beliefs.

When the revised prayer book came before Parliament, it passed by a large majority in the House of Lords, but, contrary to all expectations, was defeated in the House of Commons. During the debate in the Commons, the fact was clearly brought forth by the opponents of the revision, that the bishops had been unable to cope with the Anglo-Catholic group of clergy, who had for years been carrying on Romish practices in their churches, and that this revised book was simply an endeavor to legalize and make ortho-

dox such actions. Probably one of the most notable speeches made against the book was by Sir William Joynson-Hicks, a member of the cabinet, who cited numerous instances of Anglican churches in which Romish doctrine was set forth. Here is a typical illustration from his address:

"In St. Martin's there is this announcement under the porch: 'The blessed sacrament is perpetually reserved on the north side of the altar. It is hoped that no one will leave the church without an act of homage to the Presence which is in our midst.' A pamphlet headed, 'The Adoration of the Blessed Sacrament,' says: 'We would urge that all priests should immediately start public services for the adoration of the reserved sacrament.' . . . I have here a list of services in Canon Bullock Webster's church at St. Michael's: 'Mass, low mass, high mass, requiem mass for the departed, assumption of the blessed virgin Mary.' At the entrance of the church, or rather outside a small chapel in the church, is the statement, 'The presence chamber of Jesus Christ. For in this chapel is reserved the blessed sacrament ready, with the holy anointing oil in an aumbry close by, to provide comfort and support for sick and dying souls in their extremity.'"

Distinction Between Rome and England

Mr. Rosslyn Mitchell, another member of Parliament, brought out in his address the tremendous significance of the controversy over the holy communion. He declared in part:

"The Church of England is, and always has been, a Protestant Reformed Church. That was its origin: that is why it has a separate existence. It is not a Roman Catholic Church. There are very many differences between a Protestant Reformed Church and a Catholic Church; but through the centuries there has been one fundamental principle upon which has turned the whole irrepressible conflict of the two churches. It is a question of doctrine, the question of the rightness or wrongness of the doctrine of transubstantiation. It is the fundamental dividing principle between the two churches. Directly that dividing line is stepped over, it becomes possible for the Church of England to unite itself with the Church of Rome, and impossible for the Church of England to unite with any other Protestant Church."

These speeches typified the line of objection employed against the revised book. The defeat of the revision in the House of Commons brought consternation to the leaders of the church, because so confident were they of its acceptance that already some several hundred thousand copies of the proposed revised book had been struck off by the printers. All England has been stirred over the discussion because of what it clearly revealed of the Romeward trend on the part of a considerable element in the church.

Following close on the heels of the defeat in Parliament, in fact only three days later, there was made public the text of the conferences that were held during the years 1921 to 1925 between a group of Anglo-Catholic leaders, and the late Cardinal Mercier and a group of his church dignitaries, at Malines, Belgium. These conferences, known technically as the Malines Conversations, were held for the express purpose of discovering, if possible, a satisfactory plan of union between the Anglo-Catholics and Rome. The proceedings, as published, revealed that though many difficulties were met with in the discussions, nevertheless a remarkable amount of unity was found between the two sides, even to the point of the Anglo-Catholics' being willing to acknowledge the spiritual supremacy of the pope in a very definite sense. The publication of these Conversations supported the most sweeping declarations of Evangelicals, that a definite endeavor is being made in the Church of England to hand it over to Rome.

As to the final outcome of the controversy, no one can say. Meanwhile the bishops are revising their revision, though on minor points, and are hoping that it may now be passed by Parliament.

Over here in America the spiritual child of the Anglican Church, known as the Protestant Episcopal Church, though having no organic relationship to the former, is meeting the same Anglo-Catholic problem within its ranks. In this Protestant Episcopal Church,

a revision of the Book of Common Prayer has been going on since 1913, and will come up for action before the general convention of the Episcopal Church next October. This revised book, according to a dispatch in the *Washington Evening Star* of Feb. 18, 1923, reveals "the growing influence of the Catholic group in the church."

This same Washington daily, on February 10, contained on Associated Press dispatch from Philadelphia, reporting a conference in that city of liberal ministers and laymen of the Protestant Episcopal Church, who, in commenting on the trend toward Catholic ritual and doctrine, declared that "a new reformation may be needed if the effects of the first English reformation are lost by the triumph of the Anglo-Catholic party in the Episcopal Church." At this conference, Prof. Earl E. Sperry, professor in the department of history at Syracuse University, is reported to have said, in part, that "the Episcopal Church in this country is already in danger, with 300 parishes in which masses are said and blasphemous teachings are taught." And the Rev. John T. Rose, of the diocese of central New York, followed this speech with the declaration, "I would rather see the Episcopal Church split from top to bottom than have the Christian religion taught in terms of mass and confession."

The *New York Times* of February 26 announces that "more than 100 leading laymen and women of the Protestant Episcopal Church in the United States have organized a revolt against permitting in the future what they call 'Roman Catholic practices' in their communion. . . . Those objecting have signed a petition drafted by Bishop Eugene Cecil Seamon, which asks that the house of bishops and the house of clerical and lay deputies take steps at the triennial convention of these bodies in Washington next October to eliminate certain church rites. The petition asks changes so that the Protestant Episcopal churches no longer would have mass, reservation and adoration of the sacrament, prayers to the virgin Mary, invocation of saints or auricular confession, and 'other ceremonies peculiar to the Church of Rome.'"

Such is the spiritual state of affairs in both the Protestant Episcopal Church of the United States and the Anglican Church in England, both of which trace their spiritual history back to John Wycliffe, whose distinctive contribution to the great principles of the Reformation was his twelve theses against transubstantiation.

(To be continued)

* * *

Forgotten Greatness

IN Westminster Abbey there are a number of monuments bearing names which no one seems to know anything about. Probably when the persons who bore these names ended their earthly careers, they were famous, but through the lapse of years they have been forgotten.

A visitor to Westminster Abbey, not long ago, asked a custodian for information concerning a man who had been accorded the honor of a memorial in that stately edifice, and the officer replied that he had not the slightest idea who he was.

Such is earthly fame! Men toil hard to make names for themselves, but in the majority of cases they are soon forgotten.—A. C. Crews, in *Westminster Teacher*.

* * *

THE way that God has provided is so complete, so perfect, that man cannot, by any works that he can do, add to its perfection. It is broad enough to receive the most hardened sinner, if he truly repents, and yet so narrow that in it sin can find no place. This is the path cast up for the ransomed of the Lord to walk in.—"Gospel Workers," p. 160.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

No Favoritism With God

Diffusion Versus Centralization

THE principle of the gospel is that of diffusion, of giving, of scattering abroad, of sacrifice. Conversely, the principle of the world is that of concentration, of selfishness and self-centered interests. The operation of these two principles has been illustrated many times in the history of the past.

The principle of diffusion was shown in the command of God to Adam to "be fruitful, and multiply, and replenish the earth, and subdue it." And even after the entrance of sin the Lord demonstrated that this was still His purpose with respect to the human family. Men in their selfishness sought to subvert the purpose of their Maker. They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. The Lord confounded the language of the builders, and "thence did the Lord scatter them abroad upon the face of all the earth."

The Gospel Principle

These opposing principles of diffusion and concentration are illustrated in the history of the gospel church. The early believers were commissioned to carry the gospel to all the world, but Jerusalem became the great center of influence and of concentration of the believers. This was contrary to God's design. Of the period following the death of Stephen, we read:

"Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1-4.

The Divine Program

This is the divine program for the church of Christ in every age. In a special sense it is the divine program for the remnant church, because Heaven has committed to this church the last-day gospel message. As the church of the first century could not colonize and yet carry on the work God had commissioned them to do, no more can the remnant church center in one part of the world and accomplish the work God has given to them. Our call is to earth's millions of every tongue and nation.

One great danger that confronts the remnant church even as it confronted the apostolic church, is the danger of centralization of resources and centralization of membership. Against this centralization, both of resources and membership, the servant of the Lord has given us specific and definite warning.

We publish in this number some of the warnings that were sent to Battle Creek years ago. These messages may be read with profit by us to-day, because the principle applies not alone to Battle Creek, but is equally applicable to any other great denominational center which may be created. Centralization in Washington, D. C., or in London, England, or in Cape Town, South Africa, or in Calcutta, India, or in Buenos Aires, Argentina, or in any other place, will prove just as evil in its character and influence as was the centralization years ago in Battle Creek. God wants different places to have the advantage of a planting of present

truth. He wants little sanitariums and treatment rooms and other centers of influence of this character established in many countries.

America alone is not to be the recipient of God's grace. The nations of other lands are equally precious in the eyes of the compassionate Redeemer. In God's infinite mercy, the light of truth was planted in this land, but from here it should go out into all the world, taking root and establishing new centers of influence.

We earnestly hope that every believer will read the statements from the pen of inspiration in this number, and will think of them, not as applying to Jerusalem of old or to Battle Creek, but in their broader application to our world-wide work.

Centralized Membership

And while we should guard against the centralization of resources in a few centers, we should also guard against the centralization of great memberships. Declares the servant of the Lord:

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places."—*Testimonies*, Vol. VIII, p. 215.

It is for this reason that God has scattered His people abroad. Fortunately, but few large churches are found in the denomination. God has set a light here and another there. Believers are scattered in isolated places in order that they may erect standards of truth and be lights to those around them. It is to be regretted that some have failed to abide in the place and in the calling wherein they have received the message. Because of their isolated condition, they have moved to some large center. In doing this their light has, in too many instances, gone out in obscurity.

"When Seventh-day Adventists move into cities where there is already a large church of believers, they are out of place, and their spirituality becomes weaker and weaker. Their children are exposed to many temptations. My brother, my sister, unless you are absolutely needed in carrying forward the work in such a place, it would be wise for you to go to some place where the truth has not yet been proclaimed, and there strive to give proof of your ability to work for the Master."—*Id.*, p. 82.

"What Doest Thou Here?"

There are many in our large churches who should have put to them the question the Lord asked His prophet of old when he had left the work and place to which the providence of God had assigned him, "What doest thou here, Elijah?" Before the work closes, many will hear the Voice speaking to them; and breaking away from the bonds of social church life or pleasant home, will go out into unentered regions to establish centers of light. To this work of gospel evangelism the Spirit of the Lord calls:

"Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous.

"It is not the purpose of God that His people should colonize, or settle together in large communities. The disciples of Christ are His representatives upon the earth, and

God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour."—*Id.*, pp. 244, 245.

God Will Use Humble Men and Women

In the closing hours of the gospel work the message of truth will go with mighty power.

"The work will be similar to that of the day of Pentecost. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."—*The Great Controversy*, p. 611.

In this closing work God will imbue with His Spirit thousands of humble men and women who will have a part in the proclamation of the last great message. Of this experience we read:

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*Id.*, p. 606.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Rev. 13: 13. Thus the inhabitants of the earth will be brought to take their stand."—*Id.*, p. 612.

Who Will Hear the Call?

These words from the servant of the Lord we believe constitute an earnest call to many in our large church centers. God would give them a part in this closing work. They may become agents through whom the gospel message shall be carried to lost mankind. There are many who should make their experience an earnest subject of prayer, to determine if God would not have them go out into some section of the country where they can gain a livelihood, and at the same time erect a standard of truth. Such moves should not be undertaken hastily or independently, but in counsel with responsible leaders in the local church and conference.

The same spirit which should lead many to go out from our large churches to do work of this character, should deter others now connected with small churches from forsaking the charge and responsibility committed to them, and moving to some center for the sake of the special advantages it will afford them, or to find less opposition in living out the truth. Some have been called to large church centers to connect with denominational institutions or offices. These of course are in the line of duty. The question of one's call and his place of residence must be decided by each individual. God will direct His children in ways of His own choosing, if they will seek Him with a sincere desire to know and do His will.

F. M. W.

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From Mountain and Hill and Holes in the Rocks

It was a scene to move any heart, watching the crowd that night, seated on the ground under the tall eucalyptus trees at Malamulo, row on row of faces upturned in the dim light of the swinging lamps. It was a camp meeting in the African interior. They had come in from scores of villages in the Nyasaland highlands, upwards of 1,700 souls.

I was talking of the gathering of God's children in the great advent movement prophesied of in Jeremiah 16. The children of the kingdom were to be gathered from all the lands in the last days. The prophecy says the Lord will "send for many hunters" in this time, and "they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

I thought I would find out how that prophecy was being fulfilled in Africa.

"How many of you here to-night has He called out of the mountains?" I asked through the interpreter, James Kalilimba. Hundreds of hands went up in the semidarkness of those straight aisles of eucalyptus trees.

"How many of you has He brought out of the hills?" Again hundreds of hands.

"How many have come out of 'the holes of the rocks' into the light of this message?" Not hundreds this time, but scores of hands went up. "And it is the literal fact," said a brother sitting by.

Why, brethren and sisters, the great gathering work is going on before our eyes in all the world. The Lord is gathering His scattered flock. His angels are combing the jungles for them. He has set His hand again the second time, and is calling into this advent movement the remotest peoples—from the mountains and hills, and from the holes in the rocks. He knows every honest heart, even in these dark heathen lands, and they are coming now at His call. May God help us to give the call with louder voice.

That night at Malamulo, as we filed down from the speakers' stand, a thousand voices were singing:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

It would melt any Seventh-day Adventist heart, as it did mine, to hear those people of mountain and hill and literally of "the holes of the rocks" singing that last verse,

"O that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

W. A. S.

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The Plan of Redemption Vindicates the Creator

It is a mistake to think of the plan of redemption as something wholly for man's benefit. It is true the plan was instituted that man might be redeemed; but would not the sum total of human suffering have been much less than it has been and still must be had God seen fit to blot out in its infancy the guilty race? Yea, verily. But the destruction of the race would have been Satan's triumph. Nothing short of the salvation of man would vindicate the character and wisdom of the Creator. Either man must be restored, not only to the physical joys of Eden, but to the same moral plane occupied by him before the fall, or else "failure" must be written across God's plan for the creation of this earth as a home for free moral agents.

Because of this, the plan of redemption provides not only pardon but righteousness; and that not simply as something imputed to the believer, but as something actually inwrought into the life itself. This can be accomplished only by daily conformity to the divine law. Though reconciled to God by the death of Christ, it is by His life that we are saved; and not only by His life lived on earth nineteen hundred years ago, but by His life lived in us day by day. "I am crucified with Christ," says the apostle; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

Surely, then, the daily prayer of every believer should be, not in exact form, but in purpose,

Lord, live in me to-day,
Help me to choose Thy way;
Transform my sinful heart,
Thy character impart,
That men may see in me
A likeness, Lord, to Thee,
And Thy perfection praise
Through everlasting days.

C. P. B.

The Bible Sabbath

BY CARLYLE B. HAYNES

THE Author of the Sabbath is the Author of the Christian religion,—Jesus Christ, the Son of God.

He it was who brought the world into existence, making it in six days. He it was who rested on the seventh day, and blessed that day, and made it holy. For the Son of God was the Creator. "All things were made by Him."

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-3, 10, 14.

"Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him." Col. 1:15, 16.

The time when He made the Sabbath, as we have already seen, was at the end of the creative week. Gen. 2:1-3.

The way in which He made the Sabbath was by taking a day, the seventh day, and resting on it, blessing it, and sanctifying it.

The Sabbath a Day

The material out of which He made the Sabbath was the seventh day. He took that day, and out of it made the Sabbath. The Sabbath is not something He placed on the day. It is the day itself. "The seventh day is the Sabbath of the Lord thy God."

We are not commanded to "remember the Sabbath to keep it holy." The command is to "remember the Sabbath day, to keep it [the day] holy." The Sabbath is not something apart from the day, which can be shifted about and perhaps placed on another day. It is the day itself, the seventh day.

We hear much to-day about a Sabbath institution. But the Bible never speaks of a Sabbath institution. It talks about the Sabbath day. There is no such thing as a Sabbath institution which was blessed and made holy for the benefit of humanity apart from a day. It was the day which was blessed and made holy. And it is the day which thus becomes the Sabbath.

The day which God blessed can never be taken from the Sabbath. The Sabbath can never be taken from the day which God blessed. These cannot be separated, because they are one. The seventh day is the Sabbath; the Sabbath is the seventh day.

Jesus made the Sabbath for the entire human race, not for one section or one nation. "The Sabbath was made for man." Mark 2:27.

The Sabbath of Eternal Duration

God made the Sabbath for all time. It was not designed to be of temporary, but of eternal duration. The time will never come when the seventh day is not the blessed, holy rest day of God.

"All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8.

Even in the new earth the blessed seventh day Sabbath will be observed by the nations of the saved.

"It shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

The reason why God commanded men to observe the Sabbath day is:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

The Sabbath, therefore, is a memorial of the creation of the earth in six literal days, and God has established it as a sign of His creative power. Through the observance of it God purposed that man should always keep Him in remembrance as the true and only God, the Creator of all things.

A Sign of Sanctification

The creative power of God was put forth the second time in the work of redemption, which is in reality a new creation. The Sabbath as a memorial of creative power thus becomes a memorial of our salvation in Christ. It was definitely set forth as a sign of sanctification.

"I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

As Christ is the one who sanctifies His people, the Sabbath therefore becomes a sign of what Christ is to the believer. It is a memorial of our rest in Him, our rest from sin, of the completion of His work of full salvation in us.

It is Jesus who saves from sin. This salvation from sin is the actual working in us of the creative power of God. Only through that power, brought to sinners by the Holy Spirit, can sin be overcome in human flesh, and man enter into the rest of faith. It is Jesus who gives this rest.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

The sign of that creative power of Christ is the Sabbath. Sabbath means "rest." It was given, not merely for physical rest, but as a sign of spiritual rest and deliverance from sin. Hence he who keeps the Sabbath understandingly has entered into the rest of God, and "he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. 4:10.

In this way the Sabbath becomes to the believer in Christ a symbol of all that the gospel contains for him in Christ.

Beginning and Ending of the Sabbath

The Sabbath begins at sunset and ends at sunset. The Bible method of reckoning days is not from midnight to midnight, but from sunset to sunset. When the sun goes down, the day is ended, and a new day begins. The evening is the beginning of the day. "The evening and the morning were the first day." Gen. 1:5. That is, the evening, or dark part of the day, comes first, and is followed by the morning, or light part.

The instruction of God is, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

The "even" begins at sunset. "At even, at the going down of the sun." "At even, when the sun did set." Deut. 16:6; Mark 1:32.

When, therefore, the sun goes down on the evening of the sixth day of the week, that marks the beginning of God's Sabbath. Friday night at sunset is the dividing line between secular and sacred time. The hours between sunset Friday night and sunset Saturday night are holy time. "The Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

It is this sacred time that we are commanded to "remember" in order "to keep it holy." God made it holy; He commands man to keep it holy.

Only a holy person can keep the Sabbath holy. God's presence in the heart and life is the only sufficient preparation for true Sabbath observance. Holy people keeping a holy day, God's people keeping God's day,—that is ideal Sabbath keeping.

The Purpose of Sabbath Keeping

To keep the Sabbath holy is to use it for the purpose for which it was appointed. It was designed to be a day for public worship as well as private devotion. "The seventh day is the Sabbath of rest, a *holy convocation*." Lev. 23:3. We have the example of Christ Himself in attending public worship on the Sabbath. "As His custom was, He went into the synagogue on the Sabbath day." Luke 4:16.

There is a preparation for proper Sabbath keeping which includes the cooking of food and the preparation of all other things that may be needful in order to be ready to cease from secular, earthly employment when the Sabbath is beginning, and devote ourselves to sacred, heavenly things. Ex. 16:22, 23; Luke 23:54.

The Sabbath is not a day for ordinary labor, for idleness, for amusement. It is for rest, spiritual as well as physical, for meditation, for worship, private as well as public, for holy joy, and for mutual helpfulness. It was designed to be, and may be made to be, the happiest and best day of all the seven.

It is one of two survivals of Edenic life which have persisted since the fall, the other being the marriage institution, and it is, therefore, fundamental to Edenic ideals. This day of rest occurs weekly in order to keep always before us God's right to our time, just as the setting apart of the tithe, or one tenth of our income, is designed to remind us of God's proprietorship in everything, and of our stewardship. The Sabbath comes to us weekly, bringing with it God's blessing and exercising both restraint and constraint, while we leave secular affairs to commune with our Creator and Redeemer. Before its blessed and precious effects have been lost, the approach of another Sabbath renews its hallowing influence. Thus it sweetens all days, and extends its blessing to all our time, as we "*remember the Sabbath day, to keep it holy*."

The New Testament does not change in the smallest degree the obligation to observe the seventh day commanded by God. Christ observed this day during the entire period of His earthly life. The disciples observed this day uniformly during the period of their lives, while establishing the first Christian churches. There is no occasion on record in the New Testament

of any human being's endeavoring to keep the first day as a Sabbath. The first day is mentioned indeed, but only eight times, and is never once given a sacred title or name, never once called the Sabbath or Lord's day, never once commanded to be kept, never once referred to as a day to be honored or observed. It is mentioned merely as one of the ordinary week days.

The New Testament makes it clear that the Sabbath, the only Sabbath it recognizes, is the day immediately before the first day.

"In the *end of the Sabbath*, as it began to dawn toward the first day of the week." Matt. 28:1.

In the instruction of Christ to His disciples regarding their escape from the destruction of Jerusalem, to take place nearly forty years after His crucifixion, He recognized the existence of the Sabbath that long, at least, after the beginning of the Christian era.

"Pray ye that your flight be not . . . on the Sabbath day." Matt. 24:20.

Paul and Barnabas preached Christ to Gentiles as well as to Jews on the Sabbath.

"They . . . went into the synagogue on the Sabbath day." "The Gentiles besought that these words might be preached to them the next Sabbath." Acts 13:14, 42.

Paul and his companions sought out the devout people of God on the Sabbath and joined them in their worship.

"On the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

Paul's manner respecting the Sabbath was to devote it to worship and preaching.

"Paul, as *his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

This great apostle to the Gentiles spent his working days in secular employment at Corinth, but attended divine service and preached on the Sabbath days.

"Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:3, 4.

So the Sabbath of the New Testament is the Sabbath of the Old, the seventh day of the week.

Returning to the First Love---No. 7

BY J. C. STEVENS

WHAT is the cure for the Laodicean condition—lukewarm, wretched, miserable, poor and blind and naked? It is letting Christ come into the heart; for He says, after rebuking the church for its condition, and admonishing it to repent, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This is the solution: Christ within is the antidote for the Laodicean condition.

First, it is our part to *hear* His voice asking entrance into our hearts, then to open; for there is no latch on the outside of the door of the heart. He does not force an entrance. We must first feel our need of His delightful presence. We must thirst for His righteousness. But this cannot be unless we feel our own nothingness, our own unworthiness, that we have no righteousness whatever of our own, that we have no power to do that which we desire to do and that we are commanded to do.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men *see their nothingness*, they are *prepared to be clothed with the righteousness of Christ*."—Mrs. E. G. White, in *Review and Herald*, Sept. 16, 1902.

We shall feel like the apostle Paul, "O wretched man that I am! Who shall deliver me from the body of this death?"

Secondly, this will create a thirst for righteousness. We shall then have the experience that will lead us truly to say, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Ps. 42:1, 2. How many can say that they thus thirst for Jesus and His righteousness? Are they not few, and does this not indicate that we are lukewarm, and feel that we are rich and increased with goods and have need of nothing? We shall never thirst, never feel this need, unless we realize that we are nothing, altogether undone, and lost. Poor Laodicea is not hungry and thirsty. She is perfectly satisfied.

"The masses professing to be Christians have been satisfied to be spiritual dwarfs. They have no disposition to make it their object to seek first the kingdom of God and His righteousness; hence godliness is a hidden mystery to them, they cannot understand it. They know not Christ by experimental knowledge."—"Testimonies," Vol. II, p. 266.

We must become conscious of our soul poverty before we can really hunger and thirst after Him, and then there will be real spiritual thirst, and nothing will satisfy it but the righteousness of our Lord.

An Illustration of Real Thirst

We have read of a man of wealth lost in a desert and finally being without water. He was dying of thirst. He tried to think of something else to divert

his mind so the thirst would not be so awful, but the only thing he could think about was water. He said that every well, every pump, every fountain, and even every mudhole he had ever seen in his life passed before his vision, and he felt that if he could get a drink even out of that stagnant pond that flashed before him, he would be willing to part with all his wealth. This was real thirst.

When we are thus thirsty spiritually, we shall not have to drink out of a stagnant pool, but from the fountain of living waters, and we shall be satisfied. "Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied." Matt. 5:6, Weymouth.

"All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. He says, 'Come unto Me, all ye that labor and are heavy laden.' He bids you exchange your poverty for the riches of His grace. . . . He presents us to the Father clothed in the white raiment of His own character. He pleads before God in our behalf, saying, I have taken the sinner's place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power."—*Thoughts From the Mount of Blessing*, p. 21.

Thirdly, if we really thirst for His righteousness, we shall be willing to give up every known sin, and cease the practice of it. Righteousness and sin are opposites; the entrance of one means the exclusion of the other. They do not dwell together. "We break off" our "sins by righteousness." Dan. 4:27. "All unrighteousness is sin." Christ dwells in us by His Holy Spirit, and dispenses His life and righteousness. But when the Holy Spirit comes in, sin must go out; and therefore before He comes in, we must be willing for sin to go out. It is the Holy Spirit that seals us for eternity, and of His work we read:

"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. 2:19.

These two inscriptions on this seal mean *ownership* and *holiness*—giving up all sin, and an entire consecration. The possession of the Holy Spirit commits us irrevocably to separation from sin; for the very life of the Spirit is *holiness*. He is the Holy Spirit, in us the spirit of holiness.

"While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing *known sins* or *neglecting known duties*. God requires entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul."—*Mrs. E. G. White, in Review and Herald*, Nov. 4, 1890.

Walk in Advancing Light

Fourthly, we must be willing to walk in all the light that God gives us. "No man can cover his soul with the garments of Christ's righteousness while practicing known sin or neglecting known duties." This is something we all acknowledge when we are preaching the message to others. We preach to them, and prove from the Bible that they cannot have God's Spirit unless they are willing to obey God. Acts 5:32. We tell them that as sins are made known, they must be given up; but how about us? Are we as Seventh-day Adventists walking in the light? How many are there who are walking in the light that has come to us, for example, through the spirit of prophecy, on tithing and sacrificing for the cause of God, on health reform and dress reform, on Sabbath observance, on abstaining from worldly amusements, and a host of other things that might be mentioned? Are we walking in the light? This is a great question.

Fifthly, an entire consecration, as full and complete as we know how to make it, is absolutely necessary.

One inscription on the seal mentioned in 2 Timothy 2:19 is *ownership*, "The Lord knoweth them that are His." He paid the infinite price for our redemption, and we are not our own. 1 Cor. 6:19, 20; 1 Peter 1:18. "God requires entire surrender," we have read.

"We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely."—*"Steps to Christ,"* p. 49.

If we shrink from this kind of consecration, how can we expect the fullness of the Spirit? God cannot put His signature upon that which is not His.

Suppose that under the control of a worldly spirit we withhold ourselves from God, hold on to some darling idol, reserve some rooms in our heart for our pet sins; we need not count it strange if God withholds His Spirit from us, and denies us the seal of divine ownership. It is reasonable that God should jealously guard His divine signet. He is willing and anxious to bestow it when we are really ready and willing to devote our all to Him; but He must withhold it from those who, while professing to be Christians, are still "serving divers lusts and pleasures." Entire consecration is absolutely necessary.

Sixthly, we must be willing to clear away every hindrance that stands in the way of our opening the door of our heart.

"I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in."—*"Testimonies,"* Vol. I, p. 143.

"Jesus stands knocking, knocking at the door of your hearts, and yet, for all this, some say continually, 'I cannot find Him!' Why not? He says, 'I stand here knocking.' Why do you not open the door, and say, 'Come in, dear Lord'? . . . Open the door now, and [notice this] empty the soul-temple of the buyers and sellers, and invite the Lord to come in. Say to Him, 'I will love Thee with all my soul. I will work the works of righteousness. I will obey the law of God.' Then you will feel the peaceful presence of Jesus."—*Mrs. E. G. White, in Review and Herald*, Aug. 28, 1888.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

* * *

Barbering for Christ

BY LLOYD E. BIGGS

IN a certain city on the West Coast can be found a narrow little shop where a busy man works at his trade and between times lets shine the light that has been given him.

In front of the window is the customary barber chair, with the conventional mirror and shelf of tools. Then there is a long narrow table, with books above and below. This library consists of the writings of Mrs. E. G. White, with others of our more important publications. Also a concordance and a Bible dictionary.

On the walls will be observed a missionary map of the world, the law chart, the prophetic chart, and several other charts which depict the prophecies from the beginning of time down to our own important day.

Beside comfortable seats will be found tracts for free distribution, the subjects nicely arranged in their places and of easy access. A neat sign respectfully requests the customers to refrain from swearing and filthy language.

Thousands of pages of literature go out from this place. Our brother truly is a missionary among the "heathen" of this great city, working away at his trade to pay expenses and support the cause, while he awaits the soon coming of our Lord.

Do we all do as much as we might?

Justified by His Grace

A Talk Over the Radio

BY W. W. PRESCOTT

THE last two Sunday evenings I have talked with you about faith, and I have the conviction that I ought to spend at least one more evening on this subject. We are taught in the Scriptures that "without faith it is impossible to be well-pleasing unto" God; and that we are saved by grace through faith. All that needs to be done for our salvation has already been done, but this will avail nothing for us individually unless we accept the work which Christ has done in our behalf by exercising a living faith in Him. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

The gospel is "the power of God unto salvation to every one that believeth; . . . for therein is revealed a righteousness of God from faith unto faith." Our part is to accept this righteousness and to reveal it in our lives. In other words, we must enter fully into the experience of justification as it is presented to us in the Scriptures, and to this subject I now invite your attention.

And first I ask, What is meant by justification? According to the teaching of Luther at the time of the great Reformation of the sixteenth century, in which justification was a testing teaching:

"Faith is the trust in the mercy of God through Christ, and justification is the declaring righteous for His sake, which is followed by a real making righteous. . . . From Luther and the other Reformers the New Testament doctrine went over to the Protestant churches without essential modification, and has remained their nominal testimony until the present. A classic expression of it, which may be taken as representing evangelical Christendom, is the eleventh of the Thirty-nine Articles of Religion of the Church of England: 'We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort.'"—*The International Standard Bible Encyclopedia*, Vol. III, p. 1787.

I ask you to note first that justification does not mean to be *made righteous*, but to be *accounted righteous*. This difference is essential. It involves the whole question of substitution in the gospel. Here is a good statement of what is meant by being accounted righteous:

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

This is surely a comforting doctrine. Justification means a change in our standing before God, rather than an instantaneous change in our own character. We are accounted righteous, not because we ourselves are righteous, but because Christ is righteous, and His righteousness is reckoned to us when by faith in Him we accept His life, not only in place of our past life of sin, but also as our life for the future. Then in our daily life we learn how to let Him reveal His righteousness in our experience, and thus we actually become righteous in Him, but all the merit is in Christ, and the righteousness by which we are justified is always His and never ours. This is in accordance with the message of inspiration: "In Jehovah shall all the seed of Israel be justified, and shall glory." Isa. 45:25.

Just here I must call your attention to the difference between regarding Christ simply as an example and trying to imitate His life, and regarding Him as a divine Saviour and accepting His righteous life by believing on Him. The former view is advocated by

Modernists, and is in harmony with the evolutionary philosophy of salvation through education and self-effort. I repudiate this teaching as a doctrine of condemnation and despair. It leaves us helpless and hopeless. The only possible way by which we can persuade ourselves of the possibility of imitating the life of Christ, is by first denying the authority of all those portions of Scripture which reveal a supernatural Christ to us, and thus making Him altogether such a one as ourselves. But this deprives us of the essential hope set before us in the gospel of Christ, viz., that it is our privilege to become "partakers of the divine nature, having escaped from the corruption that is in the world by lust." 2 Peter 1:4. In other words, this Modernist teaching is a perversion of the true gospel, and rejects the virgin birth, the sinless life, the atoning death, the bodily resurrection, and the present intercession of Christ in our behalf, and thus robs us of the riches of grace in Christ Jesus, and of the hope of the heaven where Christ is. I beg of you not to be deceived by this false gospel.

Perhaps I might profitably introduce here some other definitions of justification: "What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself." "Justification by faith—what is it? It is the acceptance of the guilty by reason of a trusted Christ." "Justification in the evangelical sense, is but another name for judgment prejudged and condemnation ended." In all these definitions there is this idea in common: Justification is something which is done for us by some power outside of ourselves, and which we accept by believing on Christ.

When we study the scriptures which deal with this subject, we find at least four distinct phases of justification; and this has led to some confusion of thought and teaching for lack of a clear understanding of the relation which these four phases sustain to each other. Here they are in Scripture language: "Being justified freely by His grace;" "Being now justified by His blood;" "Being therefore justified by faith;" "Was not Abraham our father justified by works?" Let us consider each one of these expressions in turn.

First, We are "justified freely by His grace." I have already defined grace as the love of God dealing with sin. Justification, in common with every other experience in the gospel, has its source in the grace of God revealed in Christ. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." Again: "The grace of God hath appeared, bringing salvation to all men." Grace, then, is the source of our justification.

Second, "Being now justified by His blood." Justification means peace, and peace has been made "through the blood of His cross." Justification means the forgiveness of our sins, on account of the sacrifice of Christ, "in whom we have our redemption through His blood." The blood of Christ shed on Calvary, the blood of the cross, is the means through which the justifying righteousness is provided for us. The grace of God found expression in the atoning death of Christ, in whose merit we are justified.

Third, "Being therefore justified by faith." By faith we accept the death of Christ as the means by which the grace of God has found expression in atoning for our sins, and we are therefore accounted righteous; but we must remember that accepting His death means the acceptance of Him who became dead, and behold, He is alive forevermore. When we accept the Christ

who became dead and yet lives, we accept His life in the place of our life of sin, and are thereby justified. Faith is, then, the means by which we appropriate the justification provided for us by the grace of God through the blood of Christ.

Fourth, "Was not Abraham our father justified by works?" Much controversy has arisen, and much misunderstanding has prevailed, through a wrong interpretation of this scripture. Let us first read the whole statement of the case: "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness." According to Scripture history, Abraham believed God, and his faith was reckoned for righteousness at least twenty years before he offered Isaac on the altar. Therefore when the apostle James wrote of his justification by works in offering up Isaac, he could not refer to his original experience of justification, but to a later experience. That is to say, Abraham was justified *before God* as a sinner by the simple act of faith in the promise of God. The genuine character of his justifying faith was demonstrated *before men* when it was shown to be such trust in God as accounted him able to raise Isaac from the dead, that so the promise should be fulfilled, "In Isaac shall thy seed be called." Speaking theologically, there is forensic justification and declarative justification, which are simply two views of the whole experience of justification. Forensic justification refers to our changed standing before God when we believe on Christ, while declarative justification refers to the revelation of our justification before men as witnessed by our works. The apostle Paul emphasizes forensic justification, the justification of a sinner; while the apostle James refers to declarative justification, the justification of a saint. Taken together, they cover the whole experience of justification.

Now I hope that my use of some theological terms and phrases will not confuse your minds as to the simplicity of the experience of justification by faith. Just believe the promises of God as they are made to us in His word. Just accept as your Saviour the Christ who is revealed to us in the Scriptures, believing that His righteousness is reckoned as yours, and permitting Him to reveal the reality of that righteousness in your daily life. Thank Him every day for the victory which He has gained for you, and which He makes yours through the gift of His righteousness to you, promising to do nothing which you know to be contrary to His revealed will, and you will rejoice in the Lord, and your justification will be demonstrated before men in your life of perfect trust in God and of good works in the sight of men.

God bless you. Good night.

* * *

To Those Who Go

BY EUGENE JEWELL

To those that go, Godspeed! and as to foreign lands
You sail away, to join the many bands
Of consecrated workers, may God's eternal blessing
Guide you as the harvest fields you're reaping.

To those that go, Godspeed! and may your work afar
Guide men to-day, like that bright star
Of old, to Him who lived and died that we
Might have a part to tell redemption's story.

To those that go, Godspeed! and as you do your part
In bringing souls to Christ, remember that an aching
heart
Has parted with her children, has made a sacrifice divine,
That stars of saved ones in their crowns might shine.

To those that go, Godspeed! and yet again, Godspeed!
May He supply the power to meet the heathens' need;
Give you the strength, the health, and power
To spread the gospel in this closing hour.

Studies in the Book of Revelation By C. P. Bollman

The Throne of God and the Four Beasts Revelation 4

THE first three chapters of the Revelation, besides introducing the whole book, as we have seen, give us, under the symbolic representation of seven local congregations, a brief sketch of the spiritual history of the entire church during the whole of the Christian dispensation.

In the fourth chapter the scene is shifted to heaven, and after a brief introduction, the prophet proceeds to tell us what he saw through a door which was opened, not into, but in heaven.

The Throne and Its Occupant

The first object presented to the prophet's view was a throne. "One sat on the throne," says the seer.

"He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow about the throne, in sight like unto an emerald."

That the being thus described is God the Father, there can be no question, for in verse 5 of the next chapter the Son is introduced as "the Lion of the tribe of Judah, the Root of David," who, as we learn from verse 7 of chapter 5, comes before the throne, and there receives from the hand of Him who sits upon the throne, a book, or scroll, which He is empowered to open, and of which we shall learn more shortly.

The Four and Twenty Elders

Returning now to the fourth chapter, we learn that around that throne were "four and twenty seats," literally, thrones, and upon these seats were "four and twenty elders sitting."

Instead of elders, some translations read "presbyters." The meaning, however, is the same, namely, shepherds, or spiritual overseers. The first four verses of 1 Peter 5 make quite clear the duties pertaining to the office of elder in the Christian church, for of the duties of that office the apostle writes thus:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

This is counsel that should be heeded, not only by every elder, but by every church officer, whatever his station may be, for it reveals the same great principle announced by the Master Himself:

"Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:27, 28.

It may be asked, Who were these four and twenty elders, and whence came they? We believe that the true answer to these questions will be found in Matthew 27:52, 53, and Ephesians 4:8, margin. The first of these texts tells us that when Christ arose from the dead, "the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many."

From the second text, namely, Ephesians 4:8, we learn that when Christ "ascended up on high, He led captivity captive," or, as expressed in the margin, He led a "multitude of captives." Christ Himself the

chief, "the resurrection and the life," constituted, with that, "multitude of captives," the first fruits of the great harvest of the redeemed, to be gathered together when Jesus comes the second time and calls from their graves the sleeping saints.

It seems that from those who arose with Christ, twenty-four were chosen to be with Him in His priestly work in the heavenly sanctuary; hence the "four and twenty seats, and upon the seats, four and twenty elders," corresponding to the four and twenty chief men chosen from the sons (descendants) of Eleazar and of Ithamar for service in the temple built by Solomon. (See 1 Chronicles 24.)

The Seven Lamps of Fire

After describing the throne and the elders with their seats, or thrones, the prophet speaks of "seven lamps of fire burning before the throne, which are the seven Spirits of God." Verse 5.

We are not to understand from this that the divine Being has a plurality of spirits. Seven is a number which is frequently used as meaning fullness, completeness, and it is used in this particular instance, as expressed many years ago by Horatius Bonar, D. D., of the Free Church of Scotland, as "intimating the manifold abundance of the gifts which flow out from Him [the Spirit] to the whole church of God."

The Scriptures make it very plain that there is one and only one Holy Spirit, the third person in the Godhead, "the Comforter," "the Holy Ghost," always spoken of in the singular number.

We must remember that these seven lamps of fire indicate the first apartment of the heavenly sanctuary, for in the type there was in the first apartment, within the first veil, or curtain, a golden candlestick with seven bowls, cups, or lamps, which were kept constantly burning. This shows that the prophet was given a view of the first apartment of the sanctuary in heaven, where our great High Priest was then ministering in our behalf. We say, was then ministering, because, as we shall learn a little later, Christ's ministry for His people was later transferred to the second apartment, or most holy place, of the heavenly sanctuary, thus answering exactly to the type as we have it in Leviticus 16.

The Four Beasts

The four beasts of this chapter should not be understood as being four beasts in the common acceptation of the term, but four living creatures. This is the more common translation, and is considered by critics generally the better one.

Dr. Adam Clarke prefers the expression "living creatures," and says on verse 7:

"It is supposed that there is a reference here to the four standards or ensigns of the four divisions of the tribes in the Israelitish camp, as they are described by Jewish writers.

"The first living creature was like a lion; this was, say the rabbins, the standard of Judah on the east, with the two tribes of Issachar and Zebulun. The second, like a calf or ox, which was the emblem of Ephraim who pitched on the west, with the two tribes of Manasseh and Benjamin. The third, with the face of a man, which, according to the rabbins, was the standard of Reuben who pitched on the south, with the two tribes of Simeon and Gad. The fourth, which was like a flying (spread) eagle, was, according to the same writers, the emblem on the ensign of Dan who pitched on the north, with the two tribes of Asher and Naphtali. This traditional description agrees with the four faces of the cherub in Ezekiel's vision." (See Ezekiel 1.)

It may be asked, What have the standards of the four divisions of the twelve tribes of Israel to do with anything in the Christian dispensation? The present writer has no desire to dogmatize upon this subject, but it should be remembered in this connection that the children of Israel were God's chosen people, and in this same book of Revelation the holy city, New Jerusalem, has in its foundations the names of the twelve apostles of the Lamb, and inscribed upon its twelve gates the names of the twelve tribes of the children of Israel. (See Revelation 21.)

The Scriptures make it very plain that in its last analysis Israel does not mean the literal descendants of Abraham, the people now almost universally known as Jews. Three New Testament texts will serve to make this very plain:

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

And finally, we have these words written to Gentile Christians:

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

There is a very serious misunderstanding of some of the Old Testament prophecies concerning Israel, because of a failure to understand that "they are not all Israel, which are of Israel," but that in very many scriptures "Israel" means those who belong to Christ, regardless of nationality. This is the key to the many scriptures used in support of the doctrine of the return of the Jews in unbelief and their subsequent conversion as a nation.

Some of the Old Testament promises to literal Israel were never fulfilled because that people never complied with the conditions. Some of the promises were never intended for the seed of Jacob according to the flesh, but were, and still are, to spiritual Israel, to whom they will be fulfilled in the new earth, of which our Saviour spoke when He said in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth."

* * *

He Chose to Suffer for Us

BY T. H. JEYS

Not long ago I heard a poor, carping, complaining critic make a remark substantially as follows:

"I came into this world without any choice on my part. Existence in a world filled with discomfort was thrust upon me. I am forced to endure what I would not if I could have my wish."

What is the reply to such a wail? It is to be found in the contrast between the sinner and the Saviour. Was this complainer subjected to ills from which he shrank? Yes, by his own confession. But note the difference. Where he would have dodged the issue, Jesus Christ met it. Where he would have refused to come, Jesus chose to come. The pain the infidel shrank from, Jesus accepted willingly. The sorrow he would not have consented to endure, Jesus went to meet.

What credit is due an individual who bears a burden because he must? But what a glory it is that the blessed Christ elected to come to a world of sorrow, to become one of the unfortunate race, and out of His own free purpose drank the cup to its bitter dregs!

And shall we lament our condition, and reply against God? Shall the clay say to the potter, "Why hast thou made me thus?" Rather, as we view our deplorable state, shall we not give thanks that though we are in a world not of our own choosing, surrounded by conditions unsought and unwelcome, there was One who, with all the terrible conditions of sin clearly before Him, deliberately chose to endure the cross, despising the shame; chose to go to His own, though His own received Him not; chose to die for His own, though they esteemed Him not; chose to provide for His own, though they thanked Him not; chose to give Himself for His own, though they chose Him not?

Council Bluffs, Iowa.

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.

Colporteur Institutes in Mexico

BY J. A. P. GREEN

The Mexican Gulf Mission

Mexico is not the land of *manana* (to-morrow), but the land of to-day. One only needs to cross the Rio Grande, mingle with the people, live and eat with them, to find, not a rebellious race, but a big-hearted, hospitable, and peace-loving people. A conversation soon reveals to the traveler that the gospel messenger has a greater opportunity to-day than ever before. There is a tearing away from old-time customs and beliefs, and a venturing out for something new.

Benito Juarez is a familiar name to the inhabitants of the Aztec republic. He and other reformers tried hard to lead the people out of darkness into a brighter day. But we must remember that these people have been guided for four centuries by a false light. Is it any wonder that they have had, and are having, a time of trouble? The people know it, and are not afraid to tell you about it.

"The church is to blame," said a college professor in one of the principal cities of Mexico. We were standing outside of the government night school, and he kindly invited us in. We asked him, "What does it all mean?" He replied, "We are fighting hard for the salvation of the Mexican women. Before, they were not given an opportunity, but to-day we are determined to help every woman in Mexico to learn how to read."

In Saltillo, one of the beautiful highland cities of the state of Coahuila, live Brother and Sister Villareal, who have a well-equipped commercial school, and are doing their part in preparing young and old to be better citizens of Mexico. Not only are they interested in the material welfare of their fellow men, but they have dedicated one room for church services, where spiritual interests are considered. Their home was opened to us during the colporteurs' institute, and they helped in every way to make it a success. The Lord did bless us in our institute, and we greatly appreciated the presence and the help of A. G. Parfitt, superintendent of the Gulf Mission; H. A. B. Robinson, union field missionary secretary; and V. Calvo, assistant field missionary secretary.

In a twelve hours' ride by train we reached the city of San Luis Potosi, headquarters of the Gulf Mission of Mexico, and also the home of Brother and Sister Parfitt. They are working hard to build up a strong work. Before leaving the mission home, the superintendent said, "We are going to baptize fifty people this year." Every worker is of good courage and possessed of a vision that urges him on, and makes him realize that *now* is the time to carry the gospel news to Mexico.

This institute and the ones which followed, were held in December, 1927.

The Lake Mission

Arriving at Queretaro from San Luis Potosi, we changed trains for Guadalajara, headquarters of the Lake Mission. Five were present from this mission, and one from the Sonora Mission. These colporteurs sell many books and win souls to the truth.

It may be of interest right here to tell about the conversion of one of these colporteurs. For many years he paid no attention to religious things, in fact he absolutely refused to listen to anything about religion. Where he worked, he had a friend who kept inviting him to attend certain meetings. One evening, from courtesy, he went. The topic discussed that night was Spiritualism. The sermon made him so angry that he said to his friend that he would never return. However, he went the following night. He noticed many looking up the texts in their Bibles, and he resolved to get one and see if the preacher was presenting the truth. Many wonderful things were presented, that touched his heart, making him believe that the word of God must cost something. He had always been taught that only priests could possess such a book, and that they alone could and should read it.

Putting 100 pesos (\$50) in his pocket, he started off to the meeting, anxious to hear more, and then purchase the word of God. He asked the pastor if he could buy the complete Bible, and how much it would cost. He was told it would cost from one peso fifty and up.

"But, my friend, I want a complete Bible, the best one you have."

"We can get you another that will cost three pesos, but just at present we have none."

He was sure there was a mistake. Again he said, "You surely have the complete Bible, and I have the money to buy it." He was told that both were complete. He said, "Well, let me have the one for one peso fifty, and when you get the other I will take that also."

He took the book home and read it, and became a Seventh-day Adventist. To-day he loves this message, and loves to tell it to others, and is a real soul winner.

Central Mexican Mission

Midnight is a rather late hour to arrive, but in Mexico City it seemed like midday. I had no trouble getting a "Fortingo" (a Ford automobile), and hurried off to a hotel for the night.

The next morning I met with the union workers in their fine headquarters. I met Brother and Sister D. A. Parsons. Walking over the same ground that I had traveled more than twenty years ago sent a thrill through every fiber of my being. I thought of the time when we sat on boxes in the old *imprensa*, "La Verdad," with Elder G. W. Caviness as our teacher, committing to memory a canvass for "Coming King," Spanish. Then it sounded very queer, and for a few days seemed impossible to learn. But what was hard then has become a pleasure. I thank God for this commencement exercise, and for His servant, Elder Caviness, who patiently bore with us for ten days, teaching us several hours a day. His heart was always in the printed page, and he believed that God would some day awaken the Mexican republic to this message by our literature. His vision has come true, because those silent messages did their work, and are working mightily to-day in the republic of Mexico.

Brother J. G. Perez, one of the pastors in this mission, told of the wonderful interest in the Zapata country. In the small town of Cuautla Morelos, there is a company of forty-two, including one ex-general, two ex-colonels, and several other prominent leaders. They have laid down their arms, and are now using the word of God. The Bible has completely transformed them into obedient and law-abiding citizens of Mexico. Brother Perez, who has charge of the Zapatista church, was present at our institute held in the old *imprensa*, December 13-20. The Spirit of the Lord came near.

Brother C. Moon presented me with a small idol, saying, "The people are giving away their old idols, and are now worshiping the living God."

Brother Moon took me to Pachuca. Here we have a very active little church. At one time they were not permitted to have public meetings. But did this discourage our brethren from having their Sabbath school and church services? Oh, no, they went up into the mountains two or three hours' walk, and there found a cave. Away from the noise of the city, they worshiped their God unmolested.

Hearing of these experiences reminds one of what is right before us. "The 'time of



Due to persecution, Sabbath school was held in this cave in Pachuca, Mexico, for a time.

trouble such as never was' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain."

Tehuantepec Mission

"It is a laymen's movement," is an expression frequently used by the superintendent of the Tehuantepec Mission. Probably nowhere else in Mexico have we seen so much progress in so short a time. The members' working enthusiastically to finish their part of the work has enabled the secretaries to report 1,070 members in the Sabbath schools. Comparing this report with the one presented twenty years ago, you will see that they have five times as many members in one mission to-day as they had then in the whole republic.

In Tierra Blanca we visited a company of believers who have not as yet been baptized, but are deeply interested in the message. We asked them how they found the truth, and they replied, "Sister Virginia Hernandez sold us some books, we read them, and were convinced that they contained the truth. But not only the books convinced us, but the sweet and cheerful life of the one who sold the books." This sister has wandered up and down the isthmus of Tehuantepec, selling many pages of truth; and as a result of her work, she has brought heaven a little closer to the people of southern Mexico.

We were very sorry not to have our sister attend the colporteurs' institute, which began December 28 in Calle Vicario 30, Vera Cruz. Here is found the chief port of Mexico, where Cortez landed April 21, 1519. Because of the richness of the land in gold, the place was named Villa Rica de la Santa Cruz (the land of the holy cross).

We landed in the same port with a force of "soldiers," having a greater object than to find gold. We came together to get a better preparation to sell our truth-filled literature.

One of the colporteurs, Brother B. Sulvaran, has only one arm, but his whole heart is in the work. He and his good wife go together from town to town, leaving many pages of truth. The way has not always been easy, and their experiences have not always been pleasant. In one town they were stoned, but Brother Sulvaran said, "Not one stone touched us."

These two workers are responsible for the strong interest in Puerto Mexico to-day. Sister Sulvaran picked up a torn piece of *Senales de los Tiempos*. She read it, took it to her home, and then wrote to Mexico City for more. She purchased a Bible, and it was not long before she was convinced of the truth. Her new-found faith was presented to her friends, and they organized a Sabbath school in her little home. It was not long before it became too small, and consideration was given to enlarging the room. But where could they get the money necessary to build a larger room? For years Sister Sulvaran had been saving money to purchase a set of false teeth, and she thought came to her, "Can't I do without the teeth, and let God have the money?" That is precisely what she did, and to-day the members, numbering 100, have a place of worship in Puerto Mexico.

Seventy-two attended our evening services held in Vera Cruz. Brother A. G. Nelson said, "This is a sample of what is happening all over this mission; people will come and they will sit and listen, if we only have the workers."

I can remember the time when it would have meant much work, perseverance, and prayer to find two people who dared to enter a gospel mission. They feared excommunication, for it is something terrible to a Catholic. It means that he will be cut off from the church, that he will burn eternally in the agonies of hell fire, and that his own family, his friends, and others will shun him. It means that he will be barred from social functions, and will have trouble in his business life. Excommunication is the heaviest penalty the pope can inflict.

All Mexico needs to-day is more workers. The doors are open, and many who have sat in darkness are rejoicing in the blessed hope, and many others are inviting our men to come and explain to them the way of life.

* * *

Our Medical Work in Korea

BY H. W. MILLER, M. D.

MANY of the readers of the REVIEW will recall the early days of our work in Korea. Interesting reports came to our people concerning our medical mission in Soonan. It was a great disappointment to our brethren in Korea when, on account of sickness, Dr. Riley Russell was compelled to leave his work there. Since that time it has been a struggle for the hospital there, because of the lack of continuity of the medical administration. About six months ago, owing to the trouble in China which necessitated our Central China workers' leaving their field, arrangements were made for Dr. L. H. Butka, formerly in charge of the Yencheng Hospital in Honan, to take charge of the Soonan Hospital until such time as he could return to his work, when it was

hoped a medical director could be found for the Soonan Dispensary.

The writer was very much pleased, on his visit to the hospital, to see the success that is attending the work of Dr. and Mrs. Butka, together with Brother and Sister Watt, two graduate nurses, and some Korean assistants. A number of improvements have been made in the small hospital, which has a bed capacity of about fifteen patients, and which at that time was running a dispensary service of twenty or thirty patients a day. Dr. Butka had been making calls in a number of the villages, to see the sick; and when he was engaged and could not go, Brother Watt, the head nurse, would go, or else the Korean doctor. The beds were practically all occupied in the little hospital, Japanese as well as Koreans patronizing the institution. One Japanese lady was brought in while we were there. She was in great distress, due to obstruction of the bowel. When the doctor, by means of his treatment, within a few hours brought to her entire relief through expelling the contents of the tremendously expanded bowel, the Japanese continued to bow and remark that this was the most wonderful thing they had ever observed. It was also gratifying to see the growing friendly feeling of the people through the ministry of our medical work.

A certificate had been issued to the doctor by the government, giving him permission to practice at the hospital. It required several months to have it certified by the proper authorities, and the doctor had come into possession of it just previous to my visit. The little hospital at Soonan, which is our only medical work in that country, has a dispensary room and a small hydrotherapy department. They are at present installing a small electrical plant and electric unit for lighting their building by electricity, and they also just recently built on an operating room, which will give them very convenient and satisfactory facilities for carrying on hospital work in connection with their dispensary.

Another very encouraging feature of our work at Soonan is the development of a food plant. To me this was equally interesting, as under the direction of Brother L. I. Bowers they have a cannery in connection with their school, and are making a number of health foods. They were canning tomatoes, corn, peas, beans, grapes, peaches, pears, apple sauce, and grape marmalade. They have a plant in which they will in the future probably do a very large work in the canning industry. This has afforded labor for a number of students, and has thus far proved to be quite a profitable department. This feature of our work has certainly a most encouraging future before it, and through the untiring labors of Brother Bowers and his assistants, we believe they are going to solve the problem of self-support for our educational work in that field, whereby scores of our poor new believers can obtain their education. At the same time it provides a much-improved dietary for workers, and supplies for the sanitarium a line of health foods that these institutions need. The combined work of the school, food factory, and sanitarium is coming prominently before the people in Korea, and is being studied by educators from among the Japanese and Korean people, and is having a strong influence among the people.

* * *

India and Siam

THIS is the title given to an experience of a certain Methodist missionary in North India on an itinerating tour. The story goes:

"One little village we had decided to leave until the last, our plan being to take the very farthest away and work back toward camp every day. The fourth morning, as we were driving through this village, a man planted himself squarely in the road in front of the car, and blocked our progress. 'What do you mean by getting in front of the car in that way?' demanded the motor driver angrily as he brought the car to a halt within a foot of the man, 'you might have been killed.' 'What do you mean,' retorted our highwayman, 'by driving through the village day after day and never stopping? I and my family are Christians. From all the surrounding villages the news has reached us of the wonderful meetings you have held. Each day we have swept our courtyard clean and invited in our non-Christian neighbors, but you rush on by us and never give us a thought, I promised them I would stop you to-day, and now not a step will I budge out of the road until you promise to come to my house for a meeting.' We assured him that his village was down for a meeting the next week, but only after we had promised to stop that evening did he move out of the road."—*The Missionary Review of the World*.

* * *

ALL that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*John Ruskin*.

LESSONS FROM THE PAST

Messages Needed at the Present Time

"Thou shalt remember all the way which the Lord thy God led thee . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deut. 8:2.

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—Mrs. E. G. White, in "Life Sketches," edition 1915, p. 196.

The Dangers of Centralization

BY MRS. E. G. WHITE

[In our day the Lord desires that His people shall be dispersed throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world.]

For years, messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest field, and labor unselfishly for souls. In a similar manner facilities and resources are to be equitably divided among the various parts of the great world field.—Ed.]

True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines.

The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute.

What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success?

It is not God's plan for our people to crowd into Battle Creek. Jesus says: "Go work to-day in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call."

The Lord will make the wilderness a sacred place, as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums where the sick and afflicted can be cared for, and schools where the youth can be educated in right lines.—Paragraphs from "Testimonies," Vol. VIII, pp. 215, 216.

It is perilous to center so much in one locality. A large amount of means is being expended in this one place, while cities are neglected that will become more and more difficult to work.

I have been looking over some of my writings, and I find that warnings on this point were given years ago. It is plainly stated that the buildings in Battle Creek should not be enlarged, that building should not be added to building to increase facilities there. We were instructed not to accumulate interests in that one place, but to enlarge our sphere of labor. There was danger that Battle Creek would become as Jerusalem of old,—a powerful center. If we do not heed these warnings, the evils that ruined Jerusalem will come upon us. Pride, self-exaltation, neglect of the poor, and partiality to the wealthy,—these were the sins of Jerusalem. To-day, when large interests are built up in one place, the workers are tempted to become lifted up in selfishness and pride. When they yield to this temptation, they are not laborers together with God. Instead of seeking to increase our responsibilities in Battle Creek, we should bravely and willingly divide the responsibilities already there, distributing them to many places. . . .

A Great Mistake

To center so much in one place is a mistake; it savors of selfishness. Battle Creek is receiving more than its share of advantages. Were the important interests established there divided and subdivided, strength would be given to other churches. We are to labor unselfishly in the Lord's great vineyard, dividing time, money, educational interests, and ministerial institutes in such a way that as large a number as possible shall reap the benefit. The ambition that leads men to center so many facilities in Battle Creek should be restricted, that other places may be blessed with the benefits that some have planned to center there. In centering so much in one place, a wrong education is given to the people.—*Id.*, pp. 133-135.

My brother, there is need of constant watchfulness, lest in Battle Creek building shall be piled upon building, and advantage heaped upon advantage. The means thus expended will testify against us. You should put wise plans into operation, and scatter the influence that is centering in Battle Creek, diffusing the light that God has given you. Blessed are they that sow beside all waters. The more there is invested in Battle Creek, the greater will be the demand for additional investment; but this is not in the order of God, and before a very long period of time shall pass, the mistake of centering interests in Battle Creek will be made evident.

In adding building to building in Battle Creek, we are encouraging neglect of other fields. Superabundant advantages there mean destitution elsewhere. Other parts of the vineyard are robbed of the means they should have. Means should be invested elsewhere, in winning souls to the truth and in providing houses of worship for them.—*Id.*, p. 146.

(Concluded on page 18)

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.

Don't Make the Wrinkles Deeper

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows,
Oh, do not make them deeper!

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper,
And let them lean upon thy love:
Don't make the wrinkles deeper.

Be lavish with the kindly deeds,
Be patient, true, and tender;
And make the path that ageward leads,
Aglow with earthly splendor.
Some day, the dear ones, stricken low,
Must yield to death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

— Author Unknown.

* * *

Love Versus Gossip

BY LOUISE LELAND

A FEW years ago a worker was called to leave one field and transfer his services to a more distant land. The change was very favorable to him healthwise, but that was not the main object of the change. Incompatibility is a kind word to use in describing the condition that caused the transfer; but a deeper and more thorough examination reveals a lack of humble Christian love on the part of his collaborators, which was manifested in that "meanest of all habits," gossip.

As an antidote to the situation, there came to that place, in the office occupied by the former missionary, a man in whose heart flowed profound, pure love, that love which can discern good from evil, and which makes its possessor wise, even above his brethren. Gossip concerning the transferred brother had no chance, and the mouths of the gossipers were stopped.

Love—it covers a multitude of sins, but it will not gossip. Love is humble, ever seeking to find the wise way, and follow it in the strength that love itself gives.

Gossip springs from jealousy; its effect is poisonous to the soul of the one who perpetuates it, and disastrous to the ones who listen to it. Give ear only to the voice of love, which covers a multitude of sins.

Yes, covers a multitude of sins, but with the precious blood, the cleansing blood, of the Lamb of God, which taketh away the sins. They are covered, not white-washed. Beware of the gossip, for in himself is a multitude of sins, white-washed. Love reproves sin in whatever place it is found, in that humble spirit which love alone possesses. Wise is the man who takes the reproof, and counts the giver as a man worthy of his choicest friendship.

Love alone is the antidote for gossip. Gossip is the surest way to poison love. Above all, let our workers be true to one another, stopping the mouth of the gossip as effectively, as quickly, as the poisonous gas is shut off from the pure air. It is our only protection. It is answering our Saviour's prayer.

Havana, Cuba.

* * *

On Getting Acquainted With Our Families

It is not that we do not love our families, but that we do not know them. Love—even the most self-sacrificing—does not imply understanding. Many a mother who would die for her son is utterly blind to his most cherished aspirations; many a father who would starve himself for his daughter's happiness cannot converse with her an hour. Brothers and sisters, generous to a fault, live side by side with no mutual interests.

Of course, we know well enough all the faults and foibles of our families. There is no trouble on that score. We may take a clannish pride in concealing them from strangers, but we discuss them freely among ourselves and openly charge the offenders with them. This knowledge, far from helping us to a better understanding, is a positive hindrance. We have a curious way of magnifying the faults till they entirely overshadow the virtues. The charity which condones and palliates the failings of strangers, seems singularly lacking in family life. Moreover, with this exaggerated sense of our relatives' faults we take no pains to search out the more delicate and subtle traits of character. In fact, it does not occur to us that they are worth knowing; we are too busy getting acquainted with other people.

So day after day we sleep under the same roof and sit at the same table, and touch one another's lives only on the surface. The fault is, of course, a two-sided one; we not only fail to understand the others, but we do not let them understand us. We neither seek in them nor offer to them the best things of life. We have a peculiar reticence—almost a shyness—in unveiling our hearts in our own family circle. Our most intimate relations are usually with outsiders.

Thus it often happens that we first learn from strangers how to appreciate our very own. Have you not sometimes marveled to see some members of your family "blossom out" in the presence of a stranger? Have you ever surprised any of your family somewhere outside the home, and been surprised yourself to see him as others see him? Parents hear with amazement, if not incredulity, the teacher's account of the children's ability in this or that direction. The boy first learns from his father's old college chum that his father is a wit; the girl from her grandmother and aunt that her mother was a belle. By and by, when boy or girl comes to marry, it may be from the new "in-law" that the family learns of hidden traits and tastes which in long years of intercourse they had never suspected.

We are wont to complain that we have no time or opportunity to get acquainted with our families. The thousand and one calls of our rushing modern life exhaust our vitality. With too many books, too many social pleasures, too many philanthropies, there is

nothing left for us for our home times. The argument is tiresomely familiar; we have heard it fully exploited in the plea for the "simple life." But it is vain to rail against mere externals when the real difficulty is with ourselves. The utmost simplicity of life does not necessarily bring mutual family understanding, nor does a complex life destroy it. If we really want to know our people better, we shall find a way.

Sometimes the revelation comes in a great crisis,—sickness, financial stress, peril, bereavement. At such times our shyness drops off, we lose our self-consciousness. In the presence of the great realities we show the best that is in us. We are drawn together in an intimacy which sweetens the bitterest calamity. And then we learn what we have been missing all along,—how much we might have had for the mere asking, and giving. Thenceforth we can never altogether relapse into the old indifference.

One of the most pathetic little stories I ever heard was of a sister who came to know her brother only on his deathbed. They had loved each other dearly, but his shy and more sensitive nature had found expression difficult. It was from outside friends that she afterward learned of things she never dreamed of—strangest of all how constantly and proudly he had talked about her, while all the while she had supposed him so indifferent. They walked apart till God brought them together in the strange and awful moment of approaching death. Then the barrier between them fell away, and they looked into each other's souls. They parted in the joy of a new understanding which eternity shall bring to perfection.

The longing for sympathetic companionship is one of the deepest hungers of the human heart. Life fulfills itself in relation to other lives. No one is quite so lonely that he does not at some time open his heart to another. Happy are they whose closest friends are the members of their own family!—*The Congregationalist*.

* * *

Seeing Both Sides

BY LILA MAE MARSHALL

"I JUST hate that old teacher, she gets so hard!" exclaimed ten-year-old Tom, as he rushed in at noon, giving his cap a spiteful jerk as he removed it from his head. "I just wish I didn't have to go to school another day, to her. Do I, mother? Can't I go to M—— to finish this term?" naming a near-by town.

"Wait a few moments, son, until we find out just what's wrong," quietly answered his mother. "You are putting it pretty strong; it must feel dreadful to really hate anybody. I always thought Miss Larson so pleasant and sweet-appearing. What's the trouble?"

"Well," replied the lad more quietly, "this morning she put a problem on the board for us sixth-graders, and she put one figure down wrong, then gave us zero because we had the answer wrong."

"Why didn't some of you point out her mistake to her?" asked his mother.

"We couldn't 'cause she erased the problem as soon as we had it copied," replied Tom.

"Then how do you know she had it wrong, instead of you boys and girls?"

"'Cause we do know, for we all had it alike, the problem and answers, and we looked in the book, and found where she made the mistake, so we know," answered the boy with conviction.

"All right, son, if you know, you know, and that settles that part of it. Did any of you go to Miss Larson and tell her of her mistake?"

"Yes, Don Thomas tried to, but she would not listen—just told him to go to his seat and keep still," heatedly replied the lad.

"Well, Tom, no use to worry and get all fussed up over a little thing like that; it will all come out right, I'm sure," soothed his mother. She felt puzzled, how-

ever, for Miss Larson had nearly always seemed fair-minded and patient. The error, in itself, was small, but results would be serious should she insist that she was right when the children all knew she was wrong. They would lose confidence in her. The mother decided to try to prevent that if she could. After a few moments' silence, she asked, "Tom, how did Miss Larson look this morning? Sweet as ever?"

"No, she didn't," answered Tom, "she looked white, and her eyes and nose were red as anything, and her hair wasn't one bit pretty as it usually is, and she held her hand to her head so much."

"There is the cause of your trouble then, son; your teacher is either not well or has troubles of her own. Were you all pretty good this morning, in school?"

"I guess not very," answered the boy, beginning to laugh, "we had lots of fun. Roy stuck a bent pin in the toe of his shoe, and, say, you ought to have seen Sam rise when he stuck him."

"And what did Tom do?" asked his mother.

"Well, I threw a paper wad, and took Roy whang in the ear. He did jump!"

"Say, sonny, suppose you were a teacher with eighteen or twenty boys around, all acting as you were, and you just had to try to teach them something, whether you were sick or well, don't you think you'd be cross and unfair sometimes?"

"Yes, I s'pose I would," answered Tom.

"Mother," spoke up Tom's big brother, who was a senior in high school, "one of the finest things you ever taught me was to see both sides."—*National Kindergarten Association, New York City*.

The Dangers of Centralization

(Concluded from page 16)

Build Up New Centers

People are encouraged to settle in Battle Creek, to give their influence to the building up of a modern Jerusalem. This is not after God's order. Thus other places are deprived of facilities that they should have. Enlarge ye; spread ye; yes, but not in one place only. Go out, and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass; diffuse the saving beams of light into the darkened corners of the earth. A work similar to that of an eagle stirring up her nest needs to be done. . . .

O that our brethren and sisters might value aright the truth! O that they might become sanctified by it! O that they might realize that upon them rests the responsibility of communicating this truth to others! But they do not feel the importance of living the truth, of being doers of the words of Christ. Many are self-sufficient. They are not filled with the missionary spirit that should animate the disciples of Christ. If they knew what it means to have travail of soul for others, angels of God would work through them to communicate a knowledge of the truth. They would know the truth, and the truth would make them free. Money would no longer be expended in adding building to building in one place, but would be used in opening new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles of heaven would be introduced into society, and would work like leaven.—*Id.*, pp. 150-152.

* * *

THE influence of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. Her children will grow up to be a blessing and an honor to her in this life and in the life to come.—*"Gospel Workers,"* p. 206.

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.

GERMAN WORK IN SOUTH DAKOTA

ONE of our ordained German ministers who is working in South Dakota writes under date of February 14 that he has such an interest in the meetings he and another worker are holding, that he has not been able to attend the union conference session. I will give a few extracts from his letter:

"I am here at the station waiting for a train to take me to Reeder. We have a small company of German believers south of this place, and Elder J. C. Stotz has been out there for ten days holding meetings. Several persons have been converted, and they called for me to come and help them.

"On January 9 Elder Stotz and I started meetings in McLaughlin. After three weeks Elder Stotz went to Reeder, and I continued the meetings at McLaughlin for two weeks longer. The Holy Spirit was poured out upon the place, and many persons accepted Christ and were converted. Over thirty took their stand for the Lord, most of them being married people with families. In all cases man and wife were converted. There were among them also nine young people. The Lord works in a wonderful manner, and there is great joy in the McLaughlin church."

We are glad to hear these reports from our workers. There is an awakening everywhere. We believe that the time is here when God will do a wonderful work. Similar reports are coming to us from other places.

J. T. BOETTCHER.

* * *

WEST PENNSYLVANIA COLPORTEUR INSTITUTE

A good solid week of study and instruction was spent by the colporteurs of West Pennsylvania at the First Seventh-day Adventist church in Pittsburgh. The institute closed February 4. The arrangements for serving meals in the basement of the church insured good wholesome food, and every one present seemed to be thankful for the privilege of associating with the brethren and sisters.

A company of about twenty earnest men and women studied carefully plans and methods for placing our literature in the homes of the people. The combination plan of selling a book and a magazine together has been used to a large extent, and will be continued in the future.

The union and local field missionary secretaries carried the burden of the instruction, but Elder N. Z. Town was present a portion of the time, and gave excellent help and counsel. The co-operation of the conference officers and the pastor of the church was appreciated, as was the attendance of the president of the union, Elder F. H. Robbins, during the first part of the institute.

On Thursday, February 2, a special program was arranged in connection with the evening meal, and while each colporteur gave a personal testimony, the individual goals were set for 1928. The total came to more than \$40,000.

Eleven of the workers signified their determination to put in forty hours or more a week, others thirty hours or better.

The conference committee had decided to add another worker as assistant field missionary secretary, and he was in his place, taking active part in the institute, and will go at once into the field to assist those who are taking up this important branch of the work for the first time. The prospects for building up the literature sales in the conference are very bright.

E. L. RICHMOND.

* * *

INDIANA CONFERENCE

THE year 1927 brought success to the work in Indiana. The Lord blessed the labors of all the departments, and the result is indeed very encouraging. We count up the people who were baptized, and the number is 250. We look over the field, and find three new churches organized and one new church building. Considering the small number of conference-paid workers, which has been limited to fifteen,—eight in the field, four in the office, and three in school work,—these results are nothing short of miraculous. Out of this number of workers we have only five ordained ministers, and some of them are engaged in administrative work. The faithful colporteurs, the home workers in the churches, the Missionary Volunteers among the young people, the Sabbath schools, the church schools, the academy, and the sanitarium have all contributed their share to the success of the work during the year.

At the beginning of 1927 we were carrying a debt of over \$130,000 upon the conference and its institutions, but are happy to report that we have reduced this debt a little over \$20,000 in cash during the year, and besides show an operating gain of \$1,400. We believe we have turned the corner, as it were, in the road of Indiana's ac-

tivities. We no longer look into a dark uncertainty, so far as the debt is concerned, but have a definite and bright outlook, assuring us that the debt will be entirely eliminated within a few short years. The people of this State have reason to rejoice over these achievements, and to thank God for the blessings attending their efforts.

Our tithe shows an increase over 1926 of \$1,250. This is not a large gain, but I believe it is a healthy growth. In 1928 we are looking for a larger gain in tithe, because many of our brethren and sisters are becoming deeply exercised in their hearts over this question. Some are paying back tithe, others are renewing their covenant with God to pay Him His own.

Our aim is: More souls, more churches, more money for missions, more spirituality in our churches. To this end we are dedicating ourselves in prayer, devotion, and activity. We may encounter disaster by cyclone, flood, crop failure, social upheaval, and increase of crime, but none of these will move us, for Christ is our stronghold.

We are not making any boasts, but we plan, by the help of the Lord, to reduce the Indiana debt at least \$25,000 in 1928. Our question is, Who will join us in this consecration?

F. A. WRIGHT.

* * *

THE BOULDER-COLORADO SANITARIUM

WITH the year 1927 in the past, it might be well for us to pause a moment and compare it with previous years. A banner year was 1927 in the history of the Boulder-Colorado Sanitarium. This is true not only in a financial way, but in several other ways. It is only logical, with so much being said nowadays about finance, that we should consider the year as a success when the institution succeeded financially. However, if we will only pause to think a minute, we can be



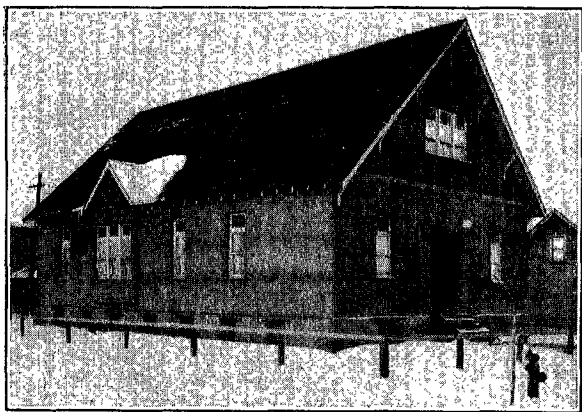
West Pennsylvania Colporteurs' Institute, Pittsburgh, Pa.

sure that the institution has succeeded financially because it succeeded in other respects as well.

In the first place, the patronage has increased over 1926 about 225, and almost this entire number has been added to what we call our patient column, and not our guest column. The total number of operations increased from 300 to 585. A similar proportion of increase has held in the number of laboratory tests and the number of bathroom treatments given. Also there has been a similar increase in the number of patients requiring special nursing, with an increase in the length of stay of each patient. All these minor increases added together have totaled a financial gain.

Though the paragraph above shows in a relative way what the increase has been and why the successful year, still it does not explain what has produced these increases. To find this cause it is necessary to go outside of material things, such as operations, X-ray pictures, laboratory tests, etc., and find it in the individuals who make up these departments, and form the staff of the institution—doctors, nurses, business men, accountants, and workers in general—and the whole can be summed up in one word—*service*. We are glad to say that the betterment of our service has been such as to secure for us an interne rating which we have been desiring for some time, and which will make it possible for us to secure the service of an interne.

We feel especially thankful for the



Edmonton Church, Alberta, Canada

blessings of 1927, which we can see in material things, and we feel just as thankful for those blessings that we know we have received which are not material but spiritual, and we enter the year 1928 with a united purpose to make it a better year than 1927 in every respect, putting first things first, and realizing that if we render to God the things that are His, He will open to us the windows of heaven and pour us out a blessing.

N. L. BEERE, M. D.

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R. J. BROWN, manager of the Boulder-Colorado Sanitarium, writing under date of February 17, has this good word to say regarding the interests of that institution:

"This has been the most prosperous year in every respect in the history of the institution. A number of people have definitely taken their stand for the truth, and among the workers the spirit of co-operation and unity has never been better. We have also been blessed financially. The auditor has just finished his statement, and finds we have made an operating gain of over \$20,000."

THREE CHURCHES DEDICATED IN ALBERTA, CANADA

THREE dedicatory services in one week in one local conference is rather an unusual occurrence. The Alberta Conference recently afforded such an experience.

It was the writer's privilege to be present, and to deliver the dedicatory sermon upon these three occasions. The first to be dedicated was the Calgary English church. In this thriving Canadian city the brethren have erected a very attractive and commodious structure in a well-chosen and convenient location. The total investment in this church enterprise, including the lot, is \$19,571.99. The larger portion of this money was raised by the members locally.

We greatly appreciate the opportunity of meeting with the brethren and sisters of the Calgary church. Taking part in the dedicatory service were Elders S. A. Ruskjer, president of the Eastern Canadian Union Conference; and Elder J. J. Reiswig, who has efficiently served for a number of years as president of the Alberta Conference.

The second dedication took place at Camrose, also in the Alberta Conference. The brethren and sisters had purchased the church from another denomination, securing the building, lot, and furnishings at a cost of \$1,389.80. They have secured a well-constructed building, and one well suited to their needs, at a very reasonable cost. We are glad to see the message taking root in a strong way in communities like Camrose. Providing suitable houses of worship brings great strength to the work and courage to the believers. The service of dedication took place on Monday evening, Dec. 12, 1927.

Elders Ruskjer, Reiswig, and Rick took part in this service.

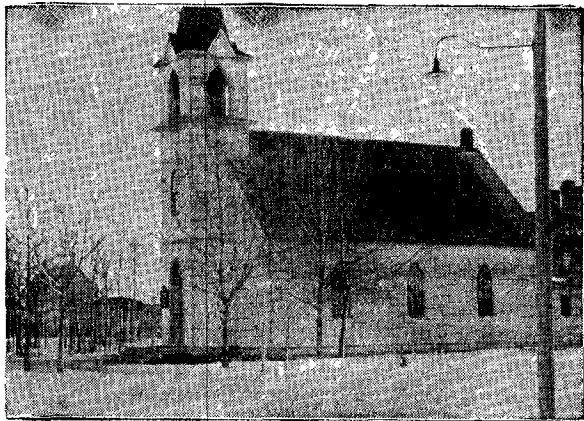
The last of the three churches to be dedicated is in Edmonton, the capital of the province of Alberta, and a growing, thrifty city. The brethren have erected an excellent house of worship on a good corner location. The lots were given by one of the brethren, and \$10,000 has been put into the building. The amount of the investment does not represent the real value of the property to the cause of God. The service of dedication was held on Sabbath, Dec. 17, 1927, Elders Reiswig, Greaves, and White assisting.

We were much impressed by the sturdy qualities of these Canadian church members. We pray that the blessing of the Lord may continue to attend their efforts as they press forward in giving the message to their people.

J. L. McELHANY.

THE ITALIAN WORK IN MILWAUKEE

REALIZING that our people who read the REVIEW AND HERALD are interested in the progress of the foreign work in North America, and that they rejoice in any evidences of its advancement, I am sure they will be pleased



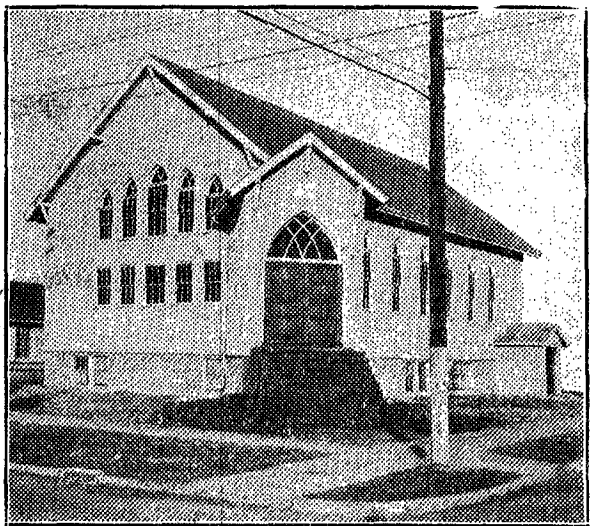
Camrose Church, Alberta, Canada

to hear from the Italian church in Milwaukee, Wis.

Jan. 1, 1928, was a day of great rejoicing to the members of this church, not because a new year was beginning, but because their own church building was dedicated to the service of God and the proclamation of the last message to the Italians of this city. The day was cold but beautiful, and the Spirit of God was present to bring cheer and inspiration to all, with renewed desire and determination for greater effort for the cause that we love.

Our former president, Elder B. J. White, preached the dedicatory sermon, and the writer gave a brief history of the church. The others who rendered valuable parts in the service were Elder Hugh Williams, pastor of the Milwaukee English church, and Elder J. Vitano, of the Chicago Italian church.

The work here among the Italians began in 1916, and a church of ten members was organized in July, 1917. From that time until now about forty-five Italians have been baptized here, but due to many moving away the present membership is only twenty-six. The foreign converts are known to be very enthusiastic supporters of the work of God, and the Milwaukee Italian church is no exception. The following is a summary of what this little church has given and done for



Calgary Church, Alberta, Canada

the advancement of the message in all the world in the ten years ending Dec. 31, 1927:

Tithes, \$11,409.56; two per cent, \$845.47; Sabbath school offerings, \$3,724.57; other mission offerings, \$674.46; Harvest Ingathering, \$5,182.25; making a grand total during the ten years of over \$21,836. This does not include Big Week and Institutional Relief money gathered. During the last three years their average per capita for missions has been over one dollar a week.

After reading the above, just stop a moment and consider that there are over three million Italians in the United States who have not heard the last warning message, some who when once they accept the truth, would be just as loyal to this message as these in Milwaukee. And what is being done for them? Let me appeal to every lover of the truth in America to do something really practical for reaching the Italians in your city with the message. It takes much loving patience and continual hard work to reach them with the message of salvation, but it is no more than Christ has done for us, and "the love of Christ" should constrain us. That the love of Jesus may constrain some of His people to consider the needs of the Italians in America, is the earnest prayer of this little church and the writer.

M. A. MALONEY.

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RELIGIOUS LIBERTY WORK AMONG THE JEWS

The Sunday law agitation affords us a good opportunity of making ourselves known to the Jewish people and gaining their favor. It is truly astonishing what great space the Jewish papers are willing to give to the question of religious liberty, which the Jews consider a most vital one, having endured untold persecution because of intolerance.

Three of the largest New York Jewish daily papers came out very strongly against the blue laws, and commended Seventh-day Adventists for their vigorous stand. *The Forward*, whose daily circulation is nearly a quarter of a million, published a stirring editorial on Dec. 22, 1927, against Sunday laws, which ends with the following significant paragraph:

"We must take this opportunity of giving credit to the Greater New York Conference of the Seventh-day Adventists, who lead in the warfare against the Sunday bills now before Congress. That conference, therefore, merits every possible support in their campaign."

The Jewish Morning Journal, in an editorial published Jan. 15, 1928, calls attention to the religious liberty activities of the Seventh-day Adventists:

"This liberal sect, which is generally very friendly toward Jews and deserves our sympathy and support, carries on its warfare as much for us as in behalf of their own principles."

The Philadelphia *Jewish World*, in its issue of Jan. 30, 1928, carries a long editorial over the question of Sunday laws, and ends as follows:

"Our nearest partners are Seventh-day Adventists, who observe the seventh day as the Sabbath. They have organized an intensive movement against the Sunday laws. We should be in that movement. The Jewish protest should be the loudest, for the Sunday Inquisition would hit us the hardest."

What is to be the climax of all this publicity and of our work among the Jewish people? We are told by the servant of the Lord that as we work faithfully to reach the lost sheep of

Israel, thousands of them will yet take their stand for the truth with the remnant people.

The Jewish department has printed two special editions of *Present Issues* for the Jews on the question of Sunday laws, one in Yiddish and the other in English-Yiddish. A copy in either language costs 8 cents and sells for 15 cents. Many Jews will gladly pay the price of several copies to help the cause of freedom of conscience. Let all our churches secure a plentiful supply of these specials, and place them in the hands of the Jewish people.

S. KAPLAN,
Assoc. Editor *Present Issues*.

* * *

NEWSPAPER PUBLICITY IN AUSTRALIA

It is encouraging to learn from time to time that the newspaper feature of the advent movement is being promoted in other places of the world as well as here in America. A letter just received from Elder A. W. Anderson, of the Australasian Union Conference, who wrote from Wahroonga, New South Wales, tells some experiences that other workers over there have had in writing for the newspapers, and indicates that they are meeting with excellent success in using this agency for the proclamation of the message. He says:

"I must tell you of a rather interesting incident which happened at the camp meeting a fortnight ago in Victoria. One of our evangelists who is an enthusiastic newspaper correspondent, while giving his report at the camp meeting, held in his hand a roll of newspaper clippings all pasted together, the end of which he asked one of his assistant workers to hold. As the assistant walked down the aisle through the big tent, holding the end of the roll, yard after yard of these clippings was unrolled, to the great interest of the people, who saw a practical demonstration of the amount of writing which this good brother had done for the press. I think when the roll was fully unwound, it measured seventy-five feet. As he had to write the copy for this by hand, not having a typewriter, it was really a splendid demonstration of his industry, and it showed in a very practical way what possibilities there are in using the newspapers as a medium for reaching the people with the message.

"I have two sons working in Brisbane, Queensland, both of whom are very diligent correspondents for the press. One of my sons, R. Allan Anderson, has been conducting a mission in a large theater right in the center of the city for the last eight months. His younger brother has been assisting him during the last few weeks. They get good reports in the four daily papers of Brisbane. To show you how these reports are read, I happened incidentally to meet in my travels one of the leading Congregational ministers of that city, and as soon as he knew who I was, he immediately referred to my son's work at Brisbane in very appreciative terms, and said he always read in the Monday morning papers, the reports of his mission at the theater. He spoke in the highest terms of his appreciation of these reports.

"In many parts of this field we have workers who are using the newspapers to good effect, thus reaching thousands of people who otherwise would never hear the message."

These facts indicate that our workers over in that section of the world appreciate the importance of using the newspapers to advance our message.

There are limitless possibilities in the use of the press everywhere, and surely these tokens of divine guidance and blessing should encourage workers all over the field to do more in presenting our message through the press, thus helping to hasten the truth to the ends of the earth. God would have us use this mighty agency to bring to the knowledge of every nation, kindred, tongue, and people His message of love and peace and freedom. Surely the secular press is playing an important part in helping to bring the work of the gospel to its consummation in this generation, and the more we use this medium the faster will our message go and the sooner will the work be done.

W. L. BURGAN.

Appointments and Notices

ADDRESS WANTED

The father and mother of Samuel Weiss would appreciate any information as to his whereabouts. He left home in February, 1924, and was thought to have gone to Washington, D. C., to work in one of our publishing houses.

* * *

GREATER NEW YORK CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next biennial session of the Greater New York Corporation of Seventh-day Adventists will be held in connection with the session of the Greater New York Conference of Seventh-day Adventists in Brooklyn, N. Y., March 20-22, 1928. The first meeting will convene at 3 p. m., March 20, at the German Brooklyn church, located at 1925 Gates Ave., Brooklyn, N. Y.

L. K. Dickson, Pres.
John K. Macmillan, Sec.

* * *

GREATER NEW YORK CONFERENCE

The twentieth biennial session of the Greater New York Conference of Seventh-day Adventists will be held in Brooklyn, N. Y., March 20-22, 1928, for the election of officers, and the transaction of such business as is usually given attention upon such occasions. The first meeting will be called at 10 a. m., Tuesday, March 20, 1928, in the German Brooklyn church, at 1925 Gates Ave., Brooklyn, N. Y. The constitution provides that each church shall be entitled to one delegate without regard to numbers, and one additional delegate for each twenty members.

L. K. Dickson, Pres.
John K. Macmillan, Sec.

* * *

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-fourth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Springfield, Mass., at 7 p. m., April 4, 1928, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the Association. By order of the Board of Trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

The "Review" Forward Movement

CHESAPEAKE CONFERENCE

Mr. L. W. Graham,
Takoma Park,
Washington, D. C.

DEAR BROTHER GRAHAM:

January 1 we left the East Pennsylvania Conference and started on our way to the Chesapeake Conference. It was a beautiful day, but very cold. This conference includes the State of Delaware and most of Maryland. The membership is 1,265, divided into twenty-four churches. I greatly enjoyed my work in this field. We were here but seven days. During this time we met with nine churches. The combined attendance at these meetings was 660. The hearts of the people responded readily to the message, and 172 families subscribed for our good church paper. This caused all our hearts to rejoice. However, there are still many families that are without the help of the REVIEW. In this conference we had the privilege of meeting personally nearly all the workers. Every one displayed a whole-hearted spirit of earnest co-operation in this good work. I will now give you a detailed report of each meeting held:

Wilmington (white): January 1; 35 Present;
11 Subscriptions

I was glad to find that in this very important city our people have such a beautiful and well-situated building. Elder J. S. Washburn is the pastor, and God is certainly blessing his faithful labors. Elder Washburn gave me a warm welcome and excellent co-operation in the meeting. There were thirty-five present. This was really a small attendance, compared to the membership, but it being an extremely cold night, we were glad to see this number present. The Spirit of the Lord greatly blessed in the service, and eleven families subscribed for our church paper. There were a number of strangers present at this meeting, and some of them subscribed.

At the close of the service one sister sitting on the front seat asked the privilege of speaking. She said: "For eight years I was an isolated Sabbath keeper in Europe, wholly isolated, without the privilege of attending any of our church services. For six years during this time I never saw one of like precious faith. But during all this time I had our good church paper, the REVIEW AND HERALD, and each week I read it from cover to cover. It was like a minister calling. The counsel, inspiration, and help received weekly from the reading of this paper was blessed of God in keeping me faithful to the message and of good courage in the Lord."

As soon as this service closed I was hurried away to the Wilmington colored church, where I was expected to speak this same night.

Wilmington (colored): January 1; 22 Present;
9 Subscriptions

I arrived at this church about 9:15 p. m., where twenty-two believers were awaiting me. They had been singing and having a testimony meeting. For about thirty minutes I spoke to them in regard to the coming of the Lord and the place and part of our church paper in this advent movement. There was only one person who was a subscriber for the REVIEW, and this was the elder of the church. At the close of the service practically every family, nine in all, signed the little cards for the REVIEW to come to their homes. This was a good meeting and I enjoyed it.

Laurel, Del.: January 2; 22 Present;
7 Subscriptions

It is a small but faithful company of believers at Laurel. They have a very good meeting place, an upper room in one of the city blocks which they have recently fixed over into a very attractive meeting place. There were twenty-two present this night. Brother Richardson and his wife and daughter and Brother Miser had driven fifty miles to attend the meeting. I appreciated their presence, and I am certain that they felt blessed in the service. There were a number of young folks present. Seven families subscribed for the REVIEW AND HERALD.

Grasonville, Md.: January 3; 22 Present;
5 Subscriptions

We had a good meeting this night at the Grasonville church. Twenty-two believers were present. We learned that only one REVIEW was coming to this church. Five families this night subscribed for it. Two men present subscribed who had once been members of the church, but had given up the truth. I earnestly trust that they will faithfully read the REVIEW, and that God will warm their hearts and help them to decide once more to take their stand for this blessed message.

Rock Hall, Md.: January 4; 24 Present;
6 Subscriptions

God has a faithful company of believers at Rock Hall. I enjoyed meeting with them this evening. The presence of God's Holy Spirit was with us, and the message which we endeavored to preach this night was blessed of God. Six families subscribed for the REVIEW.

Hagerstown, Md.: January 5; 14 Present;
Subscriptions

Elder G. Medairy is the pastor of the Hagerstown church, and I certainly did enjoy meeting this man. He gave me most excellent co-operation. I enjoyed the kind hospitality of his home. He and his good wife have been laborers in this cause for a number of years. He felt greatly stirred over the matter of placing the REVIEW in every family of believers, and he assured me that throughout his district he would put forth an endeavor to see that every family had the paper. Later he reported to me that he spoke on the subject the following Sabbath, and a number of additional families subscribed. In the meeting this Thursday evening there were only fourteen present, but we had a good meeting, and six families signed the little cards for their subscriptions.

Clifton Park, Md.: January 6; 22 Present;
10 Subscriptions

This is Friday, the preparation day for the Sabbath. We are on our way back from Hagerstown to attend the meeting at the Clifton Park church in Baltimore. On our way we stopped at the conference office in Catonsville, a suburb of the city of Baltimore. We enjoyed meeting the workers here. I was especially glad to see Brother and Sister N. C. Van Horn, with whom I had been acquainted for a number of years. Brother Van Horn at one time was secretary-treasurer of the Greater New York Conference, and the last time we labored together he was serving in this capacity in the Southern New England Conference. Here I also had the privilege of meeting and visiting with the president, Elder R. M. Spencer. Elder Spencer was present this night at the service at the Clifton Park

church. He heartily supports this good work.

At the service this evening I was pleased to have present with me Elder E. A. Manry, the union home missionary secretary, and also Elder U. D. Pickard, the home missionary secretary of the Chesapeake Conference. These men very enthusiastically co-operated in this work, and assisted greatly in the service this night. Elder H. L. Shoup is the pastor of this church. I was delighted to meet him here. We are old friends of many years' acquaintance, in fact we were school-mates together at South Lancaster, Mass., over twenty years ago. Elder Shoup divides his labors between the church here and the Washington Missionary College, where each day he teaches in the Bible department. God is blessing him in his work and influence.

There were twenty-two present this evening, only one of whom was a subscriber for the REVIEW. Our hearts were rejoiced when practically all the others present signified their desire to have this good paper by signing the cards for their subscriptions. Elder Shoup assured me that this work would be faithfully followed up in an endeavor to see that all other families not present had the REVIEW. One lady who was present this evening, and who is not a member of the church, said at the close, "I tried to go to sleep tonight, but could not; this subject was too interesting, and I want to tell you that I subscribed for your church paper."

Baltimore (white): January 7; 250 Present;
40 Subscriptions

Elder R. S. Lindsay, formerly of Cincinnati, Ohio, is pastor of this church. He has recently conducted a theater effort, and has now transferred the interest to the church building. Many are interested. Two hundred fifty believers were present at this meeting. God greatly blessed in the presentation of the message. Personally I received a great blessing in my own soul. Elder Manry and Elder Pickard were both present with me. These brethren and the pastor gave this work their whole-hearted support, and Elder Lindsay assured me that this present effort will be faithfully followed up. At the close of the meeting I met Sister D. T. Bourdeau, and she said, "I have been reading the REVIEW for seventy years. I do not understand how any one who believes this message can get along without it."

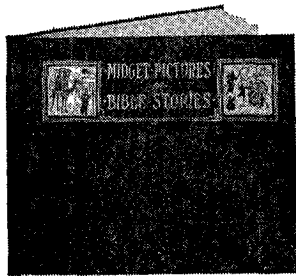
Baltimore (colored): January 7; 250 Present;
70 Subscriptions

Immediately at the close of the morning service, in company with Elders Manry and Pickard, we drove to the Baltimore colored church. Here 250 brethren and sisters, members of this church, were waiting for us. Elder M. S. Banfield is the pastor. God is blessing this young man's labors for Him among the colored population of this great city. I was delighted to meet Brother Banfield, for I had known him a number of years before as a student of Atlantic Union College. We had a blessed meeting this afternoon. The hearts of the people were warmed and cheered with the thought of the soon coming of Jesus, and when they understood the help and the value that the reading of the REVIEW would be to them in these closing days, seventy families subscribed at once.

This concludes our report for the Chesapeake Conference. God has blessed our labors here, and to His name we give the praise. We shall remember this field in the coming days in our prayers, that God may continue to bless in His work.

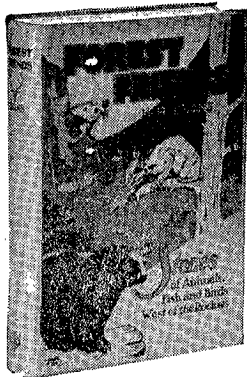
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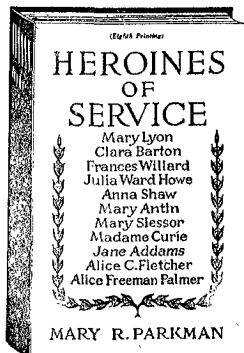
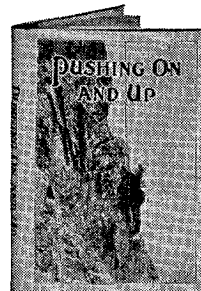
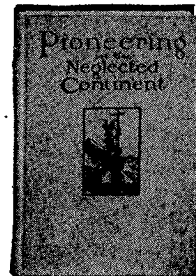
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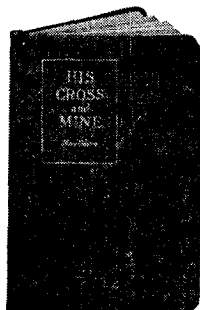
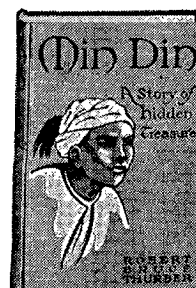
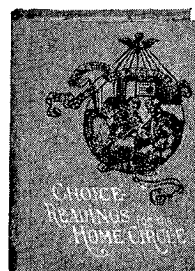
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WASHINGTON, D. C., MARCH 15, 1928

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

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

A CABLE from Sydney, Australia, under date of March 2, brings the sad word of the death of Elder J. M. Johanson, who passed away February 29. Brother Johanson had been connected with our work in Australasia for many years as a responsible leader, and his loss will be keenly felt. We extend to his sorrowing ones our deep sympathy. We shall hope to receive for publication further particulars later.

* *

WHAT SHALL WE DO ABOUT IT?

[Just as this number of the REVIEW was ready to go to press, the following earnest appeal, sent back from the Far East by Elder Spicer, reached us. We hasten to publish it at the earliest moment, for we cannot begin too soon in 1928 to answer the stirring question he raises in this editorial. Upon our answer to this solemn inquiry depends the progress of this world-wide work.]

In the mid-Pacific a wireless message reached our treasurer, Elder J. L. Shaw, reporting mission gifts for 1927. We fell over \$30,000 short of 1926. What shall we do about it?

I am sure, from the Atlantic to the Pacific, the answer of the brethren and sisters will be such a laying hold of the mission problem that 1928 will lift us away beyond this shortage. It must be so. But if this drop in receipts is to be more than made up this year, it will be by every church taking this thing up at once, and by prayer and constant attention lifting the standard of giving from now on.

I send this note as our ship is crossing the great Inland Sea of Japan. We have spent nearly a week with the laborers and believers in Japan. Everything seems encouraging. Our Japanese believers surprise us by their strong liberality. I think they lead all the mission fields in their gifts. The new industrial school, three hours out of Tokyo, is full of strong, keen-eyed students, working their way through. What cheer if we could hold out hope of a thousand dollars to strengthen that center! And if we could raise hopes of some extra help for the forthcoming little dispensary and hospital which Dr. Getzlaff, just arrived, is to help into service, what cheer it would give our dear brethren and sisters of Japan!

Things are moving in this progressive island empire, with its sixty millions of people. Now is the hour for us to strengthen their hands.

Ah, brethren at the old home base, here, from the gateway of Asia, Elder Shaw and I send the message begging every church to take up the work of restoring that thirty thousand dollar drop in mission gifts.

Soon we shall be in China, facing the situation that our brethren there must lay hold of. It is absolutely no time now for the church of the advent movement to contemplate a retreat of thirty or forty thousand dollars.

Say it everywhere, brethren and sisters, that this shortage shall be made up early in 1928. We can do it. God will help us.

Well we know how the special institutional relief effort in 1927 cut into mission giving. North America paid over a quarter of a million of school and sanitarium debts in 1927. We thank God for it. Not even for missions would we recall a dollar that helped to roll away the reproach of debt.

But, brethren, as Elder Shaw and I begin to study the problems of million-peopled Asiatic provinces, we do appeal to every union and conference and church and member to take up this matter of 1927's shortage, and so send word to all the fields that 1928 shall not be a year of retreat at any point. It is God's call to every believer.

W. A. S.

Inland Sea of Japan.

* *

THE THIRTEENTH SABBATH

In a personal letter Brother Joseph H. Stearns, of the Solusi Mission, Africa, makes this earnest appeal in behalf of the Thirteenth Sabbath Offering for March:

"As I think that each week you are hearing about Africa in the *Missions Quarterly*, I wonder if possibly just a little more personal touch from me may not serve to inspire the Sabbath schools. When we had our union and field committee meetings in Bulawayo, the first weeks of this month, we were constantly confronted with financial problems that had to remain unsolved. And very frequently mention was made of the hope that the Thirteenth Sabbath Offering would be large enough to enable us to do some of the work that seems positively necessary.

"There are many openings where we could go in and raise up a large body of Sabbath keepers, but we cannot do it, for we are financially unable. We have teachers ready to answer the call, — teachers with preparation in our training schools, — but we cannot pay their way. As I sat on the committee and heard the openings mentioned where we should take immediate action, — places where the natives were refusing entrance to the schools and teachers of other denominations, — I said in my heart, "If I could only send this picture to the church in America, I know they would respond." I haven't lost faith in our home base. I know that they will help when they really understand. But somehow the distance detracts from the intensity of the call.

"There are some areas in which as yet we have done practically nothing. They want us there. There are large reserves filled with natives that have never heard of the message. And yet with all this staring us in the face, we had to be content to cut down even from what we had last year. We had actually to close up a few schools in order to reduce the budget as much as possible. True, we closed down those

that were the least promising, but it is one less light in Africa for each school that must be closed. Even then we found that after cutting to the limit, we are faced with a \$2,500 deficit at the close of the year."

* *

PROGRESS IN INTER-AMERICA

Forty-two converts baptized after a series of meetings lasting only one month. Surely the Lord is working. We are told: "As the third angel's message swells into a loud cry, great power and glory will attend its proclamation." — *Testimonies*, Vol. VII, p. 17.

The series of meetings referred to was held by the writer on the little islands of Old Providence and San Andres in the Caribbean Sea, about 200 miles north of Colon. They belong to the government of Colombia.

The success of these meetings, aside from a mighty outpouring of the Spirit of God, was largely due to the faithful colporteur who years ago placed our books in nearly every home on the islands, and also to the Christian influence of the church members and the consecrated lives of Brother and Sister S. T. Archbold, who are residents of Old Providence Island, and who have for many years led out in our church and school work there.

The spirit of prophecy says: "It is not only by *preaching the truth*, but only by *distributing literature*, that we are to witness for God. Let us remember that a *Christlike life* is the most powerful argument that can be advanced in favor of Christianity." — *Id.*, Vol. IX, p. 21. All three of these elements contributed to the success of these meetings. First, the distribution of our literature; second, the Christlike lives of our local church members; and third, the preaching of the word.

Included in the forty-two baptized were three entire families, including husbands and wives; also four husbands of believing wives, who for many years had been praying for their husbands. This makes seven entire families united in the blessed truth during this short series of meetings.

L. L. HUTCHINSON.

* *

NEWS FROM RUSSIA

VERY encouraging word has come to us from Brother H. J. Loeb sack, the leader of our work in Russia. He says that in the year 1927 he traveled over 46,000 kilometers by train, ship, and auto, from Moscow to the Pacific Ocean, and back to Mt. Ararat, clear through Central Asia. From January to September they were able to baptize and receive into the church 1,650 members. They have now 600 churches and companies, 13,433 members, and 170 workers.

Also their publishing work is going forward. Late in 1926 and during 1927 they printed 10,000 Bibles, 5,000 hymn books with the music, 7,000 Bible studies on the Acts of the Apostles, 5,000 pictures representing the law of God, 10,000 Scripture references, and Week of Prayer readings, besides the regular Russian and German church papers.

Brother Loeb sack writes that 1927 has proved to be the most fruitful year in their history, and they are glad for the freedom they now enjoy. They sent one worker to Siberia, one to Malaysia, another to Archangel on the Arctic Sea, one to the Ural Mountain region, and one to Tiflis.

In closing, he sends his heartiest greetings to all those who have "their hearts and heads full of the advent message."

E. KOTZ.