

# The Advent *and* Sabbath *Review* *F* Herald



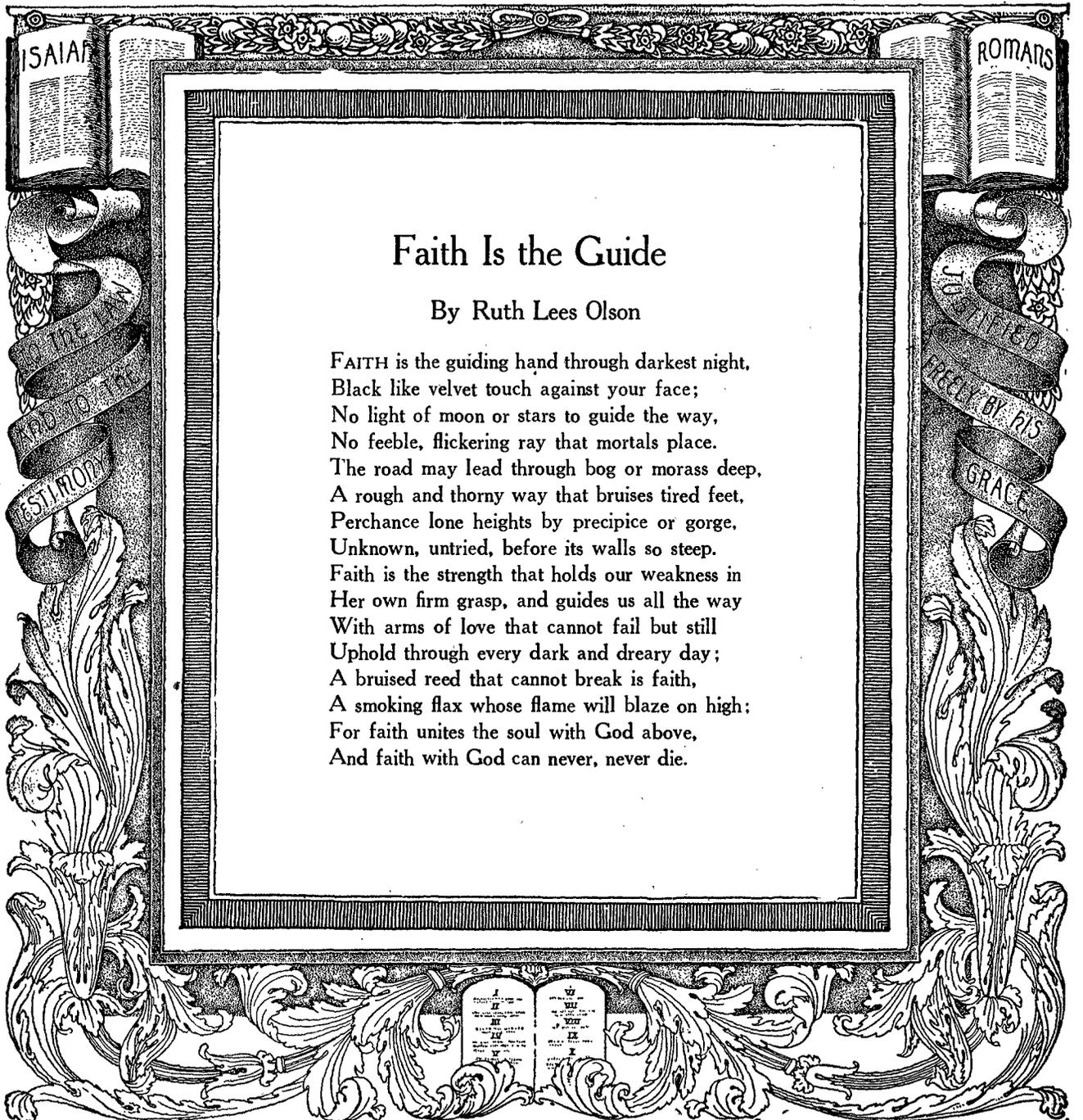
Vol. 105

Takoma Park, Washington, D. C., March 29, 1928

No. 13

THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

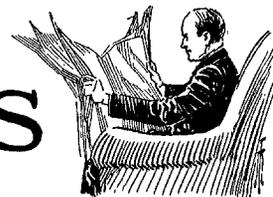


## Faith Is the Guide

By Ruth Lees Olson

FAITH is the guiding hand through darkest night,  
Black like velvet touch against your face;  
No light of moon or stars to guide the way,  
No feeble, flickering ray that mortals place.  
The road may lead through bog or morass deep,  
A rough and thorny way that bruises tired feet,  
Perchance lone heights by precipice or gorge,  
Unknown, untried, before its walls so steep.  
Faith is the strength that holds our weakness in  
Her own firm grasp, and guides us all the way  
With arms of love that cannot fail but still  
Uphold through every dark and dreary day;  
A bruised reed that cannot break is faith,  
A smoking flax whose flame will blaze on high;  
For faith unites the soul with God above,  
And faith with God can never, never die.

# Comments on CURRENT EVENTS



**ARE YOU IN TUNE?** An ingenious man by the name of W. D. Smith has devised what he aptly describes as a manless orchestra, which reproduces radio orchestral programs through individual instruments. Without going into technical details it may be said that each instrument in his orchestra, as shown in the photo below, has a mechanism attached, which causes it to respond to the vibrations of the same instrument of the orchestra that is giving the concert many miles away.

How beautiful is the spiritual lesson that may be drawn! If our lives are in tune with heaven, the music of that blessed abode will fill our souls. There will be a serene happiness and joy in our hearts, for the music of heaven is not in a minor key. No dirges are chanted by the heavenly choir, no funeral marches are intoned by angelic harps. The sad and sorrowful Christian bears poor testimony in behalf of heaven, and is in part responsible for the gloomy view entertained by many worldlings concerning that celestial land. And is it a light thing for us thus to misrepresent that place toward which we wish all men to aspire? At the other extreme is the so-called Christian from whose lips break forth selections from the "jazz" music of the day. Such a one libels heaven.

Let us, then, get in tune with heaven. Let not the worries of life give such tension to your heart that the melodies of heaven become distorted and weird. Neither let the corroding influences of this world lower the pitch of those divinely implanted chords so that the lips break forth with a revolting burlesque on music, divine or human. What an appealing and irresistible testimony might be borne to the world if the members of the church, as instruments of a great orchestra, reproduced by their words and their manner of life the symphonies of heaven.

**SOCIAL ASSASSINS.** Down in the state of Puebla, Mexico, there has fallen afoul of the law a sufficiently unusual type of criminal to provoke a news dispatch over the continent. In the pocket of the captured man, relates the Associated Press, was found "a sheet of paper half filled with names of persons he had assassinated." Murder was his business; he was a professional assassin. But most astounding of all, and what doubtless gave the affair a real news value, was the fact that he charged for his services only the nominal sum of six pesos, about three dollars in American money. For this paltry amount any one could hire him to do away with an enemy.

We marvel that such mercenary cold-bloodedness could control a man so that he would murder others for a mere pittance. Yet he is outdone by a certain type of individual who assassinates, not lives, but reputations. For no recompense at all, for the mere delight of passing on a garbled story, there are those who sink deep into the reputation of some other man the murderous blade of gossip or scandal. And such wounds, if not fatal, are at least painfully slow to heal. The tongues of some are as daggers, their words

as arrows. With reckless abandon they hurl forth the cutting words, leaving a sad toll of bleeding hearts by the roadside of life. The one who qualifies to dwell in the tabernacle of the Lord, will be he that "speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:2, 3.

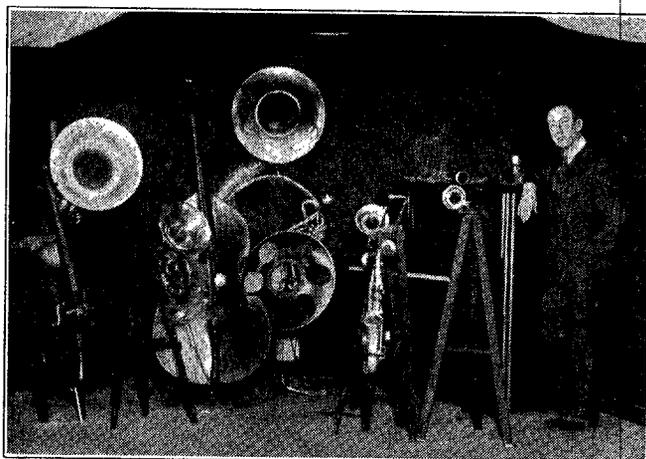
But more deeply spiritual still is the lesson we may draw from this news dispatch. For the price of a fleeting hour of pleasure, for the price of the satisfaction of some carnal desire or plan, there are those right in the church who "crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:6. Surely it is passing strange how distorted our moral and spiritual sensibilities are,—we are shocked over the news report from Mexico, but read with matter-of-fact calmness the inspired account of the divine tragedy our rebellious deeds are constantly enacting in heaven. Is it that Mexico is so near and heaven so far away? Or is it that our blurred understanding fails to realize the exceeding sinfulness of the little sins we have become accustomed to?

**"AS A THIEF."** The morning's paper brings news of the terrible tragedy suddenly enacted in a California valley by the bursting of a dam. At midnight the high wall built across the head of a long, deep canyon, broke, and there rushed down upon the sleeping valley a mighty wall of death. Destruction was sudden and complete. As we read on in the account, with its frequent repetition of such words as "sudden," "unexpected," "lost," "saved," our mind kept turning to certain Scriptural passages. Throughout the New Testament the second coming of Christ is repeatedly described as sudden and unexpected, coming as a thief in the night. And at that day two words will suffice to describe all mankind, for every man will be inscribed in the record as either lost or saved.

The danger is that we as church members, well versed in Bible prophecies, will acquire a false sense of security, and conclude that the repeated declarations of Holy Writ as to the unexpectedness of Christ's coming apply only to unbelievers. Directly to us Christ speaks the awful words of warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

That fateful pronoun "you" admits of no transfer. You are the one intended, and it is upon you that that day may come "unawares." In the deep valley of sin we dwell. Above is the pent-up wrath of God which must soon sweep down upon the despisers of His mercy. Are we so alert that though judgment break forth, as it were, at midnight, when all the world slumbers in apparent calm and security, we shall be found ready and watching? "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

F. D. N.



Herbert Photos, N. Y.

W. Dexter Smith Standing Beside His Manless Orchestra

By an ingenious mechanical arrangement these instruments reproduce the notes of the corresponding instruments of an orchestra whose music is brought to the studio by radio.

# The Advent HOLY BIBLE *IS THE FIELD* OF THE WORLD *And Sabbath* **REVIEW AND 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 Cross of Christ \*

BY ELDER O. MONTGOMERY

TEXT: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

The cross is an instrument of death. To crucify is not only to put to death on a cross, but it is also taken for the mortifying and subduing of sin, breaking the strength and suppressing the motions and breakings out of corrupt nature. The cross stands for separation, complete and positive.

The cross is like a great prism through which all the rays of light and glory shine, and through which is reflected to the heart of every man, woman, and child in this world the light from the glory throne. It is the only gateway through which we can look from this world to that world beyond.

The cross is the great divide between the world and the kingdom of God. It is the only point of contact between the soul and God. It is the only place where you and I can come in touch with the Redeemer.

Notice the text carries the thought, too, of separation from sin; deliverance from sin's power, breaking the strength and suppressing the motions and practices of sin in our old corrupt nature. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. They that are Christ's, that have become one with Him, have crucified the flesh on the cross. There is no other place of death. There is no other meaning of the cross but that of crucifixion and death. No man can be nailed to the cross with Christ Jesus, partake of the fellowship of His sufferings, and not find death.

There is no compromise on the cross. I repeat—there is no compromise on the cross. The cross of Calvary meant death to the Son of God as He came from the courts of glory to redeem you and me. Dear friends, the cross must mean death just as certainly to you and me if we ever reach the glory land.

Yes, they that are Christ's have crucified the flesh, with the affections and lusts, the loves and hates, the pleasures and indulgences—all that pertains to this world. They that are Christ's are crucified with Him for just what He was crucified for. It was sin that nailed Him there, dear friends,—sin in all its shades, its light shades as well as the deep-dyed sins. Sin nailed Him there. Sin drives us to the cross. We may be crucified and the old life of sin may be destroyed. At that point and in that relationship and in that experience we may find the life of God in Christ Jesus our Lord; and we shall not receive that life until we receive it following our death. Just as Jesus Christ became the Lord of life, the victor over death and over sin and over the grave, so, dear friends, that resurrected life, that glorified life, that eternal, everlasting life of the Lord, becomes our life.

I like to think of it, don't you? Some way I like to get the thought that the life He gives me, the life that He imparts to my soul when I am crucified to the old life of sin, to the old habits and ways of sin, and they are nailed to the cross, is the resurrected life, the eternal life of the Lord Jesus Christ. Don't you like to think of it that way?

Take another text: "I am crucified with Christ: nevertheless I live; yet not I." Gal. 2:20. I do not live any more. "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."

I was associated at one time with a preacher. I was a young man just starting to preach; he was an ordained minister. He was preaching on the thought in this text, and I was sitting on the platform. It was in the early years of my Christian experience, and the Lord was very precious to my heart, and my acquaintance with the Saviour was a very near one. As an illustration of the point he was making, the brother said, "Now here is Brother Montgomery. Brother Montgomery is dead. I could not hurt his feelings, I couldn't wound his feelings, I could not offend him, because he is dead. Christ is living in his life. He would not be hurt or grieved, his soul would not shrivel up because of anything I could do to him, because Christ is living in him. Christ will bear and endure and suffer in meekness and love and forgiveness."

Well, that set me to thinking. It made me study. It caused me to spend many hours in earnest meditation. It brought me to my knees, and I cried in my heart, "O God, give me the experience my brother thinks I have." That is the experience I want, don't you? It is what the cross means. It means the death of self. It means the crucifying of the affections and lusts of the flesh.

Take another text: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that you put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. I understand this is the experience of the cross, and the transaction that takes place in the soul at the cross. This is the cross experience: That ye put off the old man, with all the former conversations and all the corruption according to the deceitful lusts, and put on the new man.

Now take Colossians 3:9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

The place for putting off the old and putting on the new, as I have just said, is the cross. That is where

\* Sermon in the Takoma Park church, Feb. 11, 1928.

we get that experience. We cannot get rid of the old man at any other place in all this world. There is no other place, and not at the foot of the cross, not on the hill where the cross is erected; but, my friends, that exchange takes place as you are stretched there yielding your old sinful life even as the Son of God yielded His precious life, and in that very yielding there comes into the soul the fullness of the life of the Son of God. It is a new life and a new spirit, and there comes with it a new outlook upon life, a new process of thinking, an entirely new conception of life's privileges, and responsibilities, and duties.

Calvary was the purchase price paid for life. And your life and my life, dear friends, are purchased by that price. That is just what your soul is worth,—all that Calvary meant, all that was wrought out on Calvary. It is because He suffered and died and bore the curse, that you and I have life. So He is the way. The way to the cross leads—well, I was going to say in one direction. No, I want to change that just a bit. The way of the cross leads in two directions. You may say that is rather contradictory. No, dear friends, from the glory throne the way of the cross, which opens a mighty avenue for all the infinite love of God and for the angelic hosts and the Holy Spirit,—the way leads earthward from heaven. But for you and me and all who are in this world, the way of the cross leads to Him, to heaven, to the glory home He has gone to prepare.

In a recent number of the *Instructor* is a beautiful poem, "Till Jesus Comes." I want to read just the first stanza; I hope you will all read the whole of it:

"I saw a youth with soul aflame,  
As to life's parting ways he came,  
Pause just a moment to behold  
The glittering pleasures of sin's road.  
A moment, then he grasped the cross,  
And counted all of earth as loss.  
His aged father urged him on,  
'Be faithful, son,  
Till Jesus comes.'"

That is just what the cross means, dear friends. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "He that taketh not his cross, and followeth after Me is not worthy of Me." Matt. 10:38. "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Luke 14:27.

"The revelation of God's love to men centers in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary, we can only say, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach."

"Here are infinite wisdom, infinite love, infinite justice, infinite mercy—the depth of the riches both of the wisdom and knowledge of God."—"Testimonies," Vol. VIII, p. 287.

I think that is a wonderful comment on the cross of Christ, which we are studying this morning. I want to dwell on that thought for just a few moments,—of my being crucified unto the world and the world being crucified unto me. I should like, if I may, to finish my talk this morning by making a practical application of this study to some conditions we see among us as a people. I should like to speak of a few things that it seems to me the cross of Calvary ought to take care of in the homes of Seventh-day Adventists and in the lives of Seventh-day Adventist workers and families and young people. I shall not have time to mention many things. I could mention a long list of things that we need to guard against, things that we need to be crucified to, separated from.

I have here two letters. One came in, I think, this

week, and the other came some time ago. One is to the editor of the REVIEW AND HERALD, and he placed it in my hands. The other came to our Mission Board. I want to read these letters, as they touch upon conditions, dear friends, that are exerting an influence clear to the outer rim of our world missionary endeavor. They are not peculiar to this particular center, the things I have in mind and want to speak about, but they are growing and are found in other centers. In fact, they are found more or less among our people in many different places; so I want to mention them, and I am not doing it at all, I assure you, with any spirit of criticism or of unkindness. I trust, dear friends, that it is not because of a lack of sympathetic understanding, for I think if there is a man present to-day who would be in position to understand sympathetically what I am going to talk about, it might be myself. I will tell you why.

I want to speak about the card parties that are indulged in by some Seventh-day Adventists.

I fancy I can hear some say, "Oh, don't call them card parties. We don't play cards. We don't like to have them classed just that way."

Well, call it flinch or rook or pit. You may call it anything you like, but I am going to talk to you a few moments about card parties, and tell you just a bit of what it seems to me is the influence and nature of it all, and I pray God to help me to do it in the light of the cross and what the cross means to you and to me.

I am not unmindful of the fact that undoubtedly there are many who are indulging rather innocently; that is, they do not fully realize or sense what it all means and what it really is. I think that some undoubtedly have not stopped to analyze the matter very clearly. There are many others who have been over-persuaded because of the example of those holding responsible positions in the church.

It is with the hope that I may arouse the conscience and quicken the understanding, and let a little light shine in, that I refer to the matter this morning; but I think you will appreciate the fact that it is not a pleasant thing to do. It is not of my choosing, dear friends, this discourse this morning; and I tell you frankly I have not been asked by any living person to speak on this theme, but a burden has been rolled upon my heart, a burden of responsibility as a watchman on the walls of Zion, that I can discharge only in the way in which I am discharging it now.

I will not read all of this letter, but asking for counsel in regard to the matter of rook, and seeking some word of advice, the writer says:

"There are many Seventh-day Adventists having rook parties in —, yet they say they are not card parties. But I can't see the difference between playing rook and playing high five or any other game. Am I right or wrong? I should be glad to hear from you on this subject."

You can catch a glimpse of the extent to which this is going. I have been traveling around North America a good deal, and I know, dear friends, that this condition is not peculiar to this place. It is found in many of our other centers.

A young man came to Takoma Park from a Western State. He was a stranger here. Had never played rook or any other game of the kind. He was invited to the home of a worker to spend the evening, and found a group of young people, and looked forward to a pleasant social evening. Rook was the order of the hour. Invited to play, he excused himself by saying he did not know how to play the game. They assured him it was a simple matter, they would teach him, and it wouldn't take him long. So he was persuaded and sat in on the game.

But his conscience was not easy. He found himself questioning the procedure. They played until between ten and eleven, and the party broke up and he started for his rooming place. He walked down the streets

of Takoma Park. I shall not try to describe the battle that was going on in that young man's heart. I might not state it just as he would, perhaps, but there was a struggle, a mighty struggle. The powers of darkness were battling for the mastery in that boy's soul, and he found himself face to face with the challenge of truth and the challenge of this message. Darkness was rolling over his soul, the darkness of night was all around him as he went on his way. Deeper and deeper the conviction grew.

I thank God that the Holy Spirit still ministers to the hearts of men and women who are just getting their first touch with sin, and also those who have gone farther in it, don't you? The Holy Spirit talked to that young man as he walked along in the darkness of the night, and he looked up in prayer and said, "O Lord, if you will forgive me for this evening, I promise never to play rook again as long as I live." He made the decision, and broke the band that the enemy was trying to forge around his soul, and has not played rook since. I thank God for that escape, don't you? There are other young men who have come to Takoma Park and have lost their moorings because of rook parties.

A young man and his wife were under appointment to a foreign mission field. As they came toward Washington, a wire came to our office, informing us that these young people were inclined to be rather worldly, that they had a phonograph and a lot of jazz records, records of worldly airs. When they arrived here, the officers advised that the secretary of the General Conference counsel with them and give them some good advice. He talked with this young man and wife, and they promised that for the good of their work in the foreign field they would destroy those records. They were packed in their baggage, and they could not get at them very well. They went on their way, reached their foreign field, and when they got over there and unpacked the records, they had lost the desire to destroy them, and instead they used them, and fell in with the circle of workers over there who enjoyed such things, and not only did they indulge in the music of that class, but began to play rook. And they played on.

Now perhaps I'd better read you their letter, for I am glad, dear friends, that they learned their lesson, and I want to give you their letter as a testimony. The brother says:

"I need not remind you of the time we had a good talk with you in your office; we went away with our minds made

up, we were going to destroy all the phonograph records that were not of the best.

"When we got to New York, we were not able to get to our trunk that contained them; and when we got to Marseilles, where we got the trunk, all desire to destroy them had gone.

"We arrived in —, and I remembered my promise to you, and I started to get rid of all the bad records. But folks said I was silly, and that they would do me no harm, so I kept most of them, giving away a few. The matter has troubled me greatly for a long time, but I would not listen to the voice of the Lord. I said in my heart that it was all silliness.

"We also played rook, a game in which we saw no wrong, and as we always got some one to play with us, we buoyed ourselves up with the thought that at least we were no worse than they were.

"My wife and I awoke early this morning. She said that something was troubling her. I told her I knew what it was, it was the records and the rook. She said it was.

"The outcome was that we said we would get rid of all our records that we could not play on Sabbath or that we would not like a minister to find in our home. We also said that we would not have a pack of rook cards in the house.

"We did not dally for the devil to put us off our guard again, we got up and destroyed all the bad records and also the rook cards. We are very, very happy now, and we went to our morning worship with light hearts. I felt that I could really talk to Jesus, and we have both been praying that the Lord will help us to see other wrong things that we are doing.

"We are going to write to all who have played rook with us, and tell them that we have destroyed the cards; and we are going to tell them to do the same with theirs. They may not do it, we do not know, but we think that it is our duty.

"I am very glad to be able to write you this letter, and I do hope that you will be able to read it to the other members of the General Conference Committee who sent us to —.

"We wish to say how sorry we are that we did not keep our promise to you, but are glad to be able to write and tell you that at last things have worked out right. We are happy in our new-found love for Christ, and are very glad that we can do our work for Him. I feel as if I can really pray for the work at — now, and that my prayers will be answered.

"Pray for us, that we may be able to give up all the things that are wrong as soon as we see them. We want to be 100 per cent Christians, and then we can work with the Lord beside us all the time.

"I think that to-day is the happiest day in my life, and I am so happy that I can write to you all and tell you that we are going to be the Christians that Christ would have us be."

What do you say? "Amen."

I think there are many people who want to be 100 per cent Christians, who have been beguiled by the enemy, who have been wasting their time and losing their experience and their hold on God in the matter of a deep, triumphant life over sin, because they are indulging in things of this kind.

Let me give you a personal experience: We were in South America for six years. There were only a few families of us together there in the center. Naturally, when you get out into a foreign mission field, you are in a center and are drawn very closely together. Since becoming a Christian I had never played any of these games, rook or flinch or pit. When I was converted and gave my heart to the Lord Jesus Christ, cards were nailed to the tree with all the other bad habits I had acquired, for I had been playing cards for twenty-two years. I am not a stranger to cards. I played my first game at the age of six years, on the top of a stump in my father's back field. I was six,



The revelation of God's love to man centers in the cross.

my brother was eight, and two other boys who knew how to play showed us. It was a simple game. All of them are, if you listen to card players, as simple as rook or finch. I played until God saved me.

When we were in South America some wanted us to play finch. We didn't know how, but we yielded just for the social feature of it, to be sociable and not hold ourselves aloof, and so we began to play finch. Well, I think we must have played probably about two years; off and on, my wife and I and our daughter. We played in our own home and in the homes of other workers.

Well, again I thank God, dear friends, that He does not forsake us when we go astray. He talked to my



"Before you play your next game, will you pray earnestly the Holy Spirit to come and bless you? If you do that conscientiously, you will never play another game."

heart and my wife's heart, and we got under very heavy condemnation over the matter. I discovered I was losing my leadership, that place of dignity, that place of spiritual strength, that a leader in a foreign field ought to have. I did not want to offend any one, and I didn't want to make a sudden break; but I talked it over with my wife and daughter, and we agreed to stop playing, for we all felt the same way, — that finch was not in keeping with foreign mission work and family prayer.

Some way I have never attended a finch game in my life where prayer was offered first that the Spirit of God would come to help us know how to play expertly. I wonder if any of you who play rook in Takoma Park have prayed for the Holy Spirit to come and help you beat the other fellow. No, the Holy Spirit never inspired the creation of a pack of cards. Jesus Christ, who hung on Calvary's cross, never invented the pasteboards, whether they be the regular cards or these other games of which we speak — and by the way, what is the difference what picture is on the pasteboard, whether it is a heart, club, diamond, spade, or some other picture? Every card game that is a game of cards, call it what you will, rook, finch pit, or anything else, — every game of cards is built up on exactly the same principle. You play seven up, high five, poker, stud poker, anything you want to with one deck; with another deck of cards you play rook. Some avoid the regular deck of cards because they are used for gambling.

A Seventh-day Adventist young person told me not long ago that she had sat in on a game of poker in which matches were used for chips and a pack of rook cards to play with. Tell me what is the difference between a game of poker with ivory chips and regular cards, and a game of poker with match chips and rook cards? Can you define the difference? No, dear friends, there is no difference at all.

I have jotted down here a few reasons why it

seems to me that Seventh-day Adventists ought to think twice before they go on in this sort of thing. First of all, I repeat what I said a moment ago, — the card games were never inspired by the Holy Spirit. Card games — rook and finch and all the rest — do not belong to the third angel's message. They do not belong to the gospel of the Lord Jesus Christ. They will not prepare you for a home in glory. They will not develop your character along the lines of righteousness and truth and sanctification. They lead away from God. They break down the reserves of the soul, and lay the heart open to temptation. One of the most subtle temptations is that of cheating, and it has even come to be considered smart and clever to cheat just a little, if by that means you can win, and that is about all the game in most cases. No, they do not belong to this message, dear friends. Their influence is harmful and only harmful.

I have stated that the basic principle of all card games, including rook, finch, and all the rest, is exactly the same. I have mentioned, too, that the pictures on the cards are the only difference — a distinction without a difference. The distinction is in the pictures, but there is no difference in the game. I am sure many under the sound of my voice to-day have never stopped to analyze it and measure its influence and ask themselves to what it will lead. I have been out on the rim of mission work, and have heard the Takoma Park church and the workers here referred to as playing rook and finch and other games as an excuse and apology for their doing it, and in justification of it. That is what the influence means and where it goes.

I must close; but I close with this one thought — the danger of compromising or minimizing wrong, of making excuses and apologies and justifying the things that we do. Oh, some way I get a vision this morning of a soul in the church, in the Adventist church, who loves the things of the world and the pleasures of the world and the games of the world. Some way I get the picture of that soul with a rickety old ladder and a few thumb tacks in hand and a paper on which is scrawled an excuse or apology or defense. And the ladder is leaned against the cross, and that soul climbs the ladder and reaches out on the right arm of that cross and tries to cover the nail mark with that piece of paper, his defense for the sin he is indulging. I see another, loving some other evil, climbing that ladder, and pinning an excuse for some other sin on the other arm of the cross where my Lord died to save him from his sins. And I see several come to the foot of the cross, and try to pin over the marks of the nails where His feet were pierced, excuses and defenses and explanations as to why it is all right to do this and that and the other.

My dear friends, listen: the cross of Christ spelled death to sin in every form. The cross of Christ spells death to indulgences and questionable pleasures of this world, and if we are looking for the Lord Jesus Christ to come, if we expect to enter the glory land, it will be because the marks of the cross are seen in us; because the delivering power of the cross of Christ has been wrought out in our lives.

I close with a plea, an earnest, heartfelt appeal. Please do not take this talk as one of censure, but do in earnest prayer search your heart, by the help of the Spirit of God study the word of God, study the messages and counsels He has given us on this matter, and then, dear friends, follow the whisperings of the Holy Spirit.

Oh, may the home influence of every worker in

(Concluded on page 8)

# God's Providences in Africa\*

(Concluded)

BY J. W. MAC NEIL

WONDERFUL strides in evangelistic lines are being made among the native peoples. It was my privilege in the past few months to visit nearly all the mission stations in the Zambesi Union. Progress is seen everywhere. The work is going forward faster than it is possible for those faithful missionaries to cope with it. For some time new and more effective methods of evangelism have been advocated, and in many places tried with amazing success. At Rusangu Mission in Northern Rhodesia we found Elder D. E. Robinson, who had given up his editorial work at the Cape. During the summer vacation Elder Robinson and eight native teachers went out into a thickly populated center and held a series of meetings. At the end of five weeks they were able to report 780 souls who had turned from their heathen ways, had given themselves to Jesus, were keeping God's Sabbath, and were desirous of joining baptismal classes and preparing for full membership with God's people. At this mission where a few years ago they baptized from twenty to thirty people a year, they were able in 1927 to baptize 140, and Brother Robinson informed me that for 1928 he alone had over 1,000 names on his baptismal class record.

At Muchenje, where Brother and Sister W. Mason are working, we were informed that if they had the teachers and means, eighty new outschools could be opened immediately, but these poor souls must still wait. Elder N. C. Wilson, who was then superintendent of the Northern Rhodesia field, told us of visiting villages where they found as many as twenty ready for baptism who had never seen a living missionary, but were being taught in some instances by boys who had spent a few months in one of our mission schools.

While visiting a village once, down on the Zambesi River about 100 miles from the railway, Brother Wilson told us of finding a tribe of people that had very little light. They lived largely by themselves. Missionaries had doubtless gone through the country, but had

one to get away. He had been teaching about the second coming of Christ and other kindred subjects. One of those old headmen looked up to him and said, "Supposing Jesus comes before some help comes to us. We have never heard this story before, we have never known of the soon coming of Jesus. What is going to happen to us down on the Zambesi River if Jesus comes before we are warned?"

These words keep ringing in my ears. What shall we do? What can we say if Jesus comes and these poor souls are not warned and made ready for His appearing? Brethren and sisters, let us do our part now, while there is opportunity and dying souls are calling for help.

I want to make an appeal to you on behalf of God's work in the great darkened, unentered portion of the Belgian Congo, Equatorial Africa, and the French Cameroons. Last year Elder W. H. Anderson made an exploring trip into this great unknown country. Several places were found that could be used as strategic centers for opening up mission work, and then came the call for means with which to open these stations.

### Letter From Elder Anderson

On my arrival in America from Africa, a few months ago, I received this letter from Elder Anderson:

"I have just seen in the *African Division Minutes* that you are going to America as the division representative at the Fall Council.

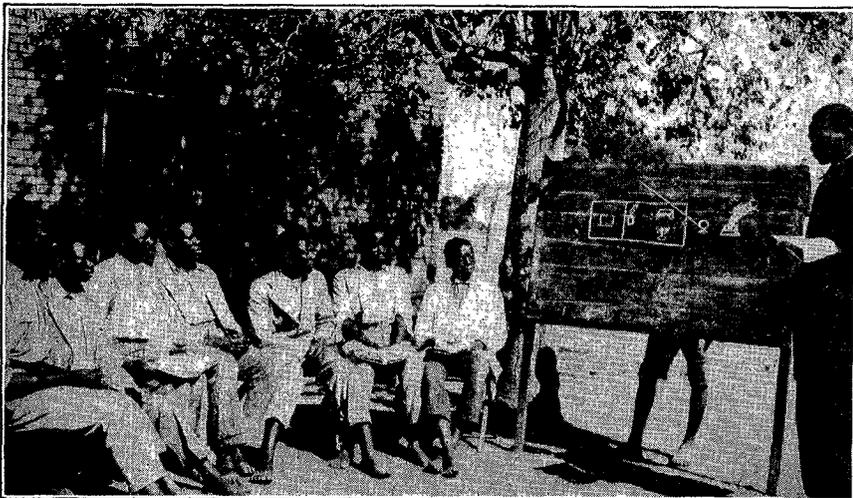
"As you know, we are asking for an especial appropriation of \$10,000 to open the work in the new fields that Elder T. M. French and I explored recently. That means that we are to start that field off with a base rate of \$10,000, but what is that for eight million people in French Equatorial, and four million more in the Cameroons?"

"In view of the great need of that northern part of our field, I have persuaded the members of our committee in Angola to agree to no increase at all in the base of the Angola territory this year, so that every penny of increase will go to the new field and the new work. We need more workers for the eight million in this territory, but feel that the need is greater there than it is here where we already have two stations and are opening another next month.

"Now, Brother MacNeil, what can I say to impress you with the condition up there? Think of traveling for three days on the Ubangi River in a dugout, and never in all that time be out of sight of native villages where there has never been a missionary to preach a sermon! It is the same along all the small streams, for the natives build their villages on the rivers. At Mamboya the administrator told me he had half a million people in his district, and it was not as large as most of the native districts in Rhodesia or the Transvaal, where there are but a few thousand in a district. There had never been any mission work done by any denomination for that half million people in that small area. Right there in the midst of them is where we pegged out a station, and I want to open it with this \$10,000.

"Then there is the motor road from Bangui north to Lake Tschad. This is really a highway from the French territory in the west to Equatorial. Right on that highway, in the midst of the most populous section, in the dominant tribe for the whole country, there at Cabot, is where we planned for another station on the motor road. From there by motor car you can go right through to the west coast at Dekkar. From there you can go by motor and caravan through to the Mediterranean. From there you can go by motor across to the Anglo-Egyptian frontier in the east. It is a pivotal center, and all the travel north, east, and west passes right by that mission station. What an opportunity is ours there, if we get that \$10,000! I will be up there before the end of 1928 to make a start on that station.

"Well, brother, this is our great need. If we can only



A native evangelist conducting a Bible class at Solusi Mission, Southern Rhodesia, Africa

never stopped for any length of time — had never stopped to preach. So he spent several days with the people, and when he was ready to leave, nine of the headmen came to him and said, "You have been with us for the last few days, you have been preaching in our villages, but now you are going to leave us. Can't you send us a teacher?"

Brother Wilson informed them that our teachers were all busy, and that it was very difficult for any

\* Report of a sermon preached in the Takoma Park church Friday evening, March 2, 1928.

get that special donation, then that part of the African Division, with its twelve millions of people, will wait no longer for this message. We are all ready to go in. We have the permission of the government. In fact, every government official, from the local administrator to the acting governor-general, invited us to enter and establish work.

"In the Cameroons the governor was especially friendly, and requested that we enter there with a strong force to help stem the tide of Islam, which is spreading rapidly along all the trade routes in the country. Now is the opportune time to move forward. Government officials, native chiefs, and missionaries of some of the other denominations, request us to join with them in evangelizing that country. Shall we enter now when we can get the best of places, or shall we wait until the best places are taken, and then have to start in an obscure corner with a slave tribe and work upward against tremendous odds?"

"If we get the \$10,000, in we go next year. If we do not get it, then how long, O Lord, must we wait until we can go in? You have seen much of South Africa, but you have never, in the north of the Transvaal, in Pondoland, in Nyasaland, or anywhere else in South Africa, seen such densely populated districts as these I have mentioned.

"I appeal to you, Brother MacNeil, to get us the money we need. If we get the money, we will do the rest. Our plans are all ready. Our men are chosen. We are just waiting for the money, and in we go. Can we have it? I look to you for help. Will you do it?"

#### *The Money Not Available*

On account of being held back in England with sickness, we did not get to the Fall Council. On my arrival in Washington, I went to see Elder Shaw to find out if this extra \$10,000 appropriation had been granted. We found that the calls were so great that our mission funds were not allowed this extra \$10,000 grant. Somehow, when I heard this, I felt glad that I had not reached the Council, for I hardly knew how to write back and tell those people that they would have to wait another year before opening this field for God.

Recently I received another word from Elder Anderson, in which he tells of the second visit to the Cameroons, where they are trying to build a home for Brother and Sister R. L. Jones, who are going to work for these millions of people. He says:

"Our work is growing faster than we can keep up with it. We are desperately in need of two more missionaries in Angola and two more in the French country. The African Division committee has voted to the Equatorial Union one fourth of the thirteenth Sabbath overflow for March 31. We are anxiously looking to the homeland for this Thirteenth Sabbath Offering overflow, that will enable us to erect buildings on two new stations in this union this year. We just must enter these new fields. We must continually start the work among new tribes until every tribe is reached, then on to every creature, and the work is finished."

As I think of this old veteran missionary for God working on, struggling on, amid these dark heathen conditions; as I think, too, of our many missionaries on their lonely stations, I know that from their altars morning and evening they cry out that God's people in the homeland may rally at this time to help swell the funds that will enable them to go forward in their work.

As I think of these great unknown sections of the world, I think of a statement that I have just recently read, giving a vivid picture of what these men of God are facing:

"Paint a starless sky. Hang your picture with night. Drape the mountains with long, far-reaching vistas of darkness. Hang your curtain deep along every landscape. Darken all the past. Let the picture be draped in deeper and yet deeper night. Fill that awful gloom with hungry, sad-faced men and sorrow-stricken women and children. It is the heathen world."

It is the Belgian Congo. It is Equatorial Africa. It is the French Cameroons.

"They are the people seen in the vision by the prophet, who sit in the regions of the shadow of death, to whom no light has come,—sitting there still, through the long, long night, waiting and watching for the morning."

May God help us at this opportune time to bring the light of God to their darkened hearts, that God's

work be speedily closed in the earth, and we go home to His everlasting kingdom.

## *The Cross of Christ*

*(Concluded from page 6)*

the General Conference from the highest to the lowest, and every worker in the Review and Herald from first to last, may all the influences of our home circles and all the influences of our little social gatherings—and I am not opposed to social gatherings, I believe in them and enjoy them—be in harmony with the cross. May they be in harmony with the Spirit of the Lord Jesus.

Is there a rook player here? Let me ask a special favor of you. Before you play your next game, will you pray earnestly the Holy Spirit to come and bless you and direct you in playing the game; and if you don't get an answer, will you wait and refuse to play until you get an answer? If you do that conscientiously, you will never play another game of rook as long as you live.

"Card playing should be prohibited. The associations and tendencies are dangerous. The prince of the powers of darkness presides in the gaming room [You say that refers to gambling. But listen], and wherever there is card playing. The evil angels are familiar guests in these places. There is nothing in such amusements beneficial to soul or body. There is nothing to strengthen the intellect, nothing to store it with valuable ideas for future use."—*Testimonies, Vol. IV, p. 652.*

May God grant, dear friends, that the Takoma Park church here at the center, at headquarters, whose influences are going out to the ends of the earth, may send out vibrations that will touch chords in yonder fields with a true note, that God may be glorified and His name honored and the work advanced. May the Lord bless you and lead you into the full experience of the cross of Calvary, is my earnest prayer.

\* \* \*

DAILY beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, pleading for energy, perseverance, and steadfastness. Thus He showed His disciples where His strength lay. Without this daily communion with God, no human being can gain power for service.—*Counsels to Teachers, page 323.*



Modern conveyances have made their entry into Northern Rhodesia, and the spread of the gospel message is hastened.

## Returning to the First Love---No. 9

BY J. C. STEVENS

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place under the administration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a *renewal of spiritual life*, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, *habits and practices*. Reformation will not bring forth the good fruit of righteousness unless it is connected with the *revival of the Spirit*. Revival and reformation are to do their appointed work, and in doing this work they must blend."—Mrs. E. G. White, in *Review and Herald*, Feb. 25, 1902.

This revival that God calls for is the *revival of the Spirit*, the Holy Spirit. This is exactly the need. It is the lack of the Holy Spirit that has caused the Laodicean condition, and therefore it will require a revival of the Spirit, an infilling of the Holy Spirit, to correct and overcome that condition.

It is not meant that the Holy Spirit has not been with us in any measure. God's people everywhere have a measure of the Spirit. He has been *with* many, leading, guiding, and helping, but has He been *in* many? The Saviour promised, "He dwelleth with you, and shall be in you." John 14:17. The disciples before Pentecost had experienced the work of the Spirit in their lives, but later they received the baptism of the Spirit, its fullness. It has been said that we "need the Pentecostal energy." This is for us *now*, if we will receive it. No one has to wait till the "latter rain" to receive the "former rain." The Holy Spirit as poured out on the day of Pentecost has never been withdrawn.

When Jesus *sat* down at the right hand of the Father, the Holy Spirit was sent here in His place, as His substitute, to *sit* in the church and to *sit* on the throne of the human heart till Jesus no longer *sits* but *stands* up at the Father's right hand (Dan. 12:1)—in other words, till probation closes, and the fiat goes forth, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still." Rev. 22:11. In the record of the pouring out of the Holy Spirit on Pentecost, we read that the Holy Spirit "sat upon each of them." Acts 2:3. The Holy Spirit is anxious now to *sit* in any church and in any heart, and to preside over all the life of the church and of the individual.

The pouring out of the Holy Spirit on Pentecost is like the waters from the smitten rock. It was necessary to smite it only once, after that to speak, and the waters would gush forth in freshness and fullness. And that wonderful story in the book of Acts of the fullness and working of the Holy Spirit is written to show what the Spirit would be to every believer and to the church to-day if allowed to work unhindered by sin cherished in the life, by darling idols held onto, by love of the world, by pride, selfishness, and covetousness. O how wonderfully would God now work in and through His people in the giving of the messages in all the world if they would be revived! If they would receive the Holy Spirit, what wonderful miracles would be wrought, what conversions, and what money would flow into God's treasury! The people of God would be to the world what the Holy Spirit is to them.

### God's People Asleep

On the contrary, what is the condition? God's people are asleep, lukewarm, controlled by pride, love of the world, covetousness, lust of the flesh, lust of the eye, and the pride of life.

"The love of God has been lost." "Self, self, self is cherished." "In many hearts there seems to be scarcely a

breath of spiritual life." "God brings against ministers and people the heavy charge of spiritual feebleness." "God's people have lost their first love." "God rebukes His people for their sins."—Mrs. E. G. White, in *Review and Herald*, Feb. 25, 1902.

"Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbath keepers. These evils are destroying the spirit of sacrifice among God's people."—"Testimonies," Vol. 1, p. 140. Therefore "God's people to-day are not fulfilling this commission [the gospel commission] as they should. Selfishness prevents them from receiving these words in their solemn significance."—Mrs. E. G. White, in *Review and Herald*, Feb. 25, 1902.

Why do we not receive the fullness of the Holy Spirit? God has poured it out and has not withdrawn it, and therefore it is for us. There are two plain, simple reasons why any one does not receive it: First, partial consecration; and second, holding onto sin. This is taught so clearly in that wonderful statement of the apostle Paul, "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 the Lord depart from iniquity." 2 Tim. 2:19. This means *consecration* and *holiness*. It is on these very points that we fail, and therefore fail of receiving the fullness of the Holy Spirit.

As to the first, we often claim that we have made a complete consecration, but God, who understands all hearts, knows that away back in our minds we are holding something in reserve, and this hinders our receiving the fullness. The Holy Spirit must be the sole occupant of the throne of our hearts. He cannot share it with another. He cannot sit on the throne with the idol of pride, selfishness, worldly-mindedness. This is reasonable. He has to have every room of the heart for His abiding presence.

### Complete Emptying Needed

Suppose you bought an eight-room house, paid the money for it, received the deed; but when the man from whom you bought it turned over the keys, he should say, "Here are the keys to six rooms, but I have held back two rooms."

"But I have bought the entire house and paid for it; what do you mean?" you might say.

He replies, "I want to keep some tigers in one room, and in the other some reptiles. I want them to stay there."

What would you say? You would say, would you not? "Well, if you mean that, I would not have the house as a gift. You may keep it."

But sometimes, when we have gone through the form of consecration which is acknowledging that Jesus paid the redemption price, we have reserved rooms for the wild beasts of pride and passion, the love of money and love of the world, and the serpents of secret sins, and then we wonder why we do not have the Spirit's fullness.

Second, we must be willing to give up every sin that God points out; for "one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel."—"Christ's Object Lessons," p. 38. There must be an emptying before there can be a filling. It is only in empty rooms that the Holy Spirit comes and abides, so they must not only be emptied, but swept and garnished. We must be willing to have all the rubbish of sin taken away, and be willing to co-operate with the Holy Spirit in taking it away.

"Christ has promised the gift of the Holy Spirit to His church, and the promise *belongs to us as much as to the first disciples*. But like every other promise, it is given on conditions."—"The Desire of Ages," p. 672.

Our trouble often is that we do not want to be separated from some of our darling sins. We have

been bound by them so long that the bondage has become pleasant to us. We are like the Jews of old, many of whom, when called out of Babylon to go up to Jerusalem, did not go because Babylon pleased them and they were satisfied.

I read of a man in one of our State penitentiaries who had been there for thirty years, having been committed at the age of twenty-two. He was only a little past middle life, but he looked like an old man. It is said that since he had been in prison 25,000 prisoners had come and gone. There was a time when he

longed for pardon and freedom, but when offered it, he declined, preferring to end his days in confinement.

There are many of us like that in regard to our sins. We have worn the chains so long that they are not unpleasant to us, and we are willing to keep them and die in the bondage of our sins.

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."—*Christ's Object Lessons*, p. 419.

## Divine Authority for Sabbath Change Lacking

### Part Two

BY CARLYLE B. HAYNES

THE four Gospels mention the first day of the week six times. The passages are Matthew 28:1; Mark 16:1, 2, 9; Luke 23:56 and 24:1; John 20:1, 19.

Here, if anywhere, must be sought whatever authority there is for Sunday sacredness. These texts speak of "the first day of the week." They unite in declaring that the resurrection of our Lord took place on that day. Sunday observers claim that the occurrence of this event on that day brought about a change of the Sabbath from the seventh day to the first. If that is so, these passages will make it clear.

But an examination of these passages reveals that they say nothing whatever about a change of the Sabbath. They speak of the Sabbath, it is true, but they most carefully discriminate between the Sabbath and the first day of the week, making it plain that the Sabbath of the New Testament is the day before the first day. They give no sacred title to the first day. They do give such a title to the seventh day. They do not say Christ rested on the first day, which would have been essential to its becoming a Sabbath. They say nothing about any blessing being placed upon the first day. They do not tell us Christ ever did anything about the first day, either as a holy day or otherwise. They give no precept or command regarding its observance. There is nothing in these passages declaring that the first day is to be looked upon by the followers of Christ as anything more than the ordinary week day that it is called, just "the first day of the week."

#### No Authority for Sunday Sacredness

After giving full consideration to all these passages, Smith's Dictionary of the Bible, in its article on "The Lord's Day," makes this admission:

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice."—*One volume edition*, p. 356.

Hence there is no evidence in these passages to cause any follower of our Lord to believe they contain any authority at all for Sunday sacredness.

Instead of its being true that Jesus blessed and halloved the first day, the fact is that He never once mentioned the first day. He did not even take its name upon His lips, so far as we have any record.

The first day of the week is mentioned in but two other places in the New Testament. The first of these is in the book of Acts:

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20:7, 8.

Here is the record of a religious meeting which was held on the first day of the week. In passing, it should be noticed that this is the only instance recorded in the New Testament where a religious meeting was held on the first day.

This passage, however, contains no evidence of a change of the Sabbath, and no support for Sunday sacredness. It was a first-day meeting, but not a Sunday meeting. It was held at night. "There were many lights;" and Paul, "continued his speech until midnight." The only night there is to the Bible first day is what we now know as Saturday night. Bible days begin and end at sunset. The Bible first day begins at sunset Saturday night and is over at sunset Sunday night. The "midnight," therefore, to which Paul "continued his speech," must have been, could only have been, Saturday night.

Conybeare and Howson, in their deservedly popular "Life and Epistles of the Apostle Paul," dealing with the time when this meeting was held, make these remarks:

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—*One volume edition*, chap. 20, p. 520.

Dr. Horatio B. Hackett, professor of New Testament Greek in Rochester Theological Seminary, in his "Commentary on Acts," says:

"The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas . . . on Saturday evening, and consequently resumed his journey on Sunday morning."—*Pages 329, 330.*

Kitto's Encyclopedia, in the article on "The Lord's Day," says:

"It has from this last circumstance ['lights in the upper chamber'] been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning, which would hardly agree with the idea of a commemoration of the resurrection."

The account of this meeting was written by Luke thirty years, at least, after the crucifixion of Christ. It is significant that in referring to the first day he does not call it by a sacred title or name. He says nothing about its supposedly sacred character. He speaks of it merely as one of the week days, "the first" of the seven.

There is no support for Sunday sacredness in this passage.

(To be concluded)

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It is a wonderful thing that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this,—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We may utter words that reach the throne of the Monarch of the universe. We may speak with Jesus as we walk by the way, and He says, "I am at thy right hand."—*Gospel Workers*, p. 258.

# The Gift of the Holy Spirit

## A Talk Over the Radio

BY W. W. PRESCOTT

THE plan of redemption was arranged in the counsels of eternity. In the words of a Christian writer:

"From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist. But He foresaw its existence, and made provisions to meet the terrible emergency."

In the Old Testament we find types and prophecies which foreshadow the coming of Christ in the flesh, and the work which He was to accomplish. Among the prophecies are two which especially emphasize one definite purpose to be accomplished by His mission to this world. The earlier of these two prophecies is given through the prophet Joel in this language:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." Joel 2:28-32, A. R. V.

The other forecast was given through the prophet Ezekiel in these words:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them." Eze. 36:26, 27.

The fulfillment of these two prophecies is one of the leading goals of Christianity, and to this I shall direct your attention in this and some succeeding talks. The subject is worthy of our earnest attention.

To John the Baptist was committed the work of preparing the way for the first advent of our Lord. When he was questioned concerning himself, he declared: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." John 1:23. The one phase of the work of Christ upon which John placed marked emphasis

was that through Him would be realized the fulfillment of the prophecies of Joel and Ezekiel. Although Christ attracted widespread attention by healing the sick, feeding the multitudes, stilling the tempest, casting out demons, and raising the dead, yet John was silent concerning these remarkable exhibitions of power, which were really preparatory in their nature, and did not mention even the death of Christ on the cross, which was the great crisis in the history of redemption, but looked beyond all this to the blessed outcome, — the outpouring of the Holy Spirit. While preaching repentance to the people in view of the nearness of the kingdom of heaven, John declared: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit and with fire." Matt. 3:11, margin.

Now I hope you will not misunderstand me. From what I have said in my past talks I am sure you will know that I do not underrate the value of the work which Christ did while here in the flesh, and I may add here that this work was absolutely essential, and that the gift of the Holy Spirit would have been impossible without it; but at the same time there was a definite purpose in view with reference to which His incarnation, His atoning death, His resurrection, and His ascension were so many preliminary, although indispensable, steps. He Himself said: "I came that they may have life, and may have it abundantly" (John 10:10); and we are plainly told that "the Spirit giveth life." 2 Cor. 3:6. Furthermore we read: "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive." John 7:37-39. By using the expression, "As the Scripture hath said," Jesus indicated that through His own work the prophecies of Joel and Ezekiel were to be fulfilled, and that He had this result in view in offering Himself as the object of faith. I do not minimize, but rather

emphasize, the importance of the work of Christ when I call attention to the glorious fact that a great purpose of His mission was to make possible the coming of the Holy Spirit in full measure.

If we read the Gospels attentively, we must notice that prominence is given to the Holy Spirit in connection with the mission of Christ. His birth was the result of the action of the Holy Spirit, according to the announcement of the angel to the virgin Mary: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God." Luke 1:35. At His baptism He was anointed with the Holy Spirit, when "the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son; in Thee I am well pleased." Luke 3:22. After His baptism, "Jesus, full of the Holy Spirit, returned from the



"The one phase of the work of Christ upon which John placed marked emphasis was that through Him would be fulfilled the prophecies of Joel and Ezekiel."

Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil." Luke 4:1, 2. Thus it was that He was enabled as a man to resist temptation through the power of the indwelling Spirit. After the temptation, "Jesus returned in the power of the Spirit into Galilee," and in the power of the same Spirit He carried forward His work during His earthly ministry. When He preached His first sermon in the synagogue at Nazareth, He read the well-known passage from the prophet Isaiah which commences, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor," and then He declared, "To-day hath this scripture been fulfilled in your ears." Luke 4:14-21.

The apostle Peter summed up this whole matter in a few words when he said to those who were gathered in the house of Cornelius: "Even Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. After His resurrection Jesus instructed His disciples very definitely about the coming of the Holy Spirit, saying to them: "Behold, I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Luke 24:49. And again we read: "And, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Acts 1:4, 5. To Jesus, the Son of man, the Holy Spirit was imparted in full measure in order that He might thereby be enabled to accomplish His mission, and also that He might become the minister of that same Spirit to those who should believe on Him. That this was the purpose of His redeeming work is plainly stated to us in this scripture: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14.

The prophecies of Joel and Ezekiel had long waited for their fulfillment until the Messiah, the Anointed One, should, by offering Himself on the cross, open the way for the coming of the third person of the Godhead, the Holy Spirit; but according to the record, "when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. This experience has been so well interpreted by a Christian writer that I shall quote a paragraph:

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people."

Some of those who saw the disciples under the power of the Holy Spirit and heard them speak with other tongues, like some modern critics, indulged in mockery, and said that they were "filled with new wine." But Peter, under the guidance of the Spirit,

denied the charge, and affirmed: "This is that which had been spoken by the prophet Joel." Thus was it recognized and published to the people that the long-looked-for day had arrived, and ancient prophecy was being fulfilled. Happy are we if we recognize the fulfillment of prophecy in our time.

In further explanation of this advent of the Holy Spirit, Peter then referred briefly to the wonderful works which were done by Jesus of Nazareth, to His death and resurrection in fulfillment of David's prophetic utterance, and then declared: "Being therefore at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear." From other scriptures we learn that it was as our High Priest that Jesus took His place at the right hand of the throne of the Majesty in the heaven, to become the minister of the heavenly sanctuary, and as Mediator of the new covenant to dispense to us the blessings which He had procured for us by His life and death and resurrection and ascension to the heavenly courts. How simple and yet how mysterious is God's method of saving us! How absolutely free, and yet how infinitely costly, are the gifts of His love! Christ invites us to come to Him and drink of the living water, thus receiving the Holy Spirit. "He that will, let him take the water of life freely."

God bless you. Good night.

## Studies in the Book of Revelation By C. P. Hollman

### *Opening of the First Three of the Seven Seals*

#### *Chapter 6, Verses 1-6*

THE reader will recall that the book, or scroll, which the Son, as the Lamb of God, received from the hand of the Father, to be opened, though forming a single roll, was in seven parts, each of which was sealed. This will appear still more clearly as our study proceeds. Says the prophet:

#### *The First Seal*

"I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Verses 1, 2.

It seems evident that the seven seals, like the seven churches, cover the entire time of the gospel dispensation. In reading verses 1 and 2, the thought that comes most readily and naturally into mind is that this first seal represents the work of the gospel during the first period, that is to say, during the first century.

The rider upon the white horse might well be understood to represent the Spirit-filled ministry of the apostles of our Lord and those who were associated with them in the preaching of the good news of salvation through Christ.

Unlike some other religions, the gospel of salvation through faith in Christ was not in its rise, nor has it been since its beginning, propagated by force. The rider upon the white horse had a bow and a crown. The bow was not, however, a political carnal weapon, but spiritual, whereby arrows of conviction were to be driven into many hearts. The crown represented the reward promised the overcomer.

True, the Christian life is a warfare, but not after the flesh; says the apostle:

*(Concluded on page 14)*

# The Trend Toward Rome

## Part Three

We come now to the third cause for the present animated and extensive discussion of the papacy by press and pulpit,—the papal encyclical of Jan. 6, 1928. This encyclical deals with the question of Christian unity. It was called out by the very widespread and increasing trend among various Christian bodies toward organic unity. This movement came to something of a climax in the great gathering of the representatives of the different denominations at Lausanne last summer. It is said that there are at present in Europe and America no fewer than thirteen great organizations for the promotion of Christian unity. This demonstrates something of the magnitude of the trend toward visible unity between the various sects of Christendom. We have already mentioned in the foregoing article the different endeavors made by a group of Anglican churchmen and Catholic dignitaries at Malines to discover a feasible plan of union between the Church of England and Rome.

Such widespread endeavors toward unity inevitably affected the Church of Rome, as one branch of Christendom, and especially inasmuch as a definite invitation was extended to the Pope to send representatives to the meeting at Lausanne. Some clear-cut pronouncement was imperative, and the encyclical of January 6 is that pronouncement. In a sense there is nothing particularly significant or new brought out in this encyclical. It declares emphatically and unqualifiedly that Rome can have no communion with other organizations that call themselves Christian. This inability grows out of both theological and ecclesiastical differences. As to theology, the Pope in this encyclical very logically inquires:

"How, for example, can they who affirm that sacred tradition is a true source of divine revelation and they who deny it become members of one church? They who hold that an ecclesiastical authority formed of bishops, priests, and ministers is divinely constituted, and they who assert that little by little it has been introduced through conditions of time and events? They who adore Christ really present in the most holy eucharist by that wonderful change of bread and wine called transubstantiation, and they who say that the body of Christ is present there only through the sign and the virtue of the sacrament; they who hold that in the eucharist there is a sacrifice and a sacrament, and they who say that it is only a remembrance or commemoration of the suffering of our Lord? They who believe it good and useful to pray to the saints reigning with Christ, and above all to Mary the virgin mother of God, and to venerate their images, and they who pretend that such a form of worship is wrong because it draws from the honor due Jesus Christ, 'the one mediator of God and men'?"—Quoted in *Current History*, March, 1928.

### Ecclesiastical Hindrances

Of the obstacle to church unity from an ecclesiastical standpoint, the Pope declares:

"In the one church of Christ no one is found there and no one perseveres in it unless he recognizes and accepts obediently the supreme authority of St. Peter and his legitimate successors. . . . If, as they repeat, they desire to be united with us and with ours, why do they not hasten to return to the church, the 'mother and mistress of all the followers of Christ'?"—*Ibid.*

The real importance of this pronouncement is that it drives home to Protestant minds once more a fact which should never be forgotten; namely, that Rome never changes, and that the only union possible is that which comes from full and unreserved acceptance of papal doctrine and authority. Rome's purpose remains the same.

Michael Williams, editor of the influential Catholic journal, *The Commonweal*, very frankly declares:

"As the encyclical makes abundantly clear, the Catholic Church to all who are believers in it does mean, in stark reality, that visible society, real, one and clearly present before the world to-day, which was established by Christ; furthermore, it is that visible society, real, one and clearly present before the world to-day, which is in communion with the apostolic see of Rome, and which fully accepts not only the supremacy of that see, but also the infallibility of its occupant, when, as shepherd and teacher of all Christians, and speaking in that capacity, he defines a matter in faith or morals."—*Current History*, March, 1928.

And Williams pertinently observes that this encyclical is the logical climax of a series of recent notable events and happenings which have contributed to bring the subject of Catholic influence very much to the fore. He says:

"The recent controversy between Governor Smith and Mr. Charles C. Marshall, . . . the tremendous struggle going on in Mexico and in Russia between the state and the Catholic Church, the highly important prayer book crisis in England, the publication of the Anglican report of the Malines Conversations, and now the appearance of the encyclical letter on Church Unity,—all these concur with and add to the significance and strength of many other circumstances and events which prove that the Catholic Church is to-day resurgent throughout the world, with a forcefulness greater than at any time since the apostolic age or the high tide of the medieval period."—*Ibid.*

### Revelation Being Fulfilled

As the reader has pondered over these significant facts, there must inevitably have come to his mind the symbolic words of the seer of Patmos, who, in speaking of the leopard beast of Revelation 13, declared:

"I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3.

Unquestionably we are to-day witnessing the final and complete healing of that deadly wound.

There lies open before us as we write that striking chapter of "The Great Controversy," "The Aims of the Papacy." When that chapter was written, the significance of some statements in it were not so evident and clear, but in the light of the trend in world conditions in recent years, these pages take

on added meaning and force. We do well to read it again. In the light of the papal encyclical, for example, how strikingly stands out this inspired line:

"Every principle of the papacy that existed in past ages exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation."—*The Great Controversy*, p. 571.



Pilate's Staircase, Rome

Up these stairs the pious ascend, believing that some virtue accrues from the act. This staircase might be taken as a symbol of the Catholic conception of how righteousness is obtained.

And in view of the paradox of the rapid increase and influence of the papacy, contemporaneous with an increasingly scientific age, how significant are these lines:

"A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success."—*Id.*, pp. 572, 573.

We may appropriately close with these words, which so ominously portray the future power of Rome:

"She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God, will thereby incur reproach and persecution."—*Id.*, page 581.

F. D. N.

## Studies in the Book of Revelation

(Concluded from page 12)

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

### The Whole Armor of God

But he who would wage successfully the warfare against evil must not engage the enemy empty handed, therefore the apostle exhorts further, saying:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:13-18.

Such was the warfare against evil waged successfully by the early church, and such are the weapons of the disciples of Christ and the mode of warfare which must be waged by all to-day who hope to win against the world, the flesh, and the devil.

### The Second Seal

As recorded in verses 3 and 4, when the second seal was opened, the prophet saw going forth "another horse that was red," "and power was given to him that sat thereon to take peace from the earth."

This horse which takes peace from the earth, is a fit symbol of a church rapidly departing from the truths of the gospel, appealing to physical force instead of invoking the power of the divine Spirit. Such was the church of the second and third centuries. For the sake of worldly influence, the church, especially during the latter part of this period, departed from her original noncombatant peace principles, permitted her members to accept service in the army, and even to seek office therein, and so became a partaker in the wrongs and horrors of war. Nor was this all; in return for willingness on the part of the church to yield a vital principle for the good will of the emperor, Constantine stood ready to bestow favors upon the church. This led very soon to that union of church and state that has ever been a snare and a weakness to the cause of true godliness.

### The Third Seal

Continuing a description of his vision, the prophet says:

"When he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black

horse; and he that sat on him had a pair of balances in his hand." Verse 5.

The period the leading characteristic of which is aptly described by the black horse of this verse, is a fit symbol of the church during the 215 years from the so-called conversion of Constantine to the establishment of the papacy in 538 A. D. The papacy being the result of growth, it is difficult to fix any definite date for its setting up. But 538 stands out prominently as the time when the bishop of Rome actually became the dominant figure in the ancient seat of the Caesars, a prominence he held for nearly fourteen centuries.

As shown by 2 Thessalonians 2:3-8, "the mystery of iniquity," which later developed into the papacy, had its beginning as far back at least as the middle of the first century. This creature, in its infancy in Paul's day, might well be described by these lines adapted from Poe's poem, "The Bells: "

"It is neither man nor woman,  
It is neither brute nor human,  
It's a ghoul."

This power was not established in 538, but may be said to have become of age at that time, and to have entered actively upon its career of oppression and bloodshed.

It was in 538 that the power of the Ostrogoths was broken, and that the bishop of Rome really became the acknowledged head "over all the churches," and as such he "by whom heretics" were corrected.

This was an era of great corruption. Simony and superstition became the rule rather than the exception. Describing the earlier part of this era, Mosheim says, in part:

"Those idle fictions, which a regard for the Platonic philosophy and for the prevailing opinions of the day had induced most theologians to embrace, even before the times of Constantine, were now in various ways confirmed, extended, and embellished. Hence it is that we see on every side evident traces of excessive veneration for departed saints, of a purifying fire for souls when separate from the body, of the celibacy of the clergy, of the worship of images and relics, and of many other opinions, which in process of time almost banished the true religion, or at least very much obscured and corrupted it.

"Genuine piety was supplanted by a long train of superstitious observances. . . . This unenlightened piety of the common people opened wide the door to the endless frauds of persons who were base enough to take advantage of the ignorance and errors of others, disingenuously to advance their own interests. . . . It would require a volume to detail the various impositions which were, for the most part, successfully practiced by artful knaves, after genuine piety and true religion were compelled to resign their dominion in great measure to superstition."—*Ecclesiastical History*, 4th cent., part 2, chap. 3, pars. 1-3, *Murdock's translation*.

### The Balances

The balances in the hand of him who sat upon the black horse fitly signifies the conditions that prevailed under Constantine, who, being emperor, assumed to adjudicate differences that arose in the church itself, so that he was practically head of both church and state.

The wheat and barley are thought to represent articles of material merchandise, and serve in verse 6 to show that to a large extent the spirit of commercialism had entered even the sacred precincts of the church. Not that legitimate trade in such things is wrong, but it is wrong to become engrossed in business to the exclusion of spiritual interests.

The oil and the wine have been understood as denoting "the graces of the Spirit, faith and love." The command not to hurt these meant that the graces of the Spirit were not to become extinct even under the unfavorable spiritual conditions of the two centuries that stretched between A. D. 323 and 538. God's people of that age were "troubled on every side, yet not distressed;" "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9.

# 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.

## The Alphabet

BY MRS. MARIA MEAD

WHEN I was eight years old, my sister, who was sixteen, went to take her examination so she could teach our district school. I remember when she came home the first question mother asked her was, "Did you pass your examination?"

"Yes, I have my certificate all right, but I missed the first question. They asked me to repeat the alphabet backward, and I couldn't do it."

I immediately went to my room and secretly said, "Well, when I get big like sister, I'll teach school, and no one will ever stall me on that silly question." I then learned to repeat the alphabet backward, and I have never forgotten it.

While it often comes handy to trace the letters up as well as down, I learned in later years that it was more essential to understand how to place those letters so as to spell out good words and to arrange those words into sentences that would be of interest and profit to those who read them.

It is wonderful how men and women of intelligence have taken those letters, and have spelled out words and thoughts that have shaken nations and kingdoms. Only think! All the reading matter we have in the English language has been spelled out of those twenty-six letters. How beautifully they have been arranged, both in poetry and in prose, in giving good cheer to suffering humanity.

What grand and interesting reading matter Seventh-day Adventists are receiving every week in the *REVIEW*, *Signs*, *Watchman*, *Youth's Instructor*, *Life and Health*, and other periodicals. We have taken the most of these papers for fifty years. They are an absolute necessity at our house, especially the *REVIEW*. If I could not obtain it in any other way, I would live on one meal a day until I had saved enough to pay for it.

But you, my brethren and sisters, who are not taking or reading these most excellent papers, are missing more than these twenty-six letters can spell out. If you want to know how fast and with what power this

everlasting gospel is now going to the world and how near we are to the end, send in your subscription at once for the *REVIEW AND HERALD*.

Those who are not keeping pace with this message and are not making the Bible their daily study and praying continually, will soon see against their names, spelled out of those twenty-six letters of the alphabet, "*Weighed in the balance, and found wanting.*"

\* \* \*

## How Betty Learned to Pray

BY RUTH UNDERWOOD

THE mother of three-year-old Betty was quite discouraged, for in spite of promises, coaxing, and threatened punishment, the child refused to pray. Miss Gray, an intimate friend of the mother, witnessed one of these unpleasant scenes.

Her heart ached in sympathy for the little one as her mother said, "I've a notion to give you a good spanking,—you naughty girl."

"Would you spank her, Helen?"

Miss Gray shook her head. Her heart was too full for words. The baby scarcely knew who God was. Why should she kneel and ask Him to bless each relative?

Later the friends had a little talk about it. Miss Gray suggested not urging Betty to pray.

Mother replied, "It only makes her more obstinate, but I can't let my child grow up as a little heathen. What can I do?"

Miss Gray was a Sabbath school teacher, and so suggested, "Let's take our problem to Jesus; He understands children better than we do. Let Betty come to my house frequently, and perhaps some of the simple methods I have used with other children may work."

With the aid of a beautifully illustrated catalogue Miss Gray began to teach Betty to pray. She knew the child's fondness for flowers and animals, so while she was busy about her housework, Betty enjoyed looking at the pretty flowers, fruits, etc. Then Miss Gray told her that Jesus loved us so much that He made all the pretty flowers just for us. Many were the questions the baby asked.

When her interest was at its height, Miss Gray remarked, "God is so good to give us so many nice things, I am going to thank Him for the pretty flowers."

The baby, quick to imitate, followed her example, and said, "Thank you, God, for the pretty flowers."

"Why did God make the flowers freeze?" questioned Betty.

This gave an opportunity to tell of the home where flowers would never need to rest and go to sleep for the winter. She loved to hear about the birds, fruits, animals, etc., as Miss Gray used pictures to impress the lessons on her mind.

When spring came, the lessons continued, except that they were impressed by objects in nature, always emphasizing the love and goodness of Jesus. They gathered wild flowers, picked clover blossoms, and learned to love the things of nature.



The child who is rightly taught the meaning of prayer approaches this act of worship with happiness.

Miss Gray introduced Jesus to Betty as a Friend to help her overcome her faults and bad habits. After many unpleasant methods had failed, Jesus helped her to stop biting her finger nails. She soon loved and trusted Jesus, and often during the day she silently talked with Him. She thanked God for the little things that came into her life and for answered prayer.

At the age of five years Betty's faith is beautiful. All unsolved problems are taken to Jesus, and often Miss Gray hears, "Will you pray with me?" She too finds these seasons of prayer helpful, as they both talk to God or Jesus.

Betty loves God and Jesus, and anxiously awaits a home in Jesus' country, where mother's head will never ache, where there will be a pet lamb for her, and where weeds will not grow in the garden.

\* \* \*

### The Giant Killer

BY CLARA A. ALEXANDER

No wonder Saul, king of Israel, and his soldiers shook for fear.

The army was gathered on the side of a mountain. On a mountain side facing it was another army,—that of the Philistines, while up and down the valley below strode a terrifying figure.

About nine feet tall he stood. On his head was a helmet of brass. He wore a tunic made of brass, a coat so heavy most men would have been crushed under its weight. He had brass greaves on his legs, and a plate of brass across his shoulders. The spear that he carried was like the great beam on a weaver's loom. Before him walked a man carrying his shield.

Down into the valley, in plain sight of the soldiers on both mountains, strode this giant. Facing toward Israel, he shouted his defiance:

"Why do you set yourselves for a battle? Choose your man, and send him down to fight with me! Man to man let us settle this matter. If he wins, all the Philistines will be your slaves. If I win, then all Israel shall be our slaves." Then with a fiercer shout than all, "I defy the armies of Israel this day. Send down your champion! Let us fight it out."

The morning sun shone on all his brass trappings, and the knees of Saul and his men smote together.

At even, the setting sun shone on his brass trappings, and again Saul and his fighting men were dismayed as they listened. Every morning and every evening, Goliath the giant strode down into the valley and shouted his defiance.

Now with the army of Saul were David's three eldest brothers. One day when the lad came home from tending his father's sheep, the father said to him: "Go to camp and see how your brothers are faring. Take them this parched corn and bread, and carry along these ten cheeses for the captain of their thousand."

It was evening, but promptly when early morning came David was ready. For the sheep he had found a keeper. So he set off, carrying the cheeses and the bread and the parched corn, and he came to the camp as fresh preparations for battle were being made.

David left his provisions with a keeper of supplies, and ran to find his brothers.

As he talked with them, Goliath strode forth, brandishing his huge spear and taunting the Israelites: "I dare any man to come out into the open and fight it out with me, man to man." And at his appearance the men of Israel turned and scurried back to cover. Forty mornings and forty evenings had Goliath thus uttered his challenge. Forty mornings and forty evenings had all Israel trembled at the roar of that frightful voice.

"Who is he?" asked David, and some one told him of this giant braggart who long had defied their army.

"And do you know," they said, "to the man who kills him King Saul will give great riches, and will also give him his own daughter, the princess, for his wife."

David was a few years older than when Samuel anointed him, so of course he had grown stronger. But he was yet quite young, but full of courage. Especially was his heart hot within him, and filled with shame, when he realized that it was God's chosen people whom this idol-worshipping Philistine was taunting. When they had served God, God always went with their armies, if battles had to be fought.

"Who is this Philistine, that he should defy the armies of the living God?" asked young David.

"Now, now, now," rebuked his eldest brother, "why are you meddling with a thing like this? Who is keeping those few sheep in the wilderness? I know why you have come here. You want to see the battle."

David turned to him. "Why do you scold me? I am all stirred up over this challenge. But haven't I a right to be, when God's army is being defied?"

Some one hurried off to Saul. "There is a young fellow here who says he will fight the giant," he reported, and Saul sent for him.

"Do not be afraid," said David to the king. "I will go and fight this Philistine."

And Saul said, "You are not able to fight him. You are only a youth, and he has been a fighting man all his life. The odds are too heavy against you."

Then David, without boasting, but only stating his qualifications for serving as champion for Israel, told of the bear and the lion that he had killed in a hand-to-hand encounter. "The Lord that delivered me from the paw of the lion and the paw of the bear, He will deliver me from the hand of this Philistine who thus defies God's armies."

Saul then put his own armor on David, a helmet of brass, a coat of mail, and gave him his own sword. But David took them off. "I have never tried to fight that way," said he. And he took only five smooth stones from the brook and fitted them in his shepherd's sling, and thus advanced as Israel's champion, a slim youth against a giant.

"Ha!" roared Goliath, for David's fair complexion made him look still younger than he was. "Ha! come to me, and I'll give your flesh to the fowls of the air and the beasts of the field. Come to me!"

"You come to me with a sword and a spear. I come to you in the name of the Lord of hosts whom you have defied," replied David.

"Ha!" roared the giant. "Come to me!"

Then David fairly leaped to meet him, and while running, fitted a stone in his sling, drew back and slung it—"slang it" is the old English form, in use when our Bible was translated into English.

Straight at Goliath's forehead, the only uncovered part of his body, young David aimed. The stone struck fair in his forehead, and Goliath fell on his face. David, seizing the giant's sword, cut off his head. Then all the army of the Philistines fled, and the men of Israel, who had been lately quaking and shaking and hiding, chased them clear unto Ekron.

This was but one of many experiences that so taught David to trust God for deliverance, that he wrote, "The Lord is the strength of my life; of whom shall I be afraid?"—*The Presbyterian*.

\* \* \*

We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard.—*"Gospel Workers," p. 258.*



# IN MISSION LANDS

LOOK: "Lift up your eyes and look on the fields."  
 PRAY: "Pray ye the Lord of the harvest."  
 GIVE: "Give ye them to eat."  
 GO: "Go ye into all the world, and preach the gospel to every creature."



## The Opening of the Shanghai Sanitarium

BY H. W. MILLER, M. D.

For many years a sanitarium has been contemplated for the Orient, and we are now glad to send word to those who have had a part in providing aid for the construction of the Shanghai Sanitarium and Hospital, that it is actually in existence as an operating institution. It was a glad day for our people here in the Far East when we received between 700 and 800 guests from the Chinese and foreign population of the city of Shanghai and community to inspect the facilities of the sanitarium.

Ten or twelve years have passed since Drs. Selmon and Landis interested a group of Chinese in the sanitarium idea for the Orient. Among those who were instrumental in the development of this interest was the late Dr. Wu Ting Fang, who for many years was Chinese ambassador to the United States, and whose son, Wu Chao Chu, has for the large part of this last year been minister of foreign affairs of the new nationalist government at Nanking. But it was not until about two years ago, when the General Conference made available funds to supplement those already in hand and secured for us the services of Mr. and Mrs. E. C. Wood and their son Wilton, to come to the Orient and oversee the construction of this plant, that it was possible for us to go ahead with this institution. The last year it was very difficult to carry on construction work, but the signal blessing of God seemed to be upon our work during this period. Notwithstanding the many labor difficulties in Shanghai, and the continued unsettled state of China, we were actually ready to move in and begin operating in our new institution within a year from the laying of the corner stone.

Up until this time, since arriving in China in the autumn of 1925, we have been carrying on our medical work in a rented building in the city, where we have had from ten to fifteen student nurses in training, and a small group of medical workers. These cared for about an equal number of patients, but at a very great disadvantage, owing to our cramped quarters. However, through the work of this small institution, of which Dr. and Mrs. Roger W. Paul have been mostly in charge, a nucleus of patients has been developed so that during the first week of our work in the new sanitarium we had an average of seven patients a day, and quite a large number of others who have booked for rooms in the immediate future.

In addition to opening up our work in the new institution, we also admitted into training our third group of student nurses, numbering ten in all. This now gives us first, second, and third year classes, and puts our training school in full operation.

Our institution here at Shanghai, while one of the smallest of our sanitariums, is quite complete in its arrangement and equipment, and we feel is a fit representative of the methods and system of treatment which have been emphasized by this people for more than fifty years. Such facilities are greatly appreciated by the people of the Orient.

The sanitarium is located on a plot of about seven acres, which is being graded and planted to trees and shrubbery. The ground has a small creek passing through it, which is spanned by a concrete bridge.

The institution is floored with linoleum throughout. It has a covered porch over the main entrance, and a covered porch and driveway at the side entrance. Just inside are the business and inquiry offices. The doctors' offices and the record office are next to the parlor, which is very comfortably furnished in a homelike way. The front of the building is three stories high, and faces the south. There are eight rooms facing the south on each floor, making twenty-four private rooms in all at the front, each room



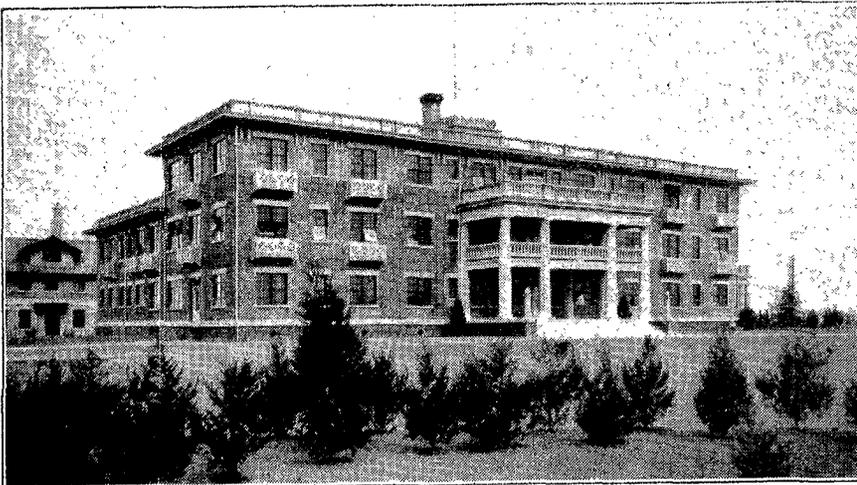
The Shanghai Sanitarium Staff

having hot and cold water. The front veranda is entered from each floor through a small lobby, which is comfortably seated in the form of a small rest room. The second floor lobby is furnished after the manner of a Chinese parlor. In the center of the building is an elevator.

There are two wings extending back from each end of the institution, known as the east and west wings. On the second floor of the east wing is an obstetrical department, containing a ward for mothers and a small ward for infants; and on the opposite side of the hall are two private rooms for mothers, giving a total capacity of six beds in the maternity department. At the extended end of this wing is the operating suite, which contains the operating room, sterilizing unit, the wash room, a dressing room for the doctors, and a work room containing cupboard space for the supplies of the surgical department. On the top of this space is a roof garden, where patients from the third floor can be wheeled out in the open air for air baths and sun baths, and which is used for breathing exercises each morning.

In the west wing on the main floor, are bathrooms for men and women, each fitted up with a dry room, which is divided into massage booths and dressing booths, and a wet room containing the usual appliances, such as electric bath, sitz bath, spray and douche, electric cabinet bath, Russian bath, etc. The second floor of this wing contains a commodious and comfortable little dining room, with a seating capacity for forty guests; also a small staff dining room and the sanitarium kitchen. Every endeavor was made to provide a kitchen which would represent proper sanitation, and where the public could see the great care with which all foods are prepared, and be impressed with the importance of good nutrition to the health and welfare of the individual, whether well or sick. A special diet kitchen, refrigerating room, and vegetable room adjoin the main kitchen.

Along the main corridor to the north on each floor are the utility rooms, the X-ray and light therapy rooms, eye, ear, nose, and throat office, and ward space for about twenty patients.

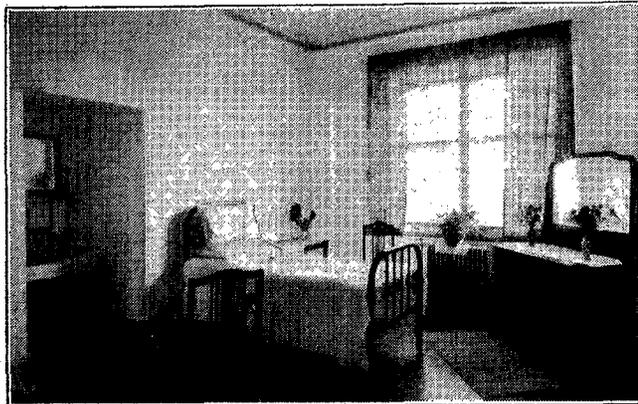


The Shanghai Sanitarium

The institution is heated with steam, and has a modern installation of electricity, which is supplied by the Municipal Electricity Department. It is in the open country, the property adjoining a nice shaded roadway, known as Rubicon Road. The city of Shanghai is reached from the sanitarium in about thirty minutes by automobile over a good roadbed, the distance being about nine miles from the sanitarium building to the customs building, which is in the center of the city.

The dedication services of the Shanghai Sanitarium will be conducted in connection with the spring meeting of the Far Eastern Division Council. It seems very fitting that the twenty-five years of our mission work in China should be concluded with the dedication of a health institution wherein hundreds of worthy young men and women of the Orient may receive a training to carry to their people the message of hope, comfort, and healing.

We are very glad for this comfortable health home to which our worn and sick missionaries can retreat for recovery and rest, and where they may learn more fully just those facts concerning hygiene in the Orient which will help them in their problem of hygienic living here; and



Guest Room, Shanghai Sanitarium

also for the missionaries of other societies, and the people of China and the Far East in general. We have had most cordial write-ups, and expressions of gratitude for the institution which we are providing close at home to these people. Heretofore they have had to make long ocean journeys, many times at the peril of their lives, in search of just such help and facilities as our new institution places at the door of the peoples of the Orient.

We trust that God's great gift to the Orient through this institution may always be held sacred for the express and unselfish purpose of doing good and being an uplift for the peoples in these lands, and through its teachings may it attract many to the great saving truths of this message.

\* \* \*

## Experiences During the Massacres in Urumiah, Persia — No. 2

BY F. F. OSTER

### A Christmas Amid Terrors

LAST week we told you something of how the Assyrian Christians of Urumiah, Persia, suffered at the hands of their Moslem neighbors in the fall of 1914, after Turkey entered the war and invaded Persia; how the Mohammedans from the surrounding villages poured into Adah and other Christian villages just before Christmas, and carried off everything portable; how the Christians, stripped of everything, had no alternative but to go to these very same Moslem villages, and beg for food and shelter, until forcibly ejected by their hosts, lest the ground be polluted by their blood in the massacres which they knew would follow as the invading hordes of wild Kurds filled the country.

The night before Christmas found the hungry, half-naked, and shivering Christians back again in their desolate and plundered homes, crowded together in companies of twenty or thirty families on the cold mud floor in their vain endeavor to keep warm, and in fearful suspense as to what the morning would bring forth. Our native pastor, Ruben Joseph of Adah, who spent the night in prayer, continues the story as follows:

"Christmas dawned. No Christmas chorals were to be heard, but instead the harsh voices of Kurds who were now entering the village by the thousands, and forcing their way into every house. A scene of carnage ensued which beggars description. Nearly all the men were slain outright, most of them in front of their own doors. And around these bloody forms of fathers and brothers sat the broken-hearted women, and children, crying with fright and inexpressible grief over the loss of their only human protectors, while the

murderers with fiendish glee gave expression to their feelings with clapping of hands and dancing around the scene. Here was revealed how hard and cruel sin can make a man, even more cruel than the wild beast. Finding little else to take, they began to strip us of the clothing we had on our backs, leaving us half naked.

"I was in the house with my wife and children and some thirty other women. Our outer garments had already been taken from us. A band of ten or fifteen Kurds entered the room and wanted to kill me. More than once they held the muzzle of their guns to my chest, but my children kissed their hands and feet, and begged for my life. My wife also implored them to spare me, at the same time showing their guns to one side. I held in my outstretched hands my little daughter, an infant of fifteen days, and begged them to show mercy for the sake of the child. The band then withdrew, but only to give place to another mob, and the same process was repeated. These things continued for over an hour. The terror had so weakened us that we had no more strength in our limbs, and could hardly see any more. More than once did my children want to jump into a well, but were prevented from doing so by the women.

### Conscious of Christ's Nearness.

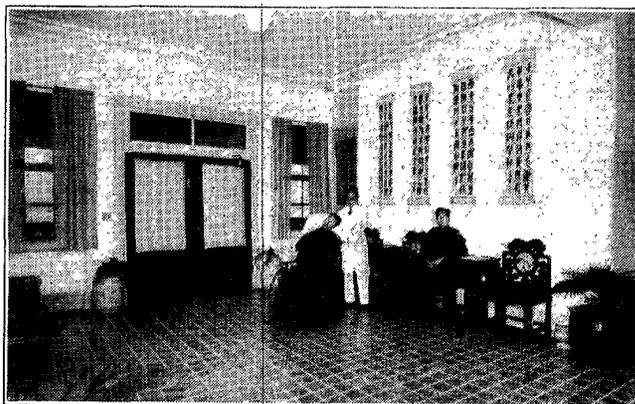
"I have for years preached the dear name of Jesus, and often experienced His nearness, but never had I known His presence as I did in this hour of extreme need. I could talk with Him as with a friend, and hear His still voice talking to me as He gave me the right counsel and directed me in the right way. As the loaded rifles stared me in the face, I prayed Him, 'Make me willing and ready to die.' But He gave me no willingness to die, but rather to live. So I prayed, 'Dear Saviour, if I am to live, then deliver me,' and at that moment the Kurds left me for a few minutes. Later on the Lord put it into the heart of one of these Kurds to take my part and be my protector.

"It was now about noon. Another large band of Kurds made their appearance. They pointed their guns at me, but my wife and children stood around me like a wall, begging for my life. Then one of the Kurds stepped forward and said, 'It is better we do not kill this man for the child's sake. See, see the little infant in his arms.' Then he stepped up to me and said, 'Fear not, I will protect you if it costs me my life. Nothing shall happen to you.' New comfort and hope came into my soul as I realized that Jesus had sent this deliverer to me. My wife and children fell at his feet and thanked him for my deliverance. After a while the Kurds came again, but my defender was with them, and permitted no harm to come to me.

"The place in which we were was conspicuous and very dangerous. In response to a clear direction from the Lord, I took my family and went on to the roof of another house. (In Persia the roofs are flat.) There we found about eighty women and children huddled together, quite as wretched looking as we were. The Kurds soon spotted us and came up to us. Following a sudden impulse, I threw myself onto the ground in a corner, and had my wife and children sit on me, thus covering me up. I lay in this uncomfortable position for some hours. My prayers continually ascended to the hills from whence cometh my help. I asked the Lord, 'If I am to die now, let me be killed by a bullet, and not by a dagger.' But the Lord gave me comfort and hope.

"Suddenly I heard the words proceeding from every lip, 'Tischbukhta Laalaha!' which means, 'Glory to God!' I asked what it was, and was told that the Kurds had left. Though only for a short time, the little pause was greatly welcomed. I again asked God what I should do, and received the answer to go to the next house, where all the inmates had already been killed. We obeyed the voice and went. Three bodies lay in the yard, but one was not yet dead. Following my custom of laboring for souls, I took advantage of this opportunity, and going up to the dying man, laid my hand on him and said, 'Dear friend, you will soon enter your rest.'

"Yes," he answered, "I will."



Chinese Lobby, Shanghai Sanitarium

" 'Perhaps I will soon follow you,' I remarked, as I sought to comfort him.

"The Lord led me so that the Kurds did not spy me during this time. Doubtless I was the only man left alive in the village. With a band of women and children around me I sought to hide myself as I had done before, lying on the floor in a corner with my family on top of me. As I lay thus, I heard my sister Sophia calling:

" 'Ruben, Ruben, your helper, the Kurd, has come.'

"I arose fearlessly and went to meet him. I embraced him and kissed him, thanking him many times. He then sat down and conversed with us. Our wretchedness evidently struck a sympathetic chord in his heart, for the man was led to tears. I asked him repeatedly if they would kill us, but he swore that nothing should happen to us. And in the evening, as the Kurds withdrew, he again came to me, and wanted to take us with him in order to protect us. But I received an impression from above not to go, as he probably would not be able to protect me much longer anyway from the attacks of his savage countrymen.

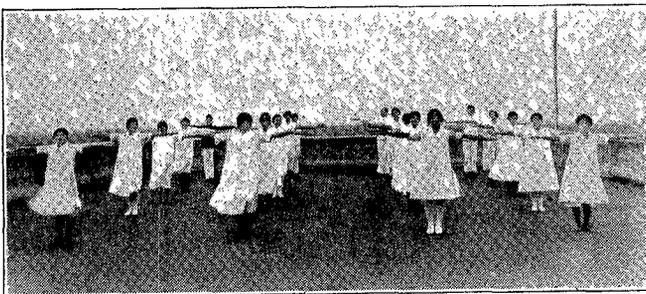
"Thus ended the first day of the Christmas season. It had brought us many terrors, but also mercy from our God. For being still alive I am very grateful, not only to God, but also to my little daughter whom I held continually in my arms. And because God had used the little one as a means of saving my life, we named her, 'Gnade,' which in German means grace or mercy.

"The dark, cold night settled down upon us. From above it snowed, underneath was slush and mud. We crowded together as closely as we could in a barn. I lay down on the ground, and my children on top of me, serving as a cover. There was little thought of sleep, for we were hungry and chilled. A deathlike silence prevailed in the village. Aside from our little company in the barn, there was scarcely any sign of life anywhere. Even the chickens were all gone. A number of dogs were left. These hunted their murdered masters, lay down beside them, and every now and then would let out a most pitiful howl. After several days, hunger forced them to devour the decomposing bodies of their former masters. The wounded man in the yard was not yet dead. He writhed in agony, and repeatedly called for help, but there was no one who could relieve him. Thus with fear and trembling we awaited the dawn of the second day of the holidays.

#### *More Kurds Appear*

"Scarcely had the morning dawned when fresh bands of Kurds, armed to the teeth, made their appearance. There being little left to plunder, these Kurds became all the fiercer. I lay in a corner of my house as I had done the day before, thinking it would be better than the barn. My wife and children sitting higher than the others attracted the attention of the Kurds, and they demanded that my wife rise. She, however, refused, knowing only too well what that would mean. 'Shoot me dead,' she said. 'No,' was the answer, 'a bullet is too valuable for that. Women are too cheap to waste bullets; but tell us where your husband is, and we will soon put a bullet through him.' The Lord, however, did not permit it.

"Angry at finding no plunder, the Kurds threatened to burn the house in which we were, but this plan was also frustrated. Suddenly a loud crash came to my ears, and I was told that they had smashed my little folding organ,



Nurses on Roof Garden, Shanghai Sanitarium

which had been presented to me for the street meetings, and had been such a blessing to the glory of God.

"It is needless to tell all that transpired on that second day. Suffice it to say that it was a repetition of the former day's procedure.

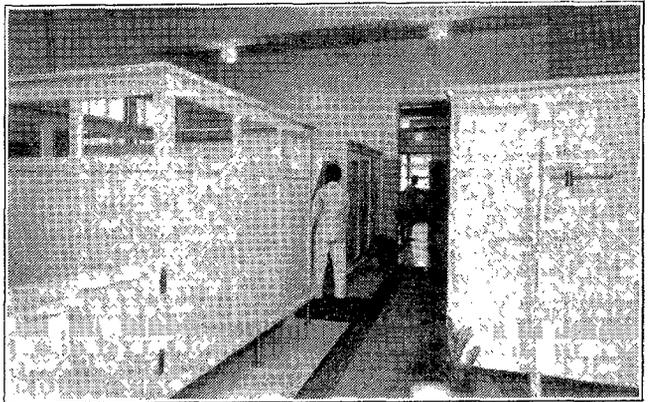
"The third day our cup of sorrow was so filled that we tired of life, and begrudged the dead who had gone to their rest. The Lord, however, heard our prayers for deliverance from this terrible condition, and opened a way for us. I heard a familiar voice saying:

" 'Where is Ruben?'

"My wife feared to betray my hiding place, as one hardly dare trust a Mussulman, even though he be a friend. But I came boldly forward, as I recognized the voice to be that of the son of a neighboring mullah with whom I was well acquainted and who was my friend. He said to me:

" 'Come along with me.'

"My wife supplied me with a woman's garment with which I covered my head as the women do, and with my family and other women we followed the man. In this way the Kurds failed to recognize me as being a man. Looking through a rent in my headgear, I could see the awful condition of our village. Most of the men lay dead in front of their dwellings. Over there lay a woman, and around her corpse lingered her orphaned children, the youngest still at her breast, having doubtless succumbed to the pangs of hunger in the vain effort to draw nourishment. In the



Men's Treatment Room, Shanghai Sanitarium

nooks and corners between the houses could be seen little orphans crouching around, naked and hungry, a sight to break one's heart. Amid dangers an every hand we finally reached the village of my Mohammedan friend."

Several weeks amid fears and wretchedness were passed in this village, and then came the rescue. Of this we shall speak next week.

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## *God Working in Mexico*

BY H. A. B. ROBINSON

ONE of the interesting experiences recounted at our recent canvassers' institute shows that the Lord is finding the people all over this field, here one and there another, and preparing them for the coming of the message.

Brother Clavel has been working for five years with our books. A short time ago he visited a certain town. When he arrived, after a hard trip, he was sorely disappointed with the view of the place. There were no hotels, so he went toward the little post office. Presently a little girl arrived with a note for him, saying a lady wanted him to come and see her immediately. He did not know the girl, and asked who the lady was. She said she was in the house near by, and was waiting for him.

Wondering who this woman could be and how she knew he had just arrived, he went over to see her. She demonstrated much joy at his arrival, and even shed tears. He found that she had seen him go toward the post office, and recognized him as the man seen in her dream a short time before, who would bring her some books and explain the Bible to her. She wanted him to begin right then. It was Friday, and he wanted to get to work, but she had to see his books, and of course was glad to buy some. Then she asked for the other book, the one like the one she had (going and finding a copy of "Hope of the World," which she had been studying). So he had to bring that out, too, and others like it, which he carries with him.

After promising to return on the Sabbath and study more with her, he was able to start work in the town. He took several orders for books to be delivered on Sunday. When he returned to the lady's house, instead of finding her alone, she had gathered a dozen or more of her friends, who were all seated and ready for the feast. He studied with them, and then they wanted more. He talked some more, and yet they asked him to go on. He was tired, but they were not. Then he became hoarse, but they asked for more. He finally got away by promising to see them again on Sunday, after he had delivered his books, and before he left the town. They even promised to subscribe money between them to pay his expenses if he would but stay and teach them more of the truths we believe.

Finally he had to bid them good-by, promising to send them more tracts and other literature. At the railway station he discovered that some one in passing had sold the little book to a man, and in some way it had later fallen into the hands of this woman who was seeking for truth, to whom God spoke in a dream, preparing her for the visit of our colporteur. We are glad for a part in such a blessed work.

# 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.

## WESTERN CANADIAN UNION CONFERENCE SESSION

SEVENTY delegates from all parts of Western Canada and many visitors assembled in the new, attractive, and commodious English Seventh-day Adventist church building in the city of Winnipeg on February 9 for the third quadrennial session of the Western Canadian Union Conference.

Winnipeg, a rapidly growing city of some 300,000 people, is the metropolis of Western Canada. It is the world's largest grain market, through which most of the wheat of the great fields of Manitoba, Saskatchewan, and Alberta passes. In Winnipeg more languages are spoken than perhaps in any other city of the world, except Singapore, Straits Settlements. A representative of the British and Foreign Bible Society told the union conference delegates that Bibles in ninety-seven different languages are sold in Winnipeg and other parts of Western Canada. Our people here have churches for English, German, and Ukrainian congregations. The English church operates a ten-grade day school. In the city are also the Manitoba and Western Ontario Conference office and a branch office of the Canadian Watchman Press.

This union conference covers a great expanse of territory, 2,000 miles wide and extending as far north of the United States boundary as civilization extends, excepting Alaska, which is a part of the North Pacific Union. The territory of the Western Canadian Union begins north of the State of Michigan, and extends west across the great prairies and Rocky Mountains to the Pacific Ocean. The multiplicity of languages and the territory to be traversed make our work here more difficult and expensive than in the average union field. Up to the present time work has been carried on in thirty-nine languages.

The conference session lasted ten days. This allowed for at least two hours a day to be devoted to spiritual studies and interests, two hours to conference work, two hours to committee work, and at least two meetings during the conference to the consideration of the work and problems of each department of the work. Everything moved off with clocklike regularity and precision. Perhaps the outstanding characteristic of the meeting was the spirit of harmony and brotherly love and unanimity of thought which prevailed from beginning to end. The uppermost thought in the minds of all the workers seemed to be ways and means of carrying the gospel to the polyglot peoples of this vast territory with the resources at hand.

The reports of the president and secretary-treasurer of the union revealed many interesting facts. One was that the Western Canadian Union, itself a comparatively new field, is supplying workers to other parts of the world. During the quadrennial term, thirty-eight had departed. While some of these journeyed no farther than to parts of the States, others went to India, Africa, Central America, South America, and China.

During the last four-year period 1,036 new members were baptized in the

union. However, there was a net gain for the period of only 167 members, making a total membership for the union of 3,657 at the close of the period. According to the president, "the reason for so limited a gain in view of the large number of baptisms is found in the fact that so many have moved from our territory to other sections, especially to the States south of us. We believe, however, that the tide is turning, and that we shall not have so many move out of Canada in the future as we have had in the past. Our people will come to realize more and more that there are as bright prospects before them in Western Canada as can be found anywhere."

The report of the president brought out these further facts:

"During the last four years the total tithe received in our territory amounted to \$434,650.50, which represents a gain of \$61,903.60 over the previous period. The total mission offerings for the period amounted to \$296,337.60, a gain of \$46,168.78. The Sabbath school offerings totaled \$129,471.95, representing an encouraging gain of \$13,991.31. The Harvest Ingathering receipts were \$91,828.53, a gain of \$1,422.45. The total income of the organizations in our union during the last four years amounted to \$1,819,409.96. We are certainly thankful to God for a loyal people that have stood right by us in our effort to measure up to the calls of the hour.

"During the last quadrennial period eleven new church edifices have been purchased or erected in our union, bringing the total number up to forty-nine, with a total indebtedness of \$4,750.38. We believe this is a commendable record."

All the departments are enjoying a steady growth. There are 4,195 Sabbath school members who put forth sincere efforts to follow all the plans of the General Department. An unusual interest is manifested by all the workers in the welfare of the young people of the union, so that the Missionary Volunteer secretaries have many active assistants. There are 1,116 members of the Missionary Volunteer Societies of the union; and 700 young people are enrolled in the sanitarium and schools of this field. We understand that a world record has been established in the book work in the union during the last four-year term. The total sales of colporteurs amounts to \$405,746, which is a gain of nearly \$20,000 over the sales of the previous eleven years combined.

Most of the departments held meetings of several days with their workers previous to the beginning of the union session. This is true of the Sabbath school, book, home missionary, and Missionary Volunteer departments. Profitable counsel was had together, and important plans were laid for the future of the work.

The institutions of the Western Canadian Union are the Canadian Junior College, at Lacombe, Alberta; the Battleford Academy, at Battleford, Saskatchewan; and the Resthaven Sanitarium, near Victoria, British Columbia. They are directed respectively by Prof. J. I. Beardsley, Prof. C. W.

Degering, and Dr. H. G. Burden. The two schools had an indebtedness of \$18,000 at the beginning of the four-year period, but to-day these institutions are free from debt. Both are doing strong work in educating and training young people for life and for the Master's use. The Battleford Academy property has recently been purchased from the Dominion government by the Saskatchewan Conference for \$10,500, a very reasonable figure.

The sanitarium on Vancouver Island in the Pacific Ocean is beautiful for situation. In this respect it has advantages that surpass those of any other of our health institutions in North America. It would be difficult to imagine a resort for the sick any more ideally located, or to find a better climate the year round. Mountains with their perpetual snows are to be seen in the distance, and the salt water of the ocean is at hand for enjoyment in the form of motor boating or swimming every day of the year. Evergreen trees clothe the land on every side.

The delegates to the conference were informed by the head of the field:

"At this time we have as a working force thirty-one ordained ministers, eleven licensed ministers, twenty-six licensed missionaries, sixty-six institutional employees, fifteen church school teachers, thirty-five regular colporteurs, and an average for the four years of sixty-six student colporteurs, making the total number of workers, counting colporteurs, 252. We believe that these men and women have only one purpose in all their activities, and that is to win the honest of heart from among the people of Western Canada, at the same time contributing their full share toward the finishing of the work throughout the world."

Elder S. A. Ruskjer has been president of this union during the last four years. We believe that no small amount of the progress has been due to his untiring, zealous, efficient efforts and to his loyalty to and interest in the individual workers. Brother T. Ray Lukens has done most efficient work for a number of years as secretary-treasurer. Brother C. R. Morris is the efficient and genial leader of the colporteur forces of the union. Elder D. E. Reiner has too heavy work as Missionary Volunteer, home missionary, and assistant educational secretary; and Professor Beardsley is serving as educational secretary along with his school duties; Dr. Burden functions as medical secretary of the union as well as head of Resthaven Sanitarium. It required but one meeting of the nominating committee to decide to invite all these efficient, earnest, and hard-working leaders to continue to serve this great field of Western Canada another four years.

Elders M. E. Kern, secretary of the Missionary Volunteer Department; M. N. Campbell, secretary of the Bureau of Home Missions; and the writer, from the Sabbath School Department, were present from the General Conference, Washington, D. C., and were blessed by the splendid spirit of unity, good fellowship, and devotion which characterized this important gathering.

The prospects for the Western Canadian Union are very bright and encouraging as all the laborers throw themselves into the work of God for still greater things during the quadrennial period that lies ahead. May God bless His cause, His workers, and His people in this great field.

JOHN C. THOMPSON.

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### A RURAL SCHOOL

SAND MOUNTAIN, Ala., near Chattanooga, Tenn., is a long, plateaulike elevation extending from near the city in a southwesterly direction for forty or fifty miles. The educational advantages for the people living on the mountain are very meager. For a number of years we have been maintaining one or more rural schools for the benefit of these people. While visiting one of these schools some time ago, I stopped at the cabin of one of the settlers to inquire my way. A young man, in a respectful and intelligent manner, directed me to the school, and then added, "All the schooling I ever had I got at that school. I tell you those folks have done a lot for me."

In the accompanying picture you will see Brother and Sister Harbolt, the teachers in one of these schools, and their little flock. An opportunity will be afforded soon to contribute to this unselfish line of missionary endeavor.

C. A. RUSSELL,  
Asst. Sec. Ed. Dept.

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### WALLA WALLA COLLEGE

THOSE who were in attendance at the session of the North Pacific Union Conference here at Walla Walla, had the privilege of enjoying one of the most inspiring exercises in the interests of our educational work that I have ever witnessed. In the report of President W. I. Smith, of the college, encouraging facts were presented showing how God is blessing the work of the institution.

In the years in which Walla Walla College has been in operation, 1,250 students have been graduated from the institution, most of whom have gone into the various lines of activity at home and abroad. Of the students and alumni, 250 have gone to foreign fields. In his report Professor Smith said, "The young people of the Northwest manifest a consecrated willingness to go wherever the Lord of harvests points the way to service, and it only remains with the Foreign Mission Board of the General Conference to permit them to exceed the record of 1926 at any time sufficient openings are indicated."

It seems to me that we must respond to the challenge contained in this sentence from the report of the president of the college. When such a noble band of young people are continually offering themselves for service, it is a great call to the laity in the homeland to respond to the appeals of the church in these last days for a continually expanding missionary program, for it is only as the means are provided that more and more of these young men and women can go. By the dedication of their lives to Christian service the church may enlarge its borders and increase its own influence for God and for a finished work in the world.

The following facts are indicative of the spirit which actuates these young people even in the days of their training. For the four years covered by the report there were,

1. Baptisms, 140.
2. Harvest Ingathering, \$3,500.
3. Week of Sacrifice, two years, \$1,600.

4. To missions from school publications, two years, \$1,400.

It will be seen that the student body is living up to the dedication that it professes, by actually doing all that it possibly can for the expansion of God's work.

Following this very interesting report, each department of the college was presented to the delegates, each being led by a student speaker who told of the hopes and aspirations of his particular section. First there were the children from the normal department of the college, and to look into their faces brought vividly to all the realization that Christian education and training, to be really effective, must include the lambs of the flock. These were followed by the students enrolled in the academic section of the college, and it was rightly stated by Professor Smith that they represented the peculiar age in the development of life. And the church itself should have a peculiar sense of responsibility to this peculiar age, for it is in adolescence that character is most definitely formulated.

The college students were divided up according to their line of training and life purpose. There were bands representative of those training for teaching, those taking the premedical course, ministerial students, and last of all a band of more than fifty who have definitely planned to give their lives to foreign service if God opens the way. Each one of the spokesmen of these bands, voicing the sentiments of the bands themselves, declared that in all lines of activity the real aim was to build up the cause of God and to save as it served. When the foreign mission band leader spoke of the dedication of the lives of the band members to the call of God to fields beyond, a banner was unfurled with 250 stars, representing those who were formerly students



The School at Sand Mountain, Alabama

of Walla Walla and had gone before and were serving the cause in foreign fields.

The whole exercise was calculated to present so vividly to the delegates the real purpose of our schools that I felt sure a report of the proceedings would be a source of encouragement to the field generally. I have no doubt that what is being attempted and realized under the leadership of a consecrated faculty here in Walla Walla, is being similarly worked out in our other training centers.

There is one thing, however, that impressed me in my contact with Walla Walla College. Its student body has the advantage of being drawn from homes in a sparsely populated section of the country where they have not yet made contact with the evil atmosphere of larger centers. One can look into the faces of this student body here, and see that it is not sophisticated in the ways of the world and its evils, and

experience has shown us that this pioneer country with its pioneer settlers provides us with a fine class of recruits that, under the blessing of God, fit themselves admirably into the situation and environment of missionary service.

For the fruitful results of the past we can thank God, and on the present enrollment of 567, the largest in the history of the college, one can build the highest hopes and expectations. The imagination is fired as to the new chapters that will be written in the history of our development and achievement when these young people in the very near future will be linking hands at home and abroad with those at the present time serving God's cause.

C. K. MEYERS.

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### RURAL SCHOOLS IN THE SOUTH

IN two unions of the South—the Southern and Southeastern—we have a population of more than 20,000,000 people. Comparing our membership with this vast population, we find about one Seventh-day Adventist to every 2,000 inhabitants. This shows that little, comparatively speaking, has as yet been done for this great field.

Another striking illustration of the tremendous task before us: Of the 431 counties in the Southeastern Union, only seventy-seven have churches, nineteen have small companies, seventy-three have isolated believers, while 262 counties do not have a single believer. To reach this vast unwarned multitude, millions of whom live in the rural districts, is the great problem we have to face here in the South. In speaking of the great need of the South, we read as follows:

"How best to accomplish the work in this difficult field is the problem before us. Long years of neglect have made it far more difficult than it would otherwise have been."—*Testimonies*, Vol. VII, pp. 226, 227.

"In many places schools should be established, and those who are tender and sympathetic, who like the Saviour are touched by the sight of woe and suffering, should teach old and young."—*Id.*, p. 228.

"Let Sabbath-keeping families move to the South, and live out the truth before those who know it not. These families can be a help to one another, but let them be careful to do nothing that will hedge up their way. Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons. Deeds as well as words of sympathy are needed. Christ prefaced the giving of His message by deeds of love and benevolence. Let these workers go from house to house, helping where help is needed, and as opportunity offers, telling the story of the cross. Christ is to be their text. They need not dwell upon doctrinal subjects; let them speak of the work and sacrifice of Christ. Let them hold up His righteousness, in their lives revealing His purity."—*Id.*, pp. 227, 228.

Here is a great unworked territory. These millions, right at our very door, ought to appeal to the consideration and sympathy of every true Seventh-day Adventist. We may not be able to go to China or India or Africa, but here is a great neglected field easy of access. Surely with such a call ringing in our ears and such a task before us, there will arise in all our hearts a strong desire to enter these unentered districts, and if we cannot answer the call ourselves, we can give of our means to advance the work already started.

W. H. HECKMAN,  
Pres. S. E. Union Conf.

### WHAT THE "REVIEW AND HERALD" HAS DONE FOR ME

As far back as I can remember, I loved the mission stories in the *Review*. As children, we saved our pennies for the Pitcairn boat. Even now it seems as if I had a part in the work done in the Pitcairn Islands.

I find myself reading the *Review* from the back page to the front. I like to read what the Lord is doing in the dark places of the earth, and find how quickly this truth is being proclaimed all over the earth.

When I am tempted to put all my offerings in the church building fund, and then I read the *Review*, I am soon impressed to be faithful with my offering in the Sabbath school. When I find myself spiritually weak and read the *Review*, I soon find myself on my knees praying.

In the four years my mother was not able to attend church, I read her the *Review*, and it kept her in touch with the message. In the last two years, when she could neither read nor talk, I would read her the *Review*, and her face would light up with a smile.

I feel the *Review* is a necessity in the homes of our people. I for one want to be a faithful reader of it.

RACHEL SKAHEN.

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### WESTERN ONTARIO CONFERENCE

The work of ministry which Jesus so nobly carried on, He has committed to His remnant church to be finished in this generation. We have endeavored to do this in the territory comprising the Manitoba and Western Ontario Conference. The eternal judgment alone will reveal how faithfully this work has been carried forward, but we do thank God that He has permitted us to taste some of the fruits of our labors.

Aside from our colporteurs, evangelistic work is being done in four languages; namely, English, German, Icelandic, and Ukrainian. Our force of workers numbers ten.

The items of this report cover the quadrennial period ending Dec. 31, 1927. During this time two new churches have been organized,—the Winnipeg Ukrainian church whose present membership is forty-four, and the Winnipeg German church with a membership of seventeen. This gives us a total of thirteen organized churches, a gain of one for the period.

The conference membership is 495, a net increase of eighty-two as compared with thirty-eight for the previous period. There have been 176 baptized, a net gain of twenty-eight over the former four years. Although our membership is small, we feel somewhat encouraged, because from the time the conference was organized it took nineteen years to make a growth of 100 members. The last 100 increase was made in only five years.

The total tithe amounts to \$54,048.90, showing the splendid gain of \$6,483.95 in the last four years. Our mission offerings total \$36,140.51, a loss of \$1,713.47 for the period. The Sabbath schools turned in \$13,371.66, with a loss of \$503.51, while in the Harvest Ingathering \$14,376.34 was gathered, with a gain of \$297.90. Our faithful colporteurs are largely responsible for the gain of \$9,117.08 in Book and Bible House sales, with the fine total of \$60,436.90 in sales for the period.

The Lord has blessed in the other features of the conference work. The Missionary Volunteer membership has doubled, and the Sabbath school membership shows more than a 10 per cent increase. The church members have responded willingly to the home mis-

sionary leadership, and done their part in the Big Week, Institutional Relief, and Harvest Ingathering. During the last year efforts were put forth in more than twenty languages. For 1927 the Harvest Ingathering showed an increase of more than \$400 over any previous year. The Home Bible Study League plan has also received a ready response on the part of the churches, and thousands of pages of literature are going out weekly.

During 1924 a central church was built in Winnipeg, which has added much strength to our work there. The brethren and sisters of Inglis now have their own church building, having purchased the building where they meet. The Winnipeg church school is in its third year of successful operation, with an enrollment of forty-five. Six have finished the ten grades taught there, four of whom are this year at Battleford Academy. We have about thirty other students taking work in our advanced schools.

L. C. SHEPARD, Pres.

\* \* \*

### A BLUE SUNDAY LAW BEFORE CONGRESS

A DRASTIC compulsory Sunday observance bill (H. R. 78) was introduced into Congress on the very first day of the present session.

This religious measure prohibits all employment and all business of every kind on Sunday except works of necessity and charity. It also prohibits all innocent recreation, amusements, sports, entertainments, educational lectures, concerts, travelogues, and public assemblies of every kind where "an admission fee is directly or indirectly received." People are not made Christians by padlocking places of amusement on Sunday.

Professional reform organizations admit framing this bill.

Ostensibly for the District of Columbia only, it is actually planned as a model law for the whole nation.

For your edification we point out a few of the many inconsistencies of this Sunday bill in its prohibitions and exceptions:

It Is a Crime to Sell	It Is Not a Crime to Sell
1. A raw potato	1. A cooked potato
2. A can of corn	2. Corn on the cob
3. A loaf of bread	3. A sandwich
4. A pound of coffee	4. A cup of coffee
5. A gallon of kerosene	5. A gallon of gasoline
6. A horse collar	6. An automobile tire
7. A magazine or a cigarette	7. A newspaper or a cigar

What law of nature makes beverages and cigars a necessity on Sunday, and a loaf of bread and a pound of butter luxuries? When did a newspaper become a necessity, and a magazine not? When did the operation of sight-seeing busses in Washington become a work of charity, and baseball, tennis, and golf criminal?

Why is it criminal to compensate the participants in a sacred concert on Sunday, and not a crime to pay a church choir? Why is it criminal for a baseball player to entertain for compensation, and a righteous act for the chauffeur to drive his taxicab for pleasure seekers for hire? Why should the telephone girl be guaranteed twenty-four hours of rest each week, and the housemaid be compelled to do seven days of work?

This proposed religious law is entirely devoid of equal justice and of Christian charity. It compels those who conscientiously observe another day to observe Sunday also "as holy time." It is intolerant, selfish, partial, un-American, un-Christian, unjust, unfair, and unconstitutional. It is an attempt to Puritanize America by legal-

izing religious obligations and persecuting dissenters.

The objective of this bill is to compel all people to go to church on Sunday. A clergyman advocating Sunday legislation then pending before Congress said: "Give us good Sunday laws, well enforced by men in local authority, and our young men and women will be attracted to the divine service. A mighty combination of the churches in America could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."—*Rev. S. V. Leeche, D. D., in Homiletic Review.*

The Pittsburgh Circuit Conference of the Evangelical Lutheran Synod of Missouri went on record against compulsory Sunday observance by adopting the following resolution: "That the State should at all times guard itself against the intrusion of the church into its affairs, just as much as the church should at all times guard itself against the intrusion of the State into purely spiritual matters."

Sunday observance is a religious act, and not a civil duty. Civil law applies on every day of the week. A Sunday law is therefore religious, and not moral or civil.

The church has no business in politics, and the state should refuse to sanction, support, and subsidize religious obligations and customs. The tragedies of religious intolerance committed by overzealous and misguided Christians in the past should forewarn America against their repetition.

The right to persuade men to observe the Sabbath should be sacredly protected, but the prerogative to force men in this matter should be denied the civil magistrate.

Let every citizen protest by letter or telegram to his Congressman against this drastic Sunday observance bill, H. R. 78, now pending, and thus help to preserve liberty of conscience as guaranteed under our Federal Constitution.

RELIGIOUS LIBERTY DEPARTMENT.

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### REQUESTS FOR PRAYER

Rejoicing in the return to the fold of her brother, a sister in New York requests prayer that he and his wife may remain faithful; also for her husband and son who seem indifferent to the message.

"Please pray for my three sons, especially one who is smoking and drinking; he wants to quit, but hasn't the will power," writes a California sister. She also desires restoration from physical suffering.

## The Advent Review and Sabbath Herald

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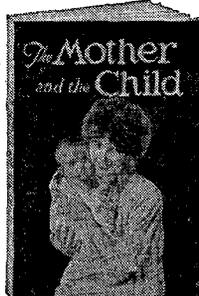
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

A LETTER from Elder L. R. Conradi under date of March 2, incloses a life sketch and photograph of Sister Conradi. Mention of her death has already been published in the REVIEW. We shall be printing the life sketch and the photograph soon in the columns of our church paper.

Brother Conradi says in his letter that she was able to be up and about until two days before she died. "She had gathered quite a store of Bible verses and verses of our German hymns, which she repeated when she lay awake at night. Though she had been given up a number of times and death seemed imminent, yet when death finally gained the victory, the blow was severe. But the advent hope only looks so much the brighter. My own health is good, and I try to forget my sorrow by becoming more attached to my ever-growing library of prophetic literature. Elder Loebsock writes me from Russia that the last year was the best they ever had for soul winning, over 1,900 being won, increasing the number to 13,400."

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### IN TOUCH WITH THE FIELD

It was our privilege to attend the recent meeting of the Lake Union Conference, held in Chicago, March 5-13. The conference was held in the South Side church. The pastor of the church, Elder H. A. Lukens, and the president of the Chicago Conference, Elder J. W. Christian, did everything possible to make the meeting a pleasant and profitable one. This union is an old battlefield of this movement, and it was a real pleasure to meet the faithful brethren and sisters and the devoted and efficient corps of workers present at the meeting. From 200 to 300 delegates and workers were in attendance.

Elder B. E. Beddoe and Elder G. W. Wells were the representatives from the General Conference, and occupied two hours each day in Bible study and institute work. Their instruction was greatly appreciated. Prof. C. W. Irwin came near the close of the session, and rendered good service. An excellent spirit attended the meeting throughout.

The business of the conference passed off most pleasantly. Many resolutions of far-reaching import were passed and extensive plans made for the furtherance of the work in several departments. The same officers were re-

ected for the ensuing four years, with the exception of the president of the union. Elder W. H. Holden was chosen president in place of Elder William Guthrie, who has occupied this position for the last ten years. Because of his long term of service in this field as well as the impaired state of his health, Elder Guthrie felt that it was necessary for him to withdraw his name from consideration by the nominating committee, thus leaving the field open for the choice of a successor.

Brother Guthrie has rendered efficient service to the Lake Union Conference during the period of his presidency. He has labored energetically and faithfully, and excellent progress has attended the work of the union in all its departments. A heavy load of indebtedness has been lifted from various institutions; new facilities have been provided for our schools and sanitariums, and the operation of the conference has been placed upon a stronger foundation than ever before in its history.

We know it must have been an occasion of deep regret to Brother Guthrie as well as to his many friends that it was necessary for him to step aside from the office he has filled so acceptably for the last decade; and we greatly admired the spirit in which this was done. Indeed, we believe that the spirit with which one surrenders office, rather than the spirit in which he takes it, indicates the real character of the man. It is easy to step up, but not so easy to step down. It is only by the grace of God that the latter can be done gracefully and sweetly. The Christian spirit in which this was done by Brother Guthrie greatly endeared him to the faithful brethren and sisters in the Lake Union who have given him their loyal support during his term of service. We hope and believe that with a few months' rest Brother Guthrie will be able to resume active service in some field of the work to which he and his faithful companion have dedicated their lives.

Others will report the conference session in greater detail. F. M. W.

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### RURAL SCHOOL OFFERING

On Sabbath, April 14, the annual offering for the rural schools will be taken in our churches in North America. To most of our people this is a line of work that is well known and rightly deserves the sympathy and help of all. For many years this work has been carried on in the Southern States. Self-sacrificing men and women have located in various communities and established schools.

These schools have been made the base for missionary work and have exerted a wide influence. They are

conducted under the direction of and in co-operation with the educational departments of the conferences in which they are situated. The funds gathered in the rural school offering are distributed through regular conference channels to aid these schools in their work. Much good has been accomplished in this way. The need still exists. It is hoped that the offering this year will be a liberal one, thus making it possible to help to some extent this very worthy line of missionary endeavor.

Much has been written through the spirit of prophecy concerning the needs of the work in the South. This instruction is not out of date. A vast field with unlimited opportunities awaits our further endeavors to measure up to its appeals and its needs. We ask all to remember the work in the Southern States. Pray for it and give to it. Especially remember the rural school offering.

J. L. MCELHANY.

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### SABBATH SCHOOLS REJOICE

Very interesting pictures have come, showing us the outside and the inside of the sanitarium erected at Shanghai, China. Our people in this country have been deeply interested in this enterprise. We wish you could all see the pictures that have been sent. It is certainly an institution of which we may well be proud, and which will bring desirable recognition in that country. How thankful we are that we have such an aid to the work that must be done along medical lines in that great and needy field! On another page of this REVIEW you will see pictures of the building, and will read with interest the article concerning it.

This little note is simply to cause all the Sabbath school people to rejoice for the very definite part we have had in the completion of this building. Perhaps you will remember that during the fourth quarter of 1926 the object of the overflow on the thirteenth Sabbath was for this institution. The amount called for was \$100,000, and the overflow could not begin until we had passed that mark. We were happy at the time to record the fact that \$118,611.54 was given. This provided an overflow of \$18,611.54. We are glad now to remember what was given. As soon as the amount was known, we had a very appreciative letter from Dr. H. W. Miller, thanking the Sabbath School Department for its activities in behalf of the Thirteenth Sabbath Offering overflow. We are sure that every one will be happy to be reminded by this little note of the part the Sabbath schools had in completing this sanitarium.

SABBATH SCHOOL DEPARTMENT.

### JUST A FEW OF THE STRIKING SUBJECTS DEALT WITH IN THIS NUMBER

1. Strong reasons why card games, such as rook and finch, should be banished completely from our homes. (Pages 3-6.)
  2. The second part of the stirring report on "God's Providences in Africa," which incorporates a heart-touching letter from our pioneer in Africa, Elder W. H. Anderson. (Pages 7, 8.)
  3. How the present developments in Catholicism give new force to the predictions in "The Great Controversy." (Pages 13, 14.)
  4. An appealing method of teaching the little ones to pray. (Page 15.)
  5. A full report, with interesting photos, of the opening of the Shanghai Sanitarium. (Pages 17, 18.)
  6. The encouraging progress of the work in the great reaches of Western Canada. (Page 20.)
- These are only samples. To give a full list of the good things would require a table of contents.