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Take Thou This Cross

By MARGARET W. LOCKE

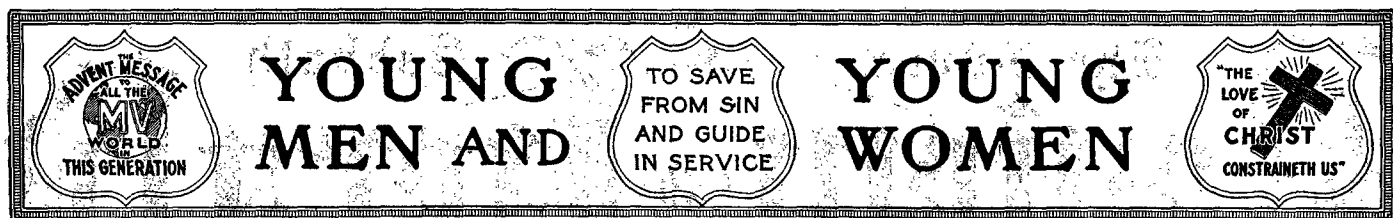
TAKE Thou this cross, I cannot bear it now;
Give me a smaller one till I know how.
This is too heavy for my feeble strength;
I'll be so patient, and I'll learn at length.
This is the cross I've shunned. Some other day
Teach me the lesson Thou wouldst teach this way.

Take Thou this cross. I know Thou didst for me
Bear all the agonies of Calvary.
But, Lord, remember how, though weak, I bore
Each heavy cross Thou gavest me before.
Take it — I cannot. Even at the thought
My faint heart sinks, 'tis with such sorrow fraught.

Take Thou this cross. Thou wilt? And with it take
My walk and talk with Thee? Each morn I wake
I'll miss the hearing of Thy wondrous voice —
That which each day makes this sad heart rejoice?
Thou'lt take the cross? but with it wilt remove
The special evidences of Thy love?

No, no, a thousand times I'd say it, Lord;
I'll lean upon Thine arm, I'll trust Thy word.
Give it to me, and give me more and more,
Do Thou upon me any sorrow pour,
But take not from me Thy sweet Spirit's peace
Till from earth's crosses comes a sweet release.

Spokane, Wash.



The Work of God Through Christ in Redemption

The First Era of Bible History

By W. W. PRESCOTT

I HAVE already suggested that the Bible is the book of redemption, and that the real purpose in reading it should be to observe the revelation of God in redemption as it is developed before our eyes from Genesis to Revelation. I know full well that this is not the only general view of the Bible which is worthy of consideration. Some regard it with good reason as the book of the cross, since the central truth is the sacrifice of Christ on Calvary. So it might be called the book of love, since "God is love;" or the book of life, since it is the living word of God, and is life to those who accept it as such. The exact phrase used is not of so much consequence. What is of importance is that we should discover that there is one great theme which begins in Genesis and ends in Revelation, and that we should intelligently follow this theme throughout the book. This is what I would like to help my readers to do.

There is one fundamental fact which ought to be noted and emphasized in order to avoid confusion of thought. All revelation of God, either of His person or of His work, is made through the Son. Our Lord Himself stated this very clearly: "All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." Matt. 11:27. So we read again: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, *He* [emphatic] hath declared Him." John 1:18.

Jesus of Nazareth revealed God invisible by being God visible in the world, and so He could say, "He that hath seen Me hath seen the Father" (John 14:9), and so the record reads, "The Word was God, . . . and the Word became flesh, and dwelt among us." John 1:1-14. And the same Son was the only revelation of God before the incarnation. The whole work of redemption was wrought through Him who was the mediatorial agent in the original creation (John 1:3), and therefore the mediatorial

agent in the new creation. Eph. 2:10. The work of God in redemption is accomplished in and through Christ, for "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19), and therefore the Bible is the book of redemption through Christ, and it should be read from that standpoint.

"Yes, the whole Bible tells of Christ. From the first record of creation,—for 'without Him was not anything made that was made' (John 1:3),—to the closing promise, 'Behold, I come quickly' (Rev. 22:12), we are reading of His works and listening to His voice."—*"Steps to Christ," pp. 92, 93.*

In endeavoring to trace the work of redemption throughout the Bible I have found it helpful to recognize different eras, each one of which is introduced by some outstanding event. I have accordingly adopted the following divisions: from the creation to the flood; from the flood to the call of Abraham; from the call of Abraham to the reign of David; from the reign of David to the captivity in Babylon; from the captivity in Babylon to the first advent of Christ; from the first advent of Christ to the second advent of Christ. Each one of these events marks a turning point in the history of the work of God in redemption. Each one of these periods is marked by some characteristic features of the development of God's work in redemption. A brief outline study of these periods will, I hope, make this clear to all my readers.

The first nine chapters of Genesis constitute our only source of information concerning the first era, which begins with creation and ends with the flood, and covers the time of ten generations. The great facts to be noted are the creation of the earth and man, the entrance of sin, the first proclamation of the gospel, the introduction of sacrificial offerings, apostasy culminating in extreme wickedness, the definite message announced to and through Noah, the salvation of the righteous, the punishment of the wicked, and the destruction of the world that then was.

These facts are of much significance when viewed in the light of the later history. The all-inclusive revelation of God is as the Creator, and "the Creator of the ends of the earth" (Isa. 40:28) is "the Creator of Israel." Isa. 43:15. The Creator is the Redeemer, and redemption is the new creation. Thus the gospel is embedded in the first verse of the Bible.

The sin of Adam was a generic or racial sin, since he was the head of the human family, and involved all his descendants, as all are reckoned as having sinned in him. Rom. 5:12. This principle of representation is applied in the gospel, and so by the representative work of the Son of man, the last Adam, the head of a new humanity, the racial sin is canceled and salvation is provided for all who by the new creation or the new birth will accept their place "in Christ."

The all-inclusive gospel promise (Gen. 3:15) is the good news that victory over "the old serpent, he that is called the devil and Satan" (Rev. 12:9), would be gained by a person ("He shall bruise thy head"), who would be "born of a woman." Gal. 4:4. The whole Bible is the record of the development and the fulfillment of this original covenant-promise of grace and salvation. Victory through the suffering Seed of the woman is the keynote of the whole gospel.

The first sacrificial offering was an expression of faith (Heb. 11:4) in a substitute, this suffering Seed, who would by His death pay the penalty for sin, and thus deliver from both the guilt and the power of sin. In this representative death, all are included who were involved in the representative sin of Adam, and therefore no one will be punished for that sin. "One died for all, therefore all died [in Him]." 2 Cor. 5:14.

The destruction which came upon the world on account of the great apostasy, was not inflicted without due warning and a special preaching of the gospel. The need was for righteousness in the place of wickedness, and that righteousness as a gift;

(Concluded on page 9)

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Some Religious Aspects of True Science

By GEORGE MCCREADY PRICE

RECENTLY I have been strongly im-
pressed that we as a people ought to
strive for greater unanimity among
ourselves in the understanding of
natural science, and especially in the
teaching of these subjects to our chil-
dren and youth.

1. We all need to understand the
relative importance of the various
subjects which we study and which we
present to the world. On this point
we have been told: "While the Bible
should hold the first place in the edu-
cation of children and youth, the book
of nature is next in importance."—
Counsels to Teachers, p. 185.

We are also told that "next to the
Bible, nature is to be our great les-
son book."—*Testimonies*, Vol. VI,
p. 185.

Again we have been told: "A knowl-
edge of true science is power; and it
is the purpose of God that this knowl-
edge shall be taught in our schools
as a preparation for the work that
is to precede the closing scenes of
this earth's history."—*Counsels to
Teachers*, p. 19.

If we accept these words as true,
we shall be able to evaluate more cor-
rectly the relative importance of other
subjects, such as history, music, or
language, each of which has its en-
thusiastic advocates.

2. All students of natural science
ought to cultivate a spirit of rever-
ence as the only proper atmosphere in
the science classroom and in the
science laboratory. Light and frivo-
lous conduct in these classes is wholly
out of place, as much out of place as
in a Bible class. We have been told:
"Whatever line of investigation we
pursue, with a sincere purpose to ar-
rive at truth, we are brought in touch
with the unseen, mighty Intelligence
that is working in and through all."
—*Education*, p. 14. Hence, if the
book of nature is next to the Bible in
its importance as a revelation of the
Creator, with what a humble and rev-

erent spirit ought all scientific work
in the study or the laboratory to be
conducted! This is in accord with
the fine spirit of Louis Pasteur, one
of the very greatest of the men of
science, who declared that he con-
stantly prayed while working in his
laboratory. No wonder that his dis-
coveries have been of the greatest
benefit to humanity! Many other dis-
coveries not made in this spirit have
often been more of a curse to man-
kind than a blessing.

Changing Views in Physics

3. The older views in physics and
chemistry were decidedly materialis-
tic. Matter was looked upon as having
certain "properties," these properties
being considered as intrinsic in the
substances themselves, being mani-
fested in such ways as radiation,
weight, attraction, and repulsion.
Too often the students were taught
to speak of the various "forces" as
if they were actual entities; and all
the phenomena of nature were spoken
of and written about as if these
"forces," or "properties," were resi-
dent or self-contained in the bodies or
objects of nature. It is to be feared
that even some Adventist science
teachers have never gotten away from
this materialistic method.

In the light of what we have been
told in such books as "Ministry of
Healing," there really never was
any excuse for any well-informed
Seventh-day Adventist to look at mat-
ters in this light; but now, in view of
the newer physics, largely as the out-
growth of the modern studies in radio-
activity and the discoveries growing
out of them, there is even less excuse
for such an attitude.

It is now clearly evident that the
great God of the universe maintains
a constant control over all the phe-
nomena of nature. This is not
pantheism, but the constant con-
trol of nature by the personal God

of nature, whose word is as effective
in sustaining His creation as in call-
ing it into existence in the first place.
Those teachers who are not familiar
with this phase of the subject should
consult "Ministry of Healing," pages
416, 417, as well as various other simi-
lar passages elsewhere in the writings
of Mrs. White. These statements in
the passages referred to should not be
discounted or explained away when
read, as is so often done, but should
be taken literally, at full face value,
for they represent the truest and best
in modern science and philosophy,
when they portray the direct and per-
sonal control of all the phenomena of
nature by the God of nature, the
Creator and Upholder of all things.
What a different world this would
be if even all professing Christians
would actually believe this!

4. If this view of God's direct con-
trol of the phenomena of physics and
chemistry is true, how much more
evident is this direct control when we
come to deal with the behavior of
the cells! Hence what an added in-
terest is brought to the study of such
subjects as zoology and botany! And
how exalted becomes the study of hu-
man physiology, and with what added
importance do we look upon our
bodies as actually the temple of God!
Crimes against the body become ac-
cordingly doubly wrong, in making
the Creator "serve" with our "sins."
This is not in any sense pantheism,
but an enlightened recognition of
God's direct control and ownership.

Correct Understanding of Astronomy

5. In studying astronomy the mod-
ern tendency is toward greatly en-
larging our view of the size of the
universe. We are shown millions on
millions of suns, some of them so dis-
tant that the light from them takes
many thousands or millions of years to
reach us. Some have become alarmed
at this, and have thought it to be
a denial of the record of creation at

a definite period only a few thousand years ago. In other words, they have thought that this teaching of astronomy is on a par with the millions of years so glibly talked of by the geologists. But the two are entirely different; the record in Genesis deals only with the creation of our world and the other members of the solar system. This world and its attendant planets were actually made only a very limited time ago; but the other parts of the universe had been in existence long previously, how long we have no means of knowing.

There is a constant tendency for scientists to reason that the earth and the solar system have gradually developed during many millions of years from something like a nebula. The old nebular hypothesis has been refuted and disproved time and time again by all the best astronomers; yet a similar spirit of cosmological speculation still animates all the modern discussions of the origin of the solar system. This is of course quite contrary to the spirit of the Bible view of creation. Even if we consider that the first verse of the Bible seems somewhat ambiguous as to the time when the materials of the solar system were called into existence out of nothing, we cannot evade the fact that the fourth commandment has incorporated into it the positive declaration: "In six days the Lord made heaven and earth, the sea, and all that in them is." Accordingly, no instructed Bible student ought to be in any doubt on this point.

Creation a Finished Work

One of the most profound and far-reaching principles connected with this subject of creation is the fact that *creation is a finished work, and is not now going on*. Hence the origin of anything—world, plant, or animal—by a real creation means that it was brought into existence by methods or processes utterly different from any methods or processes now going on. Creation is always spoken of as a completed work; the Sabbath was given as a reminder of this very fact. The means by which the present order of world, animal, plant, or man is being sustained or perpetuated, is termed a *natural* process. But creation was entirely different. Hence it must have been a supernatural process, or at least a supranatural process.

Cannot Know the "How" of Creation

From this it follows that we can never judge of the *how* of creation by anything that we can now observe in the things or processes of the present natural order. If the world was made fully formed, as a going concern, with full-grown trees, flowers, and shrubs, with full-grown animals and a mature

man and woman, then we should never have had anything connected with the structure of these created first things which would tell us the secret of their miraculous origin. If we had arrived on the scene and had examined a tree within twenty-four hours of its beginning, doubtless we would have found, on cutting it down, that it possessed a regular set of annual rings in its cross section. Otherwise it would not have been like all its future descendants. Yet these regular rings would not mean that this tree had slowly developed through many long years from the tiny seed, for it had been created only twenty-four hours before.

Following the same line of reasoning, we conclude that we cannot infer an igneous or molten origin of the deep-lying rocks of the globe, just because these rocks resemble modern rocks which we know have been melted in volcanoes. Hence we are on a wrong clue entirely if we try to figure out the origin of our globe by examining its present rock structure. And when astronomers attempt to trace our globe back to an origin similar to that of the nebular process or any cosmological speculation, we can say in advance that they can never reach correct results. For if the principle of creation is really true (and in accepting the Bible record we are forever committed to this idea), then no examination of the results of a real creation can ever tell the slightest thing about how the creation was brought about.

An Untenable Theory

6. Yet we must not go so far as P. H. Gosse went in his book, "Omphalos," which was published in 1857, or two years before Darwin's "Origin of Species." In this volume Gosse argued that the rocks were originally made with fossils in them. This was going much too far. Gosse was a good man, a very learned man, and his book is well worth reading as a treatise on the subject of creation; but we can never admit that the rocks were originally created with fossil fishes and other animals embedded in them. On the contrary, we are committed to the catastrophic interpretation of the geological records. This interpretation is in contrast to the "restitution" theory and the "day-period" theory. Perhaps I ought to explain these terms.

Unless we are to accept the fantastic suggestion that the fossils were created in the rocks where we find them, there are only three possible methods of correlating the geological records with the first chapter of Genesis. And each of these methods has today thousands and tens of thou-

sands of advocates. One view is that the stratified rocks which contain the fossils were made during long ages before the events recorded in the first chapter of Genesis; another view is that they were formed during a long-drawn-out process of "creation;" the third says that these rocks were made during the universal deluge, or long after creation, thus having nothing whatever to do with the original creation itself. In other words, one view makes the geological deposits *before* creation, one *during* creation, and the third *after*. The latter view is certainly the correct one.

Veiled Infidelity

It would take far too long for me to explain the arguments for and against each of these views. The "restitution" theory does leave room for a real, literal creation as the origin of the present order of things—so far so good. But it does not explain how there could have been suffering and death for long ages among the animals before sin entered. It also fails to make reasonable the idea that thousands of kinds of animals were wiped out of existence, and then exact duplicates of them all were made with which to stock the present world. The day-period theory concedes everything that the evolutionary geologists have claimed about the long geological ages and the precise sequence in which these various kinds of life came successively into existence, and then it expects to call a halt when the out-and-out evolutionist undertakes to connect these successive ages and successive types of life all together. No wonder the Spirit of prophecy tells us that "the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. . . . It is infidelity in its most insidious and hence most dangerous form."—"Patriarchs and Prophets," p. 111. The history of scientific theories proves abundantly that these words are sadly true. For this was the theory which lulled to sleep the Protestant church during the entire Victorian era, or during the last three quarters of the nineteenth century, and then handed the unconscious and unprotected multitudes over to the recruiting sergeants of Darwinism.

How sad to see that some present leaders of organized Fundamentalism in America are still openly advocating this theory. I am glad to be able to say that many other Fundamentalists have adopted the catastrophic view of geology. It is the only safe view, if we hope to stand by both the Bible and enlightened science.

Berrien Springs, Mich.

Self-Denial and Sacrifice

By E. HILLIARD

THE entrance into the narrow way is through the gateway of self-denial, and it must become a daily work until the gates of glory open for the conqueror to enter. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. Self-denial and self-sacrifice are the most prominent factors in the avoidance of mistakes while laboring for the salvation of souls bought with the priceless blood. These Christian graces should be kept constantly before the people of God. It is of vital importance that we follow implicitly the instruction the Lord has given us. We read, "We shall certainly make grave mistakes if we do not keep self-denial and self-sacrifice prominent before the people in every movement."—*"Testimonies to Ministers,"* p. 178.

If these elements of Christian character had been more fully exemplified in the lives of God's workmen, and presented as they should have been before the people, all that would be necessary now would be to place the needs of God's cause before such a people. Our self-indulgence, our lack of self-sacrifice, has kept back the very instruction that the people

needed for their eternal salvation. But even now, if all God's people would deny themselves, putting away all selfishness, what a mighty financial stream would flow into God's treasury for the salvation of those who are praying for light and truth!

No selfish person, no self-indulgent individual, will ever be found in the kingdom of heaven. Some, instead of denying self, are even robbing God of the means that rightfully belongs to Him. There will be no robbers to share the mansions that Christ is preparing for those who love and serve Him. The "Well done" will be said only to those who have practiced self-denial and self-sacrifice.

There are some who have not only given up the luxuries of life, but have deprived themselves of some of the necessities of life to aid in carrying God's last warning message of mercy to the uttermost parts of the earth. A hearty "Well done" and a rich reward in the realms of immortal glory await such, if they are faithful to the end. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2.

Bangalore, India.

of the book it is written of me: I delight to do Thy will, O My God; yea, Thy law is within My heart." His own words are, "I seek not Mine own will, but the will of Him that sent Me." John 5:30. "I have kept My Father's commandments, and abide in His love." John 15:10.

How can any candid reader admit the thought, if he believes the word, that Jesus Christ came to destroy the law or the prophets of the Scriptures! Jesus was then fulfilling in His own life, in part, what the prophets had predicted. He was the seed of the woman, the seed of Abraham, the Shiloh of Judah, the near kinsman to redeem, the promised Messiah, the man of sorrows, "the messenger of the covenant," the great sacrificial victim to which all the types pointed, in order that He might bear man's penalty of the broken law, and restore man to the righteousness of God. Would Jesus, of whom the prophet wrote that He should "magnify the law, and make it honorable," *destroy* that law? Isa. 42:21. His words in the great sermon are but the recasting of the words that He gave through Isaiah (Isa. 51:6-8): "Till heaven and earth pass away [and "the earth abideth forever." Eccl. 1:4], one jot or one tittle shall in no wise pass away from the law, till all things be accomplished;" and this must include the prophetic predictions of mighty and vital events yet to come, such as Christ's second coming and the new heavens and earth. (See Isa. 25:8, 9; 59:20; 65:17; 66:22, 23; Dan. 7:18, 27, and many others.) Therefore the law is eternal.

2. And further, a moral law can be fulfilled only by observing it—by keeping it; but the keeping of a moral obligation cannot possibly do away with it. If a son honor his father today, he fulfills that law; but the obligation holds as sacred for tomorrow.

Jots and Tittles

3. What is a "jot"? It is the smallest letter in the Hebrew alphabet, *yodh*, answering to our "i." What is a "tittle"? It is a distinguishing point of a letter, marking often the distinction between letters, as the lower horizontal bar on our capital "E" distinguishes it from "F." The New Standard Bible Dictionary thus defines "tittle:"

"Tittle: This word (from the late Latin *titulus*, one of whose meanings was that of a pen mark over a letter to distinguish it from another one similar in form). . . . Among the Hebrew scribes, the term signified the small points or lines of certain letters which serve to distinguish them from others of nearly the same form. . . . Thus

The Church of the Living God --- No. 6

The Standard of the Church—The Testimony of Jesus to That Standard

By MILTON CHARLES WILCOX

"Thy law is within My heart."—Jesus.

WHAT is the testimony of Jesus, the Sent of God, in whom dwelt all the treasures of wisdom and knowledge, to the standard of character so clearly set forth by the Hebrew Scriptures, under the teaching of which He grew to manhood? Is His witness in harmony with Isaiah 51:6-8, with which the last article closed?

Here is one statement from Him: "It is easier for heaven and earth to pass away, than for one tittle of the law to fall." Luke 16:17.

Hear Him again in His sermon on the mount. Anticipating all that the future might reveal of sin and apostasy, of unbelief and doubt, of enmity against God and confused tradition, of baleful antinomianism and bold infidelity, Jesus meets them all as regards God's word and law in the first book of the New Testament, and in the beginning of that book. Thus He bases and builds His instruction on the ancient Scriptures:

"Think not that I came to destroy

the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. 5:17-20.

1. It could not be the purpose of the One sent of God to attack, nullify, or weaken the law of Him who sent Him. To do this would be directly against the prophecy concerning Jesus (Isa. 42:21) which declares that He shall "magnify the law, and make it honorable;" and against Psalms 40:7, 8: "Lo, I am come; in the roll

a 'jot' (i.e., *yodh*, the smallest letter of the Hebrew alphabet) and a 'tittle' indicate together the smallest requirements of the law, which Jesus indicated must stand as valid 'till all be fulfilled.'

It could be readily shown that the removal or the addition of a tittle to a letter would change the worship of the true God to that of a false god, would forbid the worship of the true God, etc. Just a little touch of a pen marks the difference between the letters, but what an awful, vital difference would follow sometimes if one of these letters were substituted for its similitude. To illustrate crudely: If you meant to print in English the direction a man was going in an automobile and should say, "He was driving East," and the printer broke off the lower horizontal bar of the E, or substituted an F, he would make you say, "He was driving Fast," which might be a vital difference in a legal trial.

Jesus said, "It is easier for heaven and earth to pass away, than for one tittle of the law to fall [or fail]." Luke 16:17. God could create a new heaven and a new earth; it would be a matter of power and knowledge. But He could not change the law, the expression of His own character. The law of God is as stable as the eternal throne.

If our blessed Lord could change the law of God, He would defeat the purpose of His coming to save man from sin, the transgression of the law; and He would become the minister of sin. The very declaration that He did change it is blasphemous treason. His prophetic words are, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8; Heb. 10:7.

From His baptism to the close of His ministry, His life and teaching was the magnification and exaltation of the law of God.

The Teaching of the Cross

4. In the angel's announcement to Joseph of the coming of Jesus, he gave this instruction: "Thou shalt call His name *Jesus*; for it is He that shall save His people from their sins." Matt. 1:27. How directly it points back to Isaiah 53:4-10: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes are we healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all. . . . He was cut off out of the land of the living for the transgression

of my people to whom the stroke was due."

Read the entire chapter. Seven centuries had rolled over Judah from Isaiah to Jesus, centuries of wars, oppression, captivity, calamity, and sorrow to the people of Judah. Conscious of their sins in a measure, they were longing for the Sin Bearer and predicted Deliverer to come.

When He came, the nation, partly rich and prosperous, partly poisoned

through Greek philosophy, and divided into warring sects, exalting the traditions of the rabbis above the word of God, did not know the Saviour. His teaching drove home too closely their duty to God. In the light of His preaching, their traditions were nullified. In the light of His life their own hearts were condemned; but rather than bow to the reproof and seek pardon for their sins, they condemned the Man who reproved them.

Twilight and Shadows

BY CARRIE HENDRICKSON MULKEY

Twilight hour, when meditation locks us in a tight embrace,
Holds her magic mirror o'er us, gives us vision face to face—
Vision dark, or vision fair, of our poor hearts awaiting there;
Longing to know if weal or woe shall betide us here below.

(Twilight and shadows. See, the sun is gone!

Darkness is falling, and night is coming on.)

"Fear not, dear child, for I will take thy hand,

Lead thee by the narrow way, up to the glory land."

Twilight hour, when our fond longing takes its place, then at its best,
When released emotion's fire bursts asunder, fills the breast,
Then I long for something better, something dearer, purer, sweeter,
Quite beyond my mortal ken, and offered free to sons of men.

(Twilight and shadows. See, the sun is gone!

Free pardon, but how? and night coming on.)

"Dear child, He longs to take thee by the hand,

Unveil the cross, make thee to understand."

In this holy hour of twilight, O, reveal my way in love,
Flood my heart with mystic splendor from the gates of light above,
Pray I, groping in the dark, O light my heart with vivid spark.
Wretched and blind, I cannot see, unless Thou light the way for me.

(Twilight and shadows. See, the sun is gone!

Groping in darkness, and night is coming on!)

"O let the Day-star in your heart arise,

His light and glory flood thy tear-dimmed eyes."

In this sacred hour of twilight, O reveal my soul to me;
For I long, I long for something that I can't explain to Thee.
Not conveyed by speech or word, in the heart's deep chambers heard,
A sweet consolation, peace, I'd give the world could I possess.

(Twilight and shadows. See, the sun is gone!

O for that peace! and night is coming on.)

"Look unto Jesus, and thy peace shall be

As a river flowing calmly to the sea."

Tell me, blessed hour of twilight, is it gold or is it health?
Is it fame, or is it pleasure? is it friends or home or wealth?
No; life's roses I have gathered, held them close in eager clasp.
Yet, O yet, forgive, and yet I sometimes cannot quite forget—
Can't forget the cruel thorns that lurked among the velvet leaves;
Not there the balm to heal the smart, the gaping wounds in this sad heart.

Life's roses faded in a day and died, thus empty left my hands.

(Twilight and shadows. See, the sun is gone!

Roses withered, night is coming on!)

"This earth no boon can offer thee, poor soul,

The blood of Jesus only, makes thee whole."

Twilight, tell me, Father, God, I lift my hands to Thee on high,
Is no balm in Gilead? is there no help for such as I?
Must I go on and bear this pain that crushes heart and maddens brain?
Must I pursue and never clasp the thing that quite eludes my grasp?
O give me, give me, God, the key. Unlock the gate of mystery;
Give me the peace of heaven, the robe of righteousness and sins forgiven.
Let me behold the heart that bled for me, reveal the cross, the tree.
A broken suppliant at Thy throne, my soul at last shall find her own.

(Twilight and shadows gone! O see that glorious Star

Beam down from heaven's portals and the gates ajar!)

"Fear not, I am with thee through waters deep;

He that keepeth Israel shall not slumber nor sleep.

Come unto Me, My blood has ransomed thee,

I paid thy debt on Calvary.

Come and be saved, dear one, 'tis the last, last hour.

Mercy invites thee. Come, and sin no more."

There seems to have been a faint sense of the old prophets in the mind of that self-seeking, wily, unscrupulous Sadducee, Caiaphas, when, plotting the death of Jesus, he declared to the council: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." John 11:49, 50.

Selfish expediency held the throne where righteousness should have reigned in his own heart, though he spoke the truth that one must die. But it was not expedient that Caiaphas should be a principal in the killing.

Jesus had foretold it again and again, to Nicodemus (John 3:14-16), to the disciples (Mark 8:31; 9:31), and elsewhere, "but they understood not the saying." From His baptism and wilderness temptation He was walking in the shadow of the cross, His mighty heart of love burdened for mankind.

He might have refused the bitter cup; He had not sinned. He might in His awful soul trouble have prayed unconditionally, "Father, save Me from this hour." But He could not. His mind goes back to the first giving of Himself to save man, and He will not turn back. "For this cause came I unto this hour." He will go forward. (See John 12:24-32.) He "gave Himself," "emptied Himself," for that purpose,—to save. The weakened flesh may plead, "Let this cup pass," but the response to His Father from His heart of love is, "Not what I will, but what Thou wilt." Mark 14:36. And He goes forward to the lifting up upon the cross.

God's law was so holy, so perfect, so necessary to the very universe itself, that it could not excuse sin in the transgressor, and He, the Sinless One, who knew no sin in Himself, became sin for us, that we might become the righteousness of God in Him. It has been graphically said by another:

"Christ was treated as we deserve,
That we might be treated as He deserves.

He was condemned for our sins,
In which He had no share,
That we might be justified by His righteousness,

In which we had no share.
He suffered the death that was ours,
That we might receive the life which was His.

"With His stripes we are healed."

—*"The Desire of Ages,"* p. 25.

And when He rose to life forevermore, His death and His life were the vindication of the righteousness, the integrity, the holiness, and the unchangeableness of God's holy standard of character for His kingdom and subjects.

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Four

By THE EDITOR

Enlarged Vision of Their Commission

LITTLE by little, as the Sabbath-keeping Adventists studied the light which was revealed to them from the Scriptures, they began to comprehend more definitely and clearly the full measure of their responsibility for the world-wide message with which God had intrusted them. Three factors contributed to this happy result. One was the prayerful study of the word of God, as we have already noted. The second was the revelation of God's grace in converting from the world under their ministry some who had had no part in the former messages. They found that meetings held for their former brethren were attended by others,—unconverted children, and neighbors who had had no experience in the 1844 awakening. Some of these gave evidence of sound conversion. This led to the realization as never before that many to whom the 1844 movement had not appealed would accept the light. The third was the instruction which came through the Spirit of prophecy. These influences led to their receiving a broader conception of the work that God had given them to do.

The Shut Door and the Open Door

Mrs. E. G. White, in reviewing the experience in the days of the disappointment and immediately after, and the search for Bible truth in the early years, wrote:

"After the passing of the time of expectation, in 1844, Adventists still believed the Saviour's coming to be very near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut.' But clearer light came with the investigation of the sanctuary question. . . .

"The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far

as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. As has been stated, Adventists were for a short time united in the belief that the door of mercy was shut. This position was soon abandoned. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and following Him by faith, they were led to understand also the closing work of the church, and were prepared to receive and give to the world the warning of the third angel of Revelation 14."—*"The Spirit of Prophecy,"* Vol. IV, pp. 268-272.

Two Classes of Adventists—A Contrast

The progress of events in those early days is also well described by Elder James White, who in 1888 reviewed his earlier experience. He contrasted the differences of belief regarding the 1844 experience which soon arose among the Adventists themselves. The term "shut door," based on the parable of Matthew 25, had been employed to designate the expectation of all Adventists that Christ would come at the end of the 2300 days and the door would be "shut."

Now, after the disappointment, one class denied the genuineness of their former experience. They discredited their own computation of the prophetic period of 2300 days and the ending of this period in 1844. To have done otherwise, they logically would have been compelled to accept the additional light on the sanctuary question, admitting the ministry of Christ in the most holy place in the work of judgment, and the claims of the law of God, including that of the fourth or Sabbath commandment as the rule or standard of judgment. This they refused to accept. This class is designated in some of our quotations as the Laodiceans.

The other class of Adventists, the pioneers in this movement with which we are connected, believed still that God had led them in the proclamation of the message of 1844. They still

believed they were right in prophetic computation. But they saw that the event transpiring was the coming of Christ to the judgment scene in the heavenly sanctuary. They saw that there was indeed a "shut door" in 1844, the close of the first phase of ministry; and also an "open door," that "open door" revealing Christ's ministry in the cleansing of the heavenly sanctuary or the work of investigative judgment preceding His coming. Clearly they saw that the 2300 prophetic days ending in 1844 marked the beginning of this judgment work instead of the return of Christ to the earth, and that in this ministry the door of mercy was still open to all who would accept Christ as their Saviour. The first class abandoned their belief in the prophetic time and denied their former experience in the 1844 proclamation; the second class held to their experience, and were thus led into the additional light which came to them from the word of God relating to the ministry of Christ.

Although somewhat lengthy, Elder White's statement is well worth careful reading in this connection. We quote from the book, "Life Sketches of James White and Ellen G. White," published in 1888:

"The Door Was Shut"

"The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2300 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed.

"But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2300 days, He had opened another in the most holy place, and still presented His blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy seat; so Christ, at the close of the 2300 days, came before the ark of God and the mercy seat to plead His blood in behalf of sinners. Mark this: The great Redeemer then approached the mercy seat in behalf of sinners. Was the door of mercy closed? This is an unscriptural expression, but if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of

mercy was opened on the tenth day of the seventh month, 1844?

"Beside the ark of God containing the ten precepts of His holy law, over which was the mercy seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole advent host at the passing of the time, then represented as 'the church in Philadelphia,' meaning 'brotherly love.' And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it.' Rev. 3:7, 8.

"Adventists were agreed that the seven churches of Revelation 2 and 3 symbolized seven states of the Chris-

Perfection

BY INEZ BRASIER

"We must suffer the darkest night
Before we can see the stars,"
And oft sorrow and grief must come
In the battle that leaves its scars.
For we would not care for the sun
Nor the shining of the day,
If we never faced the darkness
Without one guiding ray.

We cannot appreciate heaven
When no blot earth's beauty mars;
We often forget our Saviour
Until trouble our pathway bars.
And then, when wayworn and weary
We kneel at the cross alone,
We find the perfection we're missing,
The sweetest peace we have known.
Madison, Wis.

tian church, covering the entire period from the first advent of Christ to His second appearing, and that the sixth state addressed, represented those who with one united voice proclaimed the coming of Jesus in the autumn of 1844. This church was about to enter upon a period of great trial; and they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come the battle about the shut and open door. Here was seen the connecting link between the work of God in the past advent movement, present duty to keep the commandments of God, and the future glory and reward. And as these views were taught in vindication of the advent movement, in connection with the claims of the Sabbath of the fourth commandment, these men, especially those

who had given up their advent experience, felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked.

The Great Point of Difference

"The shut and open door of the heavenly sanctuary constituted the strong point upon which the matter turned. If we were right on the subject of the cleansing of the sanctuary, then the door, or ministration, of the holy place was shut, and the door, or ministration, of the most holy place was opened, the 2300 days had ended, the preaching of time was correct, and the entire movement was right. But let our opponents show that we were in error upon the sanctuary question, that Christ had not entered the most holy place to cleanse the sanctuary, then the 2300 days had not ended, the preaching of the time was an error, and the entire movement was wrong. And, again, if the door, or ministration, of the most holy place was opened, and the faith of the waiting ones was to view Jesus standing before the mercy seat and the ark of the ten commandments in heaven, how forcible the arguments for the perpetuity and claims of the entire law of God, the fourth precept not excepted.

"The hand of the Lord was with those who took a firm position that the great advent movement had been in His direct providence, and that the time had come for the Sabbath reform; and many embraced these views. Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above, 'He that openeth, and no man shutteth; and shutteth, and no man openeth.' 'Behold, I have set before thee an open door, and no man can shut it.' Nothing can be plainer than that man, or a set of men, near the close of the history of the church, would war against the truth of God in reference to the shut and open door.

"And to this day those who retain the spirit of war upon those who keep the commandments of God, make the belief in the shut and open door odious, and charge it all upon Seventh-day Adventists. Many of them, however, are not aware of the injustice of this.

Two Ways of Abandoning Former Belief

"And it may be worthy of notice that although the belief in, and the abandonment of, the shut-door posi-

tion has been general, there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit to human or Satanic influences. These got out of the position on the side of perdition.

"Another class heeded the many exhortations of Christ and His apostles, applicable to their position, with its trials, dangers, and duties: 'Watch,' 'Be ye therefore patient,' 'Cast not away therefore your confidence,' 'For ye have need of patience,' 'Hold fast.' They waited, watched, and prayed till light came, and they by faith in the word saw the open door of the heavenly sanctuary, and Jesus there pleading His precious blood before the ark in the most holy place.

"But what was that ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones, as they by faith enter the heavenly sanctuary. They take you into the holy place, and show you 'the candlestick, and the table, and the showbread,' and other articles of furniture. Then they lead you into the most holy, where stands Jesus, clad in priestly garments, before the mercy seat, which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, there, safe from the wrath of man and the rage of demons, beside His own holiness, are the ten precepts of God's holy law.

"The waiting, watching, praying ones embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God: 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Thus they came out of the position of the shut door on the side of loyalty to the God of high heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the difference between their course and getting out of the shut door on the side of perdition. God pity the apostate."—*"Life Sketches of James White and Ellen G. White,"* pp. 121-125.

As we have stated, the teachings of the Spirit of prophecy as manifested through Mrs. E. G. White, were one

of the potent factors in enlarging the religious faith and experience of the

pioneers in this movement. This we shall consider next week.

Job 14:22

By H. O. OLSON

JOB 14:21 teaches very plainly that when a man dies, he ceases to exist. If his sons come to honor, he is ignorant of the fact; and if they are brought low, he does not know it. Verse 22, however, seems to indicate the possibility of suffering even after death. But this would be contrary to the plain teachings of the Bible, and would therefore justify one in believing that the original expression contained an additional or different thought.

This additional thought is found in the Vulgate, a Latin version of the Scriptures made by the learned Jerome, who was the ablest scholar of his age. At Bethlehem he translated the New Testament during the years 385 to 388 A. D., and then, with the aid of Jewish friends, he translated

the Old Testament from the original Hebrew, not being satisfied to use the Septuagint as he was advised to do by Augustine.

The King James Version reads: "But his flesh upon him shall have pain, and his soul within him shall mourn." The additional words found in the Vulgate are "*dum vivet*," meaning, "while he shall live." The Douay Version, which is an English translation of the Vulgate, reads: "But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him." This rendering makes Job 14:22 harmonize with other Bible passages dealing with the nature of man. It is while man lives that he has the ability both to suffer and to enjoy. After death he is non-existent.

The Work of God Through Christ in Redemption

(Concluded from page 2)

and so Noah was "a preacher of righteousness" (2 Peter 2:5), who manifested his faith by his works, and "became heir of the righteousness which is according to faith." Heb. 11:7. Noah did not save himself and his family by building the ark, but he would not have been saved if he had neglected to build the ark. He co-operated with God, who saved him.

The people of that time were not destroyed because Adam sinned, but because they themselves refused the warning of the coming flood and did not avail themselves of the salvation offered to them by the preaching of Noah. It is no new thing that there are now professed scientists who will not acknowledge a personal God who is not bound in His actions by the so-called laws of nature, but who is "glorious in holiness, fearful in praises, doing wonders." Ex. 15:11. That it should rain on the earth was simply unbelievable, because it was contrary to the experience of ten generations,—but it did rain. The God of the Bible can personally intervene either for destruction or for salvation, when it seems best to Him. So it was then, and so it is now.

Those who believed the message for that time, and acted upon it by going into the ark, were saved by God's providential intervention in their be-

half. Their faith was reckoned for righteousness, and they were protected in the day of the revelation of the wrath of God against sin. So it will be when the world that now is, is destroyed.

A little reflection upon the facts of this first era will, I think, render it evident that they constitute a condensed history of the world that now is. Sin, the announcement of the gospel, apostasy, increasing wickedness, the forbearance of God's mercy exhausted, the final warning, the salvation of the righteous, and the destruction of the incorrigibly wicked,—these are the outstanding features of the history of the work of God in redemption as a whole. The crimson stream of blood, which reveals the ransom price paid for our release from the bondage of sin, flows through the whole course of this history. In the light of these suggestions I ask each one who reads this article, to read with thoughtful attention the first nine chapters of Genesis. Will you do it?

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THE contemplation of the love of God manifested in His Son, will stir the heart and arouse the powers of the soul as nothing else can.—*"The Desire of Ages,"* p. 478.

EDITORIAL

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

This Second Advent Movement

Opposition to the Sabbath in the Two Movements

No sooner had the reform message of the exodus movement preached by Moses and Aaron in Egypt, begun to have the effect of turning the people of Israel to the worship of God and to the observance of His holy Sabbath, than persecution arose. So it has ever been, from the days of Abel down. Obedience to the light stirs up the opposition of the powers of darkness.

Pharaoh complained that the message Moses preached caused the people to "rest." We may know well enough that Moses was not in Egypt preaching a "strike." The Lord never sent him to teach the no-work idea. Work, useful activity, is the law of heaven. Jesus said, "My Father worketh hitherto, and I work." But the gospel message of hope for Israel in Egypt called them to Sabbath rest from labor as a part of the worship of God. And Pharaoh complained of this "rest."

Persecution Follows

The narrative shows how persecution arose as the people gave ear to God's message of truth and deliverance:

"Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go.

"And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword.

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

"And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

"Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be

idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

"And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get straw where ye can find it: yet not ought of your work shall be diminished.

"So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

"And the taskmasters hastened them, saying, Fulfill your works, your daily tasks, as when there was straw.

"And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?

"Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

"But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

"And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task." Ex. 5:2-19.

It was a hard case. Giving heed to the message preached had brought upon these believers bitter persecution. The people cried out that Moses, by urging them to follow the truth of God, had brought them into trouble with the people of Egypt. They said to him and to Aaron, "Ye have . . . put a sword in their hand to slay us."

But as Israel found out later, the

way of trial and persecution was the way of deliverance and life.

Satan's Warfare

Who was at the back of Pharaoh and the power of Egypt in this stubborn resistance to God? Who inspired the haughty challenge, "Who is the Lord, that I should obey His voice?"

It was "the god of this world," that power which the prophet John was shown in vision, as the opposer of God from the creation to the end. The opposition began in heaven, when Lucifer, "son of the morning," the bright angel of light, allowed pride and ambition to come into his heart, saying:

"I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

Then primarily applies the description of the conflict between Christ, or Michael (which means "He who is like God"), and Lucifer, or Satan, who sought to exalt himself to be also "like the Most High."

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

This is the power that has wrought through all earth's history to resist God and to lead men into rebellion against His holy law. The warfare that the "dragon" began in heaven he has continued on earth.

That the dragon was inspiring Pharaoh's resistance of God and the persecution of the people of God, is shown by the prophecy of Isaiah. Referring to the ancient deliverance from Egypt (known in Scripture by the name Rahab), the prophet voices the appeal of God's people in trial:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of

old. Art thou not it that hath cut Rahab, and wounded the dragon?" Isa. 51:9.

The time had come, in the days of the exodus, for a special work of God. A people were to be called out of transgression to become "the church in the wilderness"—the church of the exodus movement. Anew the truth of God was to be lifted up before the world.

The Dragon Wars to the End

And there, to inspire an earthly power to resist God and to bring persecution on His people, appeared "the dragon," "that old serpent, called the devil, and Satan."

The dragon stood up to oppose the exodus movement.

Again let us call to remembrance the text:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The church of the exodus movement was brought into conflict with the "dragon."

The prophecy of Revelation 12 represents the church, in its experience through the centuries, under the symbol of a woman opposed by the dragon. The church was driven "into the wilderness," the prophecy says, where God preserved her. Verse 6. This was during the Dark Ages of the papal persecution.

Then, at the very last, the "remnant" church appears in the prophetic picture; and because of its loyalty to God's law it meets the special wrath of the same old "dragon:" "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

It was the message of reform in the days of the exodus that aroused the powers of darkness. It was because of Israel's turning to God's commandments and keeping His Sabbath, or "rest," that Egypt's power was moved to greater oppression and bitter persecution. The dragon of old was wroth against the commandments of God. His opposition to the government of God began in heaven. In Egypt he worked through earthly government and human legislation to oppose God's truth and turn men and women from obedience by stirring up persecution.

No wonder, then, that the dragon arouses in the last days as the advent message sounds the call to reform, and brings forth in every nation that remnant church of the prophecy "which keep the commandments of God."

It is the same conflict. Of old the living God was to lead the exodus movement, lifting up the commandments of God before the nations, and bringing before men anew the Sabbath, as the sign or mark by which men might know Him as the true God, the Creator. The dragon, Satan, rose up to oppose.

Now, in these last days, the living God is leading the advent movement, lifting up the commandments of God as the foundation of His throne, and bringing to men anew the Sabbath as the sign or mark by which men may know Him as the true God, the Creator. And now, as of old, the dragon, Satan, rises up in renewed effort to oppose the truth, making war upon those who "keep the commandments of God."

How It Works Today

"But," one may say, "in what way is this opposition to the commandments of God being manifested? What is there to indicate that in these last days there is likely to arise any persecution based upon the keeping of the commandments or the observance of the Sabbath?"

As I write, numbers of observers of the Sabbath are in prison for absolutely nothing except loyalty to the commandments of God. Wherever the message of reform has brought forth its fruitage, commandment keepers according to the prophecy, one may have heard for years the mutterings of the wrath of the dragon. And in various lands the lash of persecution has fallen upon believers under the advent movement, even as it fell upon believers in Egypt as the time of the exodus movement drew near.

For instance, in one of the countries of Europe a group of Adventists were sent to prison under charges by the ecclesiastical authorities. The jailer said to the group as he put them in the prison ward:

"If you were thieves or murderers, we would not treat you so badly, but because you are Seventh-day Adventists you will not get out alive."

By God's good providence and through the efforts of an influential advocate, these people did not perish in the prison, but escaped with their lives.

Again in another country of Europe, a new convert to the Seventh-day Adventist faith was brought before a court by the priests. Addressing the judge, the man under accusation of the religious authorities said:

"Judge, when I was a wicked man, I got drunk, and fought, and lied, and stole, and did everything that is the breaking of the ten commandments. Then no one put me in prison, and the

priests never accused me. But now that God has converted me, and I don't drink, I don't lie, I don't steal, but I keep His commandments and observe the Sabbath of the Lord, they want to put me in prison. I don't understand it."

"Nor do I," said the judge, and set him free. Later the judge said, "That was the best defense speech I ever heard."

Note that in these cases which illustrate the point by experiences that are very real indeed to the men and women passing through the fire, the hostility of a worldly church in command of civil power was vented upon these people simply because of their loyalty to the commandments of God.

Here is another case, reported as follows from yet another country:

"In another town three of our members, women, were summoned to appear before the court. Through the grace of God, however, and the good defense of a lawyer, they were released, but the chief judge said to them, 'If you carry on your propaganda once more, or if you even only lend your books or tracts, then you will experience that, although Christ has suffered once from morning until the afternoon and endured, you will not endure what will be done with you. Adventism is finished with. Choose any other religion, Catholic, Reform, Greek, or Jewish, but I do not want to hear that you remain Adventists and keep the Sabbath.'"

Long centuries ago the sure word of prophecy, portraying the experiences of the church in the latter days, pictured the wrath of the dragon poured out upon the believers because of the commandments of God and the Sabbath of the Lord. In these reports of actual experiences in recent years, witness is borne that what the prophecy said so long ago is beginning to be fulfilled before the eyes of men today. Men and women have been haled to court and to prison. They have been driven from home. Scores at a time have suffered in prison under accusation of the priestly authorities for no reason in the world except that their lives of obedience to God were a constant witness to the truth.

Experiences Under Ecclesiastical Power

Strange and stirring experiences have these modern witnesses sometimes passed through. One man, for example, in a certain country was a leader in the local Seventh-day Adventist church. He was also mayor of his little town, having repeatedly been called to service by his fellow citizens since he had become an observer of the Sabbath. They felt that he was a good father to their village.

One night he was out with a company attending a baptismal service at a river, in the forest. They had retired to a remote place for the baptism because the ecclesiastical authorities of the district were intent upon prohibiting the worship of believers. A troop of gendarmes came up as the baptismal rite was being administered to the new converts. All the group were commanded by the officer of the gendarmes to follow him, with his companions, acting as escort. The officer brought the little group to the office of the mayor, to charge them. As they led their captives into the mayor's room, one of the captives stepped forward to the desk. It was the mayor himself. As he sat down, he said, "Well, gentlemen, I am the mayor. What are your charges?"

There they were with a band of believers whom they intended to charge before the mayor, and, lo, they discovered that they had arrested the mayor himself, who was to act as the judge. With apologies they retired in confusion.

Here is an account by a minister who had personal knowledge of it, from whose lips I jotted down the story as we traveled by train through the country in which the scene of the story was laid:

"We have a church in the city of —. One of the priests of the Greek Orthodox Church became a bitter opposer of the truth. He set out to exterminate the believers there.

"The strain and excitement of war time gave him just the opportunity he had sought to turn public sentiment violently against the little company, and he persecuted them bitterly.

"But suddenly in the midst of his persecutions he was stricken ill, seriously ill. On his sick bed he was convicted of his sin of persecuting a simple and earnest people who had given offense to no one. He felt that his sickness had come upon him because of his sin. He confessed this openly in his home, and vowed that if God would spare him, he would cease his persecution of the Adventists.

"He immediately began to mend, and returned to full health.

"For a time he kept his vow, and the church in — had rest. But after a time the evil spirit of antagonism to the truth got possession of him again. He began as before to persecute the Adventists, whose work was winning yet other souls.

"These priests have always had much power with the authorities, and their word is law. This man resolved now to make thorough work of it. He searched out all the homes of the Adventists. He found their retired place of Sabbath meetings.

"He saw the police, and arranged that the next Sabbath the meeting place should be raided by armed soldiers, and all the Adventists taken. 'I will root them out of —!' he declared.

"All was in readiness on Friday evening. The priest's plans were well laid. Next morning the group of Adventists were to be caught in the snare. He returned to his home, well content with the arrangement.

"As he sat in his chair at home (the Greek Orthodox priests marry), he related to his wife his plans; and then he asked her to bring in the evening tray, with food and drink.

"The wife went out to prepare the tray, and when she returned with the refreshments, she found the priest sitting in his chair, dead.

"The wife had told the story of his former sickness, of his vow to cease persecuting, and of his recovery. Now that experience was recalled by the people, and the fear of God came upon the hearts of multitudes. 'It is not a good thing to persecute these people,' it was freely said.

"Next morning, however, the soldiers and police were at the meeting place, as they had been ordered, to arrest the Adventist worshippers. But there were none in the accustomed place of meeting that Sabbath morning.

"The Friday evening before, the elder of the little church had been warned in a dream not to meet that Sabbath in the usual place. So he had gathered the congregation elsewhere."

To the first conference session following the war, believers came in from that church, and reported the work in — moving forward with the evident blessing and converting power of God.

Could Such Things Be in Protestant Lands?

I think I hear some one saying, "Ah, yes, but this is in the lands of church and state, in the Old World, where religious liberty is not recognized. Such things never take place in Protestant countries."

Would that it were true that such things could never be in lands where the light of the open Bible has shone for generations. The fact is, however, that the prophecy pictures the powers of evil as warring against the truth in every land. In the United States, the classic land of the separation of church and state from the time when the government was founded, the evil principles of religious intolerance have been manifested here and there in opposition to the commandments of God. Many of the States of the American Union have carried with

them from colonial times legal provisions for the enforcement of Sunday laws. Even in the old colonial days before the time of this Sabbath reformation came, believers who were quietly keeping God's holy day felt the hand of persecution.

Count Zinzendorf, organizer and leader of the Moravian missionary movement, was living in the colony of Pennsylvania, in order to promote missions to the Indians. The record tells us that he was an observer of the seventh-day Sabbath. While writing hymns one Sunday, officers of the law entered and arrested him. He was fined at court for working upon Sunday. I wonder if the hymn he composed that day might have been that one of his beginning,

"Eternal depth of love divine,
In Jesus, God with us, displayed,
How bright Thy beaming glories shine!
How wide Thy healing streams are spread!"

It would be interesting to know if really his offense was writing the gospel hymn on Sunday in his own study, or whether his Sabbath keeping had angered neighbors who did not like the witness of loyalty to the law of God.

Here is a case occurring in very recent years that illustrates the point. In one of the Eastern towns of America where there is a church of Seventh-day Adventists, one of the members was doing some work about his house on Sunday. The sheriff called upon him and warned him that that was an offense against the Sunday law, an old law which had been preserved on the statute books from colonial days. "But," said the Sabbath keeper, "all about me my neighbors do this same thing freely."

"Yes," said the sheriff, "but they do not keep Saturday."

It was not what he was doing, it was his Sabbath keeping that was the offense. The prophecy said that the wrath of the dragon would be poured out on the remnant church because of loyalty to the commandments of God.

One more illustration only need I give. In another State of the United States a witness was summoned before a grand jury to give testimony as to whether he knew of any violations of the Sunday law. In this case the Sunday law was not a hold-over from the old colonial times; the legislation represented the modern methods by which ecclesiasticism in our time, as of old, presses the civil power into servitude to the church in order to enforce religious observances.

The witness was asked if he knew of any who worked on Sunday. He replied that he did. Thereupon the following questioning ensued:

"Who are they?"

"The railroad is running trains every Sunday."

"Do you know of any others?"

"Yes; the hotels of this place are open, and do a full run of business on Sunday, as on other days."

"Do you know of any others?"

"Yes, sir; the drug stores and barber shops all keep open, and do business every Sunday."

"Do you know of any others?"

"Yes; the livery stables do more business on Sunday than on any other day of the week."

After several repetitions of this same form of questions and answers, in much the same manner, in relation to other lines of business, this question was reached:

"Do you know of any Seventh-day Adventists who ever work on Sunday?"

"Yes, sir."

After getting the names from the witness, indictments were found against five persons, all of whom were observers of the Sabbath. It was Sabbath keeping that was the offense, not the work on Sunday.

Let these instances suffice to show the processes by which enmity against the commandments of God is manifested today. True, this warfare so plainly against the truth of God reacts in spreading the light more widely than ever. Whether in ancient time or modern, whether in the Old World or in the New, intolerance always overreaches itself. The Lord gives power to His truth to convict hearts, and in yet greater numbers believers in a living God take their stand upon the divine platform of the commandments of God and the faith of Jesus.

Often the government authorities, men who regard justice and right without reference to religious prejudice, have given their testimony against persecution for conscience' sake. In one European case the judge rebuked the priests who had brought Adventist people before him accused of teaching contrary to the church.

"You let these people alone," he said. And to the police he gave instruction, "Don't you interfere with these people. The more they get to keep the commandments, the less work you will have to do."

In the capital city of another country where the same issue was before the authorities, the spokesman of the police department said, "Yes, we know the Adventists. We wish all the people were Adventists. We would have very much less trouble with lawbreaking and much less to do if all the people were of that faith."

By the lessons of the experiences of

the exodus movement, set forth as a type, and by the prophecy directly describing the issues in the last days, it was foreshown that the enmity of Satan, the dragon, against the government of God would be manifested in special opposition to the command-

ments of God and to those who stand as witnesses for God in the last days.

The sure word of prophecy has pictured very clearly the chief agencies through which this enmity against the law of God would be manifested. This we must study.

W. A. S.

Birth of Conscience

THE Associated Press brings us the story of Dr. James Breasted, a noted Egyptologist, who declares that the birth of conscience is to be traced to a period about two thousand years before Christ, and that at that time "man first indicated a knowledge of the difference between right and wrong. Texts found inscribed on the stone walls of tombs dating back to 2000 B. C.," he said, "showed the dawn of conscience and character among the earth's inhabitants."

Dr. Breasted is correct as far as he goes, but he goes only to 2000 B. C. He ought to go back to the beginning of time, for man's conscience is not something that was developed after the race had lived for some millenniums, but instead it revealed itself at the very outset, indicating clearly that it is a quality inherent in the very nature of man. One of the striking facts in connection with the fall of man as related in the third chapter of Genesis, is that Adam and Eve were conscious of their wrong-doing before the Lord charged them with the sin. When they heard the Lord God walking in the garden in the cool of the day, they hid themselves from the presence of the Lord, and when God inquired of Adam, "Where art thou?" Adam replied, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." The Lord's reply immediately was, "Who told thee that thou wast naked?" Yes, who told Adam that he was naked, and that therefore the natural course to follow was to hide away from God? The answer is, His conscience.

Evolutionists would point to some late period as the time for the acquirement of the quality of conscience, without which man could not be considered morally responsible for his doings. But the Good Book points us to the very beginning of this world and to the very first man, for the display of this quality of conscience. That is one of the sharp distinctions between the Bible view of man and the world's view. The Bible always makes very explicit the thought that man is a moral being, that it is possible for him to know the difference between right and wrong, and that inasmuch as it is possible for him to

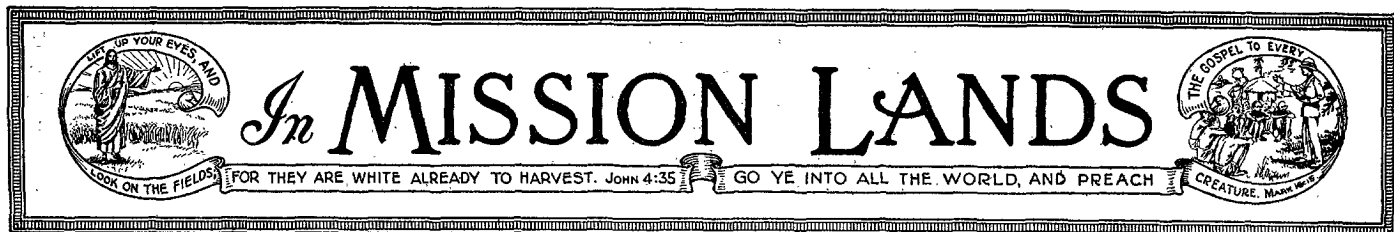
know, he is morally accountable for the course he decides upon. Everything hinges upon this, for out of man's accountability for his course of life grows the need and the reasonableness of a final judgment for all mankind who have ever lived.

There is no more vicious doctrine abroad today than that which would minimize the tremendous fact that it is possible for man to know the difference between good and evil. In no other way has the devil struck a more deadly blow at the high standards that God would have man attain to, than by the dissemination of the now current idea that the terms "right" and "wrong" are merely relative ones, that it all depends upon one's outlook, and that furthermore a great many individuals cannot really be expected to appreciate any fundamental difference. We hear such philosophy expounded on the street corner, in the court rooms, in the literary journals, and elsewhere. It is just such a philosophy as this that has led to the palliation of crime in some of its worst forms, and has led to the release of more than one dangerous criminal from the clutches of the law.

One of the tasks committed to those who preach the word of God is to bring out vividly and repeatedly the stern fact that there is a gulf fixed between right and wrong, and that God holds every man accountable for living up to all the light and all the knowledge that has been given to him.

Personally, we believe that in these days when the whole tendency of the world is toward a soft and colorless attitude on moral standards, there ought to be something of a revival of the stern Puritanical approach to the fundamental verities, such as man's personal accountability for his acts, and the sharp difference that exists between right and wrong. The trend of the day is subtle, and is likely to reflect itself even in our own homes as an easy excuse for wrong-doing. There should be emphasized more than ever before, both to parents and children, to the church and to the world, the solemn fact that we must answer before God in the last great day for the way we have responded to the voice of conscience within us.

F. D. N.



The Far Eastern Division

By I. H. EVANS

THE territory of the Far Eastern Division of the General Conference takes in Eastern Asia and adjacent islands, with the exception of Siberia and the Netherlands East Indies, which are now included in other divisions.

The population of this vast territory is about 600,000,000, most of whom, with the exception of the Filipinos, are heathen. Buddhism, Mohammedanism, Confucianism, Shintoism, and other forms of worship akin to these, have long held sway over the minds of the masses, till scarcely a person can be found who does not worship according to the ritual of one or another of these great systems.

The phrase, "The Changeless East," is true no longer. The East is changing constantly and rapidly, as its peoples feel the call of Western education and civilization. Nations which, only a few years ago, were satisfied with their condition, and prided themselves on their ancient culture, looking upon Westerners as barbarians, are now eagerly seeking Western methods and Western success. They have awakened from their age-long indifference, discarded many of their prejudices, and are claiming equality with, if not superiority to, those whom they formerly regarded with contempt. Since the Russo-Japanese War, the Orient has become conscious of its ability to meet the Occident on its own ground, and to compete with the West in trade, in manufacture, in commerce, and in culture. Less and less does the East feel dependent upon the West for leadership or for religion.

Only recently one of the nations of the East proposed to work out for its people a better religion than the world has yet seen, and expressed the hope that Christian nations would join in this movement.

Our General Conference has long recognized the fact that in the Far East lies the greatest problem connected with the finishing of our work. At the beginning of this century we did not have one foreigner who could speak any of these tongues. The difficulty of mastering the Oriental languages, the conditions that tend to

break down the health of foreigners living in the interior without suitable accommodations, and the widespread illiteracy of the masses of the people, all tended to make the outlook depressing. There were no printing plants, no Oriental denominational literature, no schools, no medical units; there was not a worker to send who had had foreign mission experience, nor one who knew any of the various languages. But with faith and optimism the General Conference launched out into the deep and made a start.

What has been wrought under the blessing of God is surely an evidence of divine leadership. At the present time we have five well-equipped printing plants which publish and circulate literature in thirty languages to the value of more than \$250,000 annually, while evangelical work is carried on in thirty additional dialects and languages. Many periodicals are supplying the people with up-to-date literature from month to month, and scores of denominational books, pamphlets, and tracts are in circulation in the vernaculars of the people.

As late as 1912 we had but seven ordained native preachers, while now we have an ordained native ministry of seventy-six, with 197 licensed ministers and 445 licensed missionaries, not a few of whom will become ministers with a little more training.

Altogether, at the present time our working force consists of more than 350 foreigners, including their wives, and nearly 1,500 native workers, including colporteurs and institutional employees.

Our school work has been developed till at the present time we have five junior colleges and many lower schools. In these schools of all grades, more than 7,000 students are in attendance, many of whom plan some day to enter our work.

The medical work, which has been started more recently, is developing encouragingly. We have already ten medical units, large and small, each one of which is doing good work. Nurses are being trained, and soon we shall have a corps of medical workers that will add greatly to our present efficiency.

Our Sabbath schools reported a membership of 30,816 at the close of 1928, and donations to mission work of \$35,980.96, for the year. The tithes paid in the field during 1928 were \$132,414.72. The tithes and offerings for 1928 were \$237,842.39 — almost a quarter of a million dollars.

Judging the future by what has been accomplished, we believe that great things are at hand. The Far East, with its schools, its literature, its medical work, and a loyal and increasing working force, ought greatly to increase our membership, which al-



Medical Staff of the Waichow Hospital, South China

ready numbers more than 23,000. Of this we feel confident.

In this résumé, our superintendents will report, each sounding the note of

progress in his field. Thus the reader will have a bird's-eye view of the work in the Far Eastern Division at the present time.

Years of Labor and of Progress in the Far East

By C. C. CRISLER

THE story told in this number of the REVIEW by union superintendents of missions in the Far Eastern Division, helps us to understand that God is at work to complete in our day that which the pioneers of the message in the homelands and abroad began in faith. Here in the Far East, where the numbers to be warned are so many that our progress seems as nothing, we have more churches and more members than were in all the world at the time when pioneers like James White, J. N. Andrews, and J. H. Waggoner were called to rest from their labors. In their day these men of faith were led to marvel over the progress they themselves could see, in multiplying constituencies, in institutional development, and in the distribution of the printed page in a goodly number of important languages; but they knew naught of a soul who had accepted the third angel's message in the Far East.

Even late in the eighties, when S. N. Haskell and P. T. Magan made their missionary tour of the world, they traveled all through the Far East, and found only one lone representative of our faith — Father La Rue, a self-supporting worker in Hongkong.

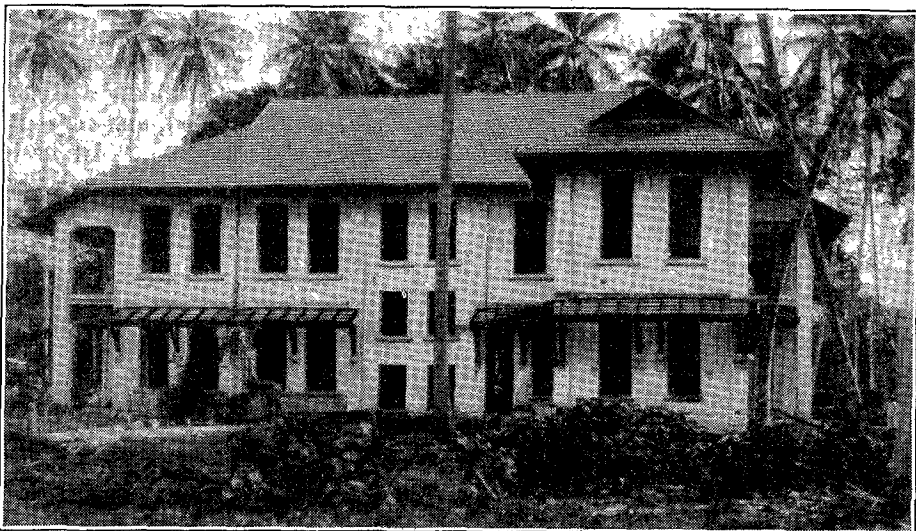
How times have changed within the memory of many of our members who through the years have been strongly supporting the cause of missions! Today we think of these heathen lands, not as vast unentered areas, unknown, unwarned, but rather as lands of promise into which the sons and daughters of our believers in the homelands have been sent, and where they have found fruitful fields of endeavor. Those familiarly known as "heathen" have been found to be among the best people of all the earth; they have many noble traits. When the light of Bible truth shines upon their pathway, not a few are willing to yield to the leadings of the divine Spirit. Heavenly influences are changing their lives and preparing them for the kingdom.

We count our accessions now in hundreds annually for China, for Chosen, for Malaya, for the Philippines; and even in Japan our numbers have increased to upwards of 650 staunch believers. On June 30, 1929, the baptized membership of the Far

Eastern Division was 23,006, and in our Sabbath schools we had 30,846 enrolled.

Already the considerable losses of believers in China because of war, persecution, and consequent scattering, have been more than made up by further accessions. We are seeing in China a net gain per annum, on the average, of upwards of 500 church members. The present indications are that the net gain in believers in

bilities of burden bearing. In Japan four of the six local missions are led by native ministers; in Chosen, two of the four; in the Philippines, one of the five; in China, seven of the twenty-six. Our training schools, with their 1,179 students, our church papers in the leading vernaculars, our carefully prepared translations of the weekly Sabbath school lessons, thirteenth Sabbath readings, and Week of Prayer readings; our denominational books, pamphlets, and tracts in the thirty Oriental vernaculars used in publishing present truth in our Far Eastern publishing houses, with sales totaling a quarter of a million dollars (gold) annually,—all these and other agencies have combined to bring to our native believers a knowledge of the true pattern and of that which fits for burden bearing.



The Penang Hospital

China alone, during the year 1929, will be nearly 1,000 souls, bringing our baptized membership for all of China up to about 8,000.

For seven successive years the baptisms in the Philippine Union have never dropped below 1,000 a year, and for the past four years have been nearer 2,000 a year than one. In fact, the net gain in the Philippines in church membership, running as it has an average of 1,500 a year for four consecutive years, is in itself a miracle of divine grace. As late as the year 1903, when G. A. Irwin visited the Philippines on his way to the General Conference session of that year, he found no believers in that island field. Today, after the lapse of a few brief years, there are 12,000 baptized members within the Philippine Union. Surely the Lord has set His hand to finish His work in the earth in our day!

Our laborers in the cause from among the native peoples of the Far East, are growing in grace and in willingness to share the responsi-

But in the final analysis it is the transforming agency of the Holy Spirit and the influence of the living Word that bring to our Oriental fellow workers a willingness to serve and to sacrifice in behalf of this precious cause for which so many in the homelands willingly place all on the altar.

Remarkable as it may seem, even to us who have been close to the shaping of events leading to strength among native constituencies, it is a fact that today we have in the Far East more native ordained ministers than we have ordained men from the homelands. Ten years ago there were in the Far East only half as many native ordained ministers as foreign; and twenty years ago there were no more native ministers than could be counted on the fingers of one hand. Surely we may rejoice over the army of workers being raised up in the Orient to unite with us in preaching the message to the hundreds of millions yet to hear. We continue praying the Lord of the harvest to raise

up laborers; for the fields are white unto harvest, and the reapers pitifully few and far between. Great is the task—too great for mere mortals; but the Lord of the harvest Him-

them; . . . I will make darkness light before them, and crooked things straight. . . . They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say

with a membership of 208, fifty-nine having been baptized during the year. There were eleven Sabbath schools, with a membership of 347, and offerings for the year amounted to \$383.07 (gold). The total tithes and offerings received from the church members was \$2,054.19. There were twenty-one paid workers and eight colporteurs.

West Szechwan Mission

Recruits having arrived, a beginning was made in Chengtu, the capital of the province, in the autumn of 1917. Difficulty was experienced in purchasing property, and the workers lived in Chinese houses till 1921, when they moved into the new mission house erected on a spacious lot in a good section of the city.

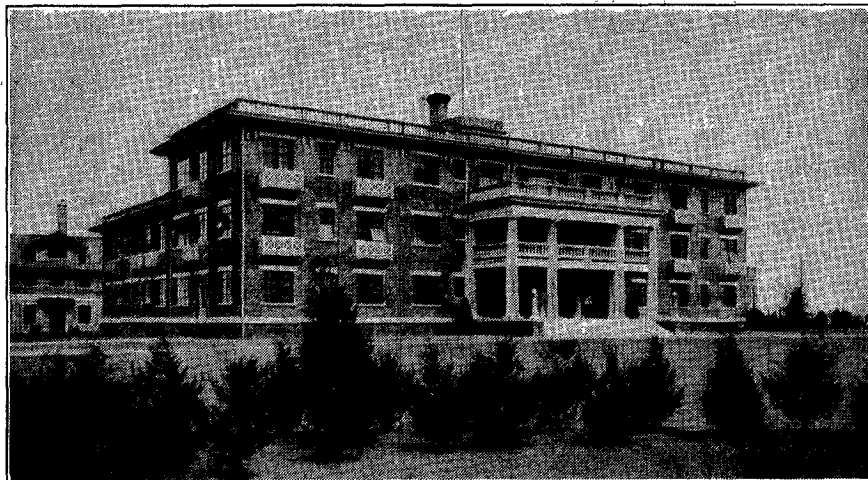
Progress in this section has been slow and difficult. The year 1928 saw thirteen baptized, which brought the membership up to fifty-eight. There are five Sabbath schools, with a membership of 124. In this mission one foreign family and ten Chinese workers are laboring to carry the message to a people numbering thirty-odd million.

Tibetan Mission

Early in 1917 a visit was made to Tatsienlu on the Tibetan border, and at the general meeting in Shanghai that year it was proposed that work be begun for the Tibetans. Tatsienlu was chosen as the location for the mission, it being second only to Lhasa in importance as a Tibetan city. In the summer of 1919 Dr. J. N. Andrews and his family moved to Tatsienlu, making the long river trip from Chungking by native boat and bamboo raft and then eight days over the mountains by carriers. A Tibetan house was fitted up as well as could be for home and dispensary. The officials opposed every effort to purchase property for the mission, but in time a lease was secured on a good lot, and a dwelling and a dispensary were erected.

The medical work has been greatly appreciated by the people. As there is no other physician in all that section, some come a distance of fourteen days or more to receive help. What a joy it would bring to the workers if these Tibetans would yield their souls to the Lord for His healing!

A gift from the Review and Herald Publishing Association provided a hand press and equipment for the printing of Tibetan literature. The press was carried out to Tatsienlu in 1922. Securing the type was not easy, as it was designed in Tatsienlu and cast in Shanghai. The first Seventh-day Adventist literature in the Tibetan language was a chart on the



The Shanghai Sanitarium, Shanghai, China

self is uniting with His representatives, and is working mightily by His Spirit. And He Himself will see to it that the task to which He has set His own hand is soon completed, and that every willing soul has opportunity; for He has decreed: "I will bring the blind; . . . I will lead

to the molten images, Ye are our gods." Isa. 42:16, 17. "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22. "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One." Isa. 49:26.

West China Union Mission

By M. C. WARREN

WORKERS appointed to this new field in 1914 found it difficult to gather information regarding conditions in this land away to the west. The Chinese could tell of great dangers to be met with in ascending the rapids of the Upper Yangtze, but knew little of the wonderful province of Szechwan beyond. To them it was the home of the "Man-dzi," or barbarian. When suggesting to some of the Chinese workers that they assist in opening this new work, they began to tell of duty toward aged parents, and indicated that they had no hopes of living to return if they should attempt the trip with us. However, two evangelists were found in Honan who were willing to go.

At that time steam navigation reached only to Ichang, at the mouth of the first gorge. Here a Chinese junk was secured whose master contracted to make the trip to Chungking in twenty-four days. This was to take us through the gorges with which few other places in the world can compare in grandeur. But along the way was also seen the awful toll of life and property taken by the rapids. In one of them our boat was nearly lost.

Chungking was found to be the

most important city in West China, and was chosen as the location for the union headquarters. This is a city of 700,000, situated on the Yangtze River 1,500 miles from the coast. A Chinese house was rented, and evangelistic meetings were started. Before the end of the year the workers returned to Shanghai and brought their families up the river. Realizing that health would be sacrificed if they were forced to remain in native quarters in this congested city, they purchased land outside of the city, and by 1916 two dwellings had been erected.

East Szechwan Mission

Szechwan, being the largest province in China, and without modern roads or railways, could not well be worked from one center; therefore the eastern portion was organized into the East Szechwan Mission, with headquarters in Chungking. This field has a population of more than 30,000,000. Although till recently the work in this section has advanced very slowly, yet from here workers have gone out to assist in the opening of the other missions of the union. At the close of 1928 eight outstations were being operated in East Szechwan and six churches had been organized,

law of God. Several tracts have now been issued, and these have gone to almost all sections of the vast land of Tibet. Thus literature bearing the third angel's message is being carried where the missionary is not allowed to go.

West Kweichow Mission

This was the fourth mission to be opened in West China. The first missionary tour was made through this section in 1919. The second visit was made in 1925, when the first members of the Nosu race to accept the truth were baptized. The message spread rapidly among the Nosu and Miao tribes, and the following year this work was organized into a local mission, with headquarters at Pichieh, Kweichow. This was the first of our local or provincial missions in China to have a Chinese director.

The church membership at the close of 1928 was 134, fifty-two having been baptized during the year. United in the work of searching for the lost among the wild mountains of this section are representatives from three different races,—Chinese, Nosu, and Miao.

Yunnan Mission

Through the Midsummer Offering of 1926, funds were raised for the opening of the Yunnan Mission. Two families were appointed to this field, and after spending some time in language study in Shanghai, proceeded to Yunnan in the spring of 1928. The trip was made by steamer to Haifong, the Tongking port of French Indo-China, and from there by railroad to Yunnanfu, the capital of the province.

Though it was necessary for the new workers to continue language study, yet they went right to work for the people. The sick were treated, literature was scattered, and those who manifested interest were invited to Bible studies. By much prayer and earnest effort a small company was established in the truth, and went forward in baptism Nov. 23, 1928. The following Sabbath a church of thirteen members was organized.

East Kweichow Mission

The liberal Midsummer Offering of 1926 made possible the establishing of work in Kweiyang, the provincial capital of Kweichow. The two families assigned to this mission engaged in language study first in Shanghai and later in Chungking. October 1, 1928, witnessed a long caravan of 101 coolies starting from Chungking south over the mountains toward Kweichow. Seventeen days later these carriers rested their baskets and sedan chairs in the cramped quarters of a Kweiyang inn, and the mis-

sionaries were in their new field, ready to begin looking for a home and chapel site. The Lord opened the way for the purchase of property on a good street near one of the important gates of the city. Some of the rooms of the Chinese buildings were made over and fitted for living quarters, and others were made into a chapel.

With the aid of workers assigned this mission from the West Kweichow Mission, an effort was made to go to every home in the city with our tracts. This increased the attendance at the meetings till the chapel was overcrowded. Twenty of the new learners were gathered into a Bible school. There is promise that the church organized there Dec. 15, 1928, with but ten members, will soon grow into a strong church, and that from it work-

ers will go out to carry the message to the Chinese and tribes people throughout Kweichow. In fact, by midyear of 1929 the original ten members of the Kweiyang church had already been increased fourfold, the baptized membership being forty.

West China Union Statistics for 1928

Outstations	21
Organized churches	11
Baptized membership	430
Baptized during 1928	130
Foreign workers	20
Native workers	62
Church schools	10
Sabbath schools	28
Sabbath school membership	696
Sabbath school offerings	\$1,109.74
Offerings to foreign missions	629.60
Offerings to home missions	935.51
Tithes	2,766.44
Literature sales	2,380.15

Malaysia

By L. V. FINSTER

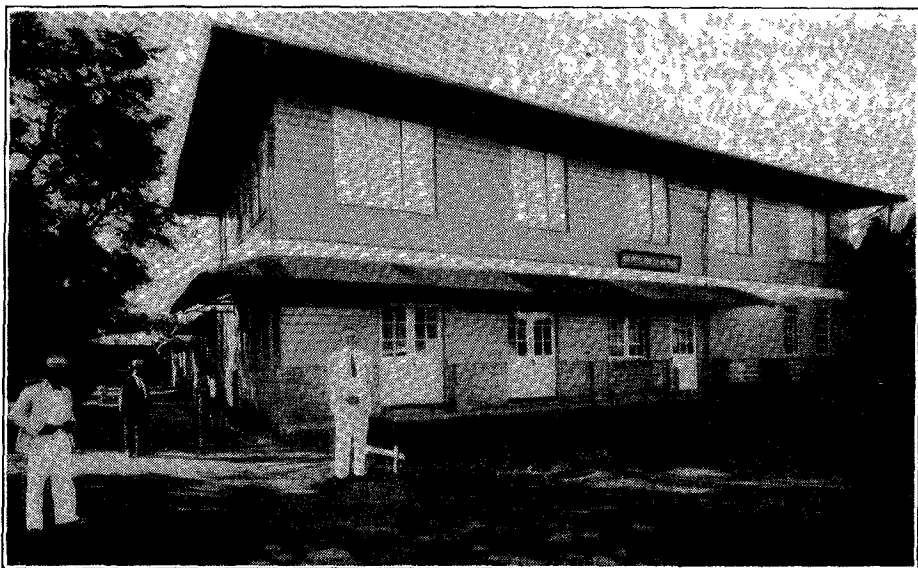
It was our literature that pioneered our work in Malaysia. As the last hours of the nineteenth century were passing, Sister E. H. Gates, who was then living in Australia, wrote to the American consul in Batavia, Java, for names and addresses of persons who would like good reading matter. He complied with her request, and soon our papers and books began to do pioneer work in Java. In 1898, H. B. Meyers sold many of our books and papers in the Malay States.

In 1900 our first mission station was opened by R. W. Munson in Padang, Sumatra, where a school and mission were started. In 1904, G. F. Jones began work in the cosmopolitan city of Singapore, where more than fifty languages and dialects are in daily use.

In this time of seed sowing the work seemed to go slowly among these

Mohammedan, heathen, and pagan peoples. Near the close of 1921, F. A. Detamore reported 553 members. Soon the seed sown during the previous years began to bear abundant fruit. In the year 1925 the number of baptized believers had increased to 1,944, and in 1928 to 2,646. The membership had quadrupled during the seven years from 1921 to 1928. These brethren are liberal also in the support of this work. For the past two years their tithe amounted to \$55,146 (gold), and their Sabbath school offerings to \$14,177 (gold).

The work is extending into many new places. As late as 1925 we were operating in but thirty-eight places, but in 1928 we were working in sixty-six places. These new light centers will soon grow into strong bases for sending the light farther on. The work in the northern part of the Celebes and in the Spice Islands has



Front View of Manila Publishing House

made wonderful growth the last few years. Some marvelous deliverances from the power of sin have been seen in this field. Notorious drunkards are now Sabbath school teachers, and men who have been delivered from the slavery of opium now sing praises to their Deliverer. Nationally feared communists are now advising the government "that the best way to free their land of communism is to send for Adventist preachers, as they, through the power of God, take it out of the hearts of men. The government may punish and banish men, but this cannot remove the evil from the heart." One former communist is now a Bible worker.

Last year in Java and Sumatra more than one hundred came from Islam to follow the meek and lowly Jesus. Some of these are now workers for Christ. There is power in the third angel's message even to break down the adamant walls of Mohammedanism.

God is calling some also from among the inland tribes of Borneo. We now have a church of more than thirty Dusuns. At our last annual meeting their worker reported that every member was in attendance at Sabbath school every Sabbath, unless he was sick, and that every one was a tithe payer. Some from among the Muruts and Dyaks have been baptized into this message. During the past two years some from four new tribes have learned to sing the praises of God, and are preparing to meet His dear Son.

Great blessings have come from our medical work conducted at Penang. Besides the many thousands who have been relieved from their physical ailments, a church of about fifty members have found spiritual healing. Money has been collected there, and a new hospital, where a greater work may be done, is nearing completion.

At Singapore we have our main training school, with an enrollment of more than 350 students. The results that are attending the work of the young people who have gone from this institution tell something of its value to our work in Malaysia. There are also thirty-two church schools.

The circulation of our literature has had a great influence in advancing the work in this field. Nearly \$400,000 (gold) worth of literature was sold in Malaysia during the last seven years. Only the judgment will reveal the full results of this work.

But what has been done is only a drop in the bucket to what remains to be done. In Borneo, which is larger than California, we have but one foreign worker. Doors are open, and now is the time to enter. Only

a few places have been entered in the Malay States. In Siam we have touched but two or three places. All of eastern Siam is unoccupied by any Protestant denomination. We have no workers in Cochin-China. We must greatly strengthen the work

among the forty million Mohammedans in the Dutch Indies. These great unentered fields constitute a mighty challenge to the young people of this denomination who believe that Jesus is soon to come. What is their answer to this challenge?

The Central China Union

By N. F. BREWER

OUR work in the Central China Union started at Sintsai, Honan, in 1901. At that time we had only one family there. In 1905 our first printing office for the China field was set up in Shangtsai. The firm of Barnhart Brothers and Spindler gave a small army hand press to our mission, and this was used to print a Chinese hymn book, tracts, and a monthly paper called the *Gospel Herald*, which name was later changed to *Signs of the Times*. In 1907 the printing office was moved to Sinyangchow, Honan, and later to Shanghai.

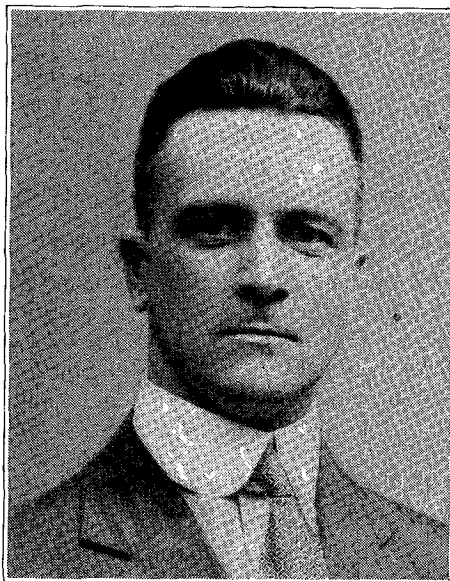
The Hunan Mission work was opened in 1905 at Changsha. Two years later the truth spread into Hupeh. In 1911 colporteurs from

native workers in the different branches of our work in this union, besides fifteen families and two single workers. During the latter part of 1926, and the years of 1927 and 1928, war, banditry, and communism threatened to crush missionary endeavor. Foreign missionaries were ordered out of the interior in the early part of 1927, and were away for more than a year. The work was carried on by faithful Chinese workers and believers under the most trying and dangerous circumstances.

A strong, well-organized anti-Christian movement swept over this part of China. Many of our workers were imprisoned and beaten, while others were taken captive by bandits. The Lord has delivered them, however, and they are rejoicing that they were accounted worthy to suffer for Christ's sake. It was during this time that forty-two of our chapels were occupied by soldiers, unions, and political bureaus. We are thankful that the Lord has opened the way so that our chapels are free now to carry on our gospel work.

It is interesting to note that over thirty of our present force of native workers have been in the message for more than fifteen years, and some for more than twenty years.

Our colporteur work during 1926 and 1927 was almost at a standstill. In many places colporteurs were forbidden to sell Christian literature. During the siege and following trouble at Sianfu, Shensi, the soldiers broke into our tract society and took all our books and tracts and sold them at a cheap price. Some fell into the hands of a native preacher of another mission, and he became interested and has called for more literature. Thus, when the colporteurs were unable to work, our literature was still being distributed. Surely the Lord causes the wrath of man to praise Him. We are happy to report \$14,067.61 (gold) worth of sales for 1928. The anti-Christian spirit is practically dead now, and there is an inquiring mind among the people to learn just what Christianity is. The way is open as never before for this gospel of the kingdom to go quickly to



N. F. Brewer, Superintendent Central China Union Mission

Hunan working in the Kiangsi Province sold much literature, and as a result an interest sprang up and a call came from these interested ones for a worker to come and teach them. This call was not answered until 1914, when evangelistic work was started in Shensi. In 1916 a dispensary was opened at Yencheng, Honan. The first training school in Mandarin territory was started at Djougiakow, Honan.

From these small beginnings, the Lord has prospered His work, and today five of the six provinces in this union are fully organized and manned. There are at present 161

the people of China. Roads are under construction and communication is better. God is preparing both the minds of the people and also the means of reaching them, so that the message for this time may be given quickly.

The year 1928 has been a time of reconstruction and adjustment. The Lord has blessed us in every province of Central China. Two hundred seventy-three were baptized during the year. By June 30, 1929, our membership had risen to 1,696. Although the net gain in membership has been small on account of heavy losses during 1926 and 1927, yet more tithe from church members was received during 1928 than in any other year in our history. The Big Week Fund was much larger than ever before. We had good returns in Harvest Ingathering, and that in spite of the crippled condition of business.

During the year 1929 we anticipate substantial returns in souls won to Christ, and advancement along all lines. At the last spring council we planned to open up a hospital at Chengchow, Honan. We definitely plan to put up a commodious church building in Hankow. This building will be three stories in height, and will accommodate the headquarters for the Hupeh Mission. Land was purchased for this building some eight years ago.

A new church building that will hold more than 500 is planned for Yencheng, Honan. Last year the Kiangsi Mission raised enough through their Harvest Ingathering, with what they had in hand, to build a church in Kanchow. In the Hunan Mission territory they raised nearly

enough through Harvest Ingathering to put up an industrial building and teacher's quarters for their middle school.

Our hospital at Yencheng, Honan, under the general supervision of Dr. Leslie H. Butka, has done excellent work this past year. This hospital is known throughout the province, and has done much to give our mission favor among the people. Recently, while traveling to Yencheng by train, I fell into conversation with a fellow passenger who had a film growing over his eyes. I told him that he would have to be operated on, and took out my pocketknife so that he would understand. I recommended that he go to our hospital at Yencheng. He asked me where I was going, and upon learning that I was going to Yencheng and was a member of the same mission, he wanted me to operate there on the train with my pocketknife. This simply shows the

confidence the people have in any one connected with the hospital.

Two of the provincial missions in this union are under the supervision of Chinese directors. We rejoice to see the Chinese taking on responsibilities in God's work.

Kansu, a province with a population of nearly six million, is as yet unentered by our mission, aside from colporteur work. We must plan to open work there soon. Shensi needs a good middle school to care for the children of our members. They must have workers in training for the great work to be done, not only in that province, but in Kansu and on into the great unentered northwest.

We are but a small band of workers in this great field of more than 126 million people, but we reconsecrate our lives and our all to the finishing of the work in the Central China Union. We look forward to the gathering in of many souls.

Japan

OUR work in Japan began just after the tide that had carried hundreds into the church, had turned, and was beginning to sweep thousands into the ranks of infidelity. Most of the foreigners who helped to guide Japan when she was coming out of the darkness of feudalism were stanch Christians, and the Japanese became convinced that Christianity was the foundation upon which Western civilization was built. But during the last decade of the past century a new influence began to make itself felt. The doctrine of evolution, absorbed by the young men who had been sent to

America and Europe for education, and its teaching by men who had been engaged as instructors in the leading educational institutions, caused Christianity to be looked upon as unscientific and no better than the superstitions of old Japan.

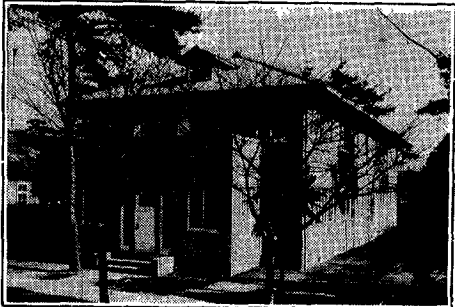
It was in this decade of rising unbelief, that God chose to begin giving the message in Japan. A Japanese student, T. H. Okohira, from Healdsburg College, California, accepted the truth, and urged that plans be made for a mission to be opened in Japan. W. C. Grainger volunteered to go, and accompanied by his family and



CENTRAL CHINA UNION WORKERS' MEETING, HELD AT HANKOW, CHINA, IN 1927
Seventy-six native workers were in attendance from five provinces.

Brother Okohira, sailed for Japan in 1896. This small band of volunteers began preaching the message in Tokio. A school for the teaching of English was used as one means of forming contacts with Japanese students.

Very soon after opening the work in Japan, the directors of the mission



Sanitarium and Hospital at Tokio, Japan

began to publish a paper and some small tracts and books. At first the printing was done outside, but in 1905 a small beginning was made in printing with a plant of our own. The improvised factory room was cramped, and the equipment was primitive; but the message published had the true ring, and results were soon manifest. This branch of our denominational endeavor has gone steadily forward until it is today one of the mainstays of the message in Japan. Our colporteurs are sowing Japan with literature that is witnessing to the truth in many places where the living preacher cannot go, and when the spoken word shall again be prohibited, this written word will continue to witness.

An institute for the instruction of workers was begun in Tokio in 1908; and in 1910 a school was opened in rented quarters. In 1914 land was purchased in Ogikubo, a suburb of Tokio, and here headquarters for the union mission were established. A school building, printing plant, church, and homes for foreign workers were erected. About this time the field in Japan was divided into six local missions. The earthquake of 1923 destroyed the press building at headquarters; but this has been replaced by a neat and conveniently arranged factory and office building.

Our school soon began to feel cramped in the corner allotted to it in the mission compound. After a long and trying hunt for a suitable site, a parcel of land containing about forty acres was found about thirty miles from Tokio, in Chiba Prefecture. The girls' school continued to operate in the buildings at headquarters, but the school for the young men was moved to the new location, and work was immediately begun on the buildings. All the necessary build-

ings were erected by the teachers and students. The funds for the new school have been provided largely by donations from our Japanese brethren and from the Harvest Ingathering.

Dr. E. E. Getzlaff and his family joined our band of workers near the close of 1927. He has already taken his examination for the license to practice, and has finished his first

year's work in the Japanese language. Our new sanitarium and treatment rooms at the mission headquarters in Tokio have been put up largely by the students of our training school. The building is not large, but we feel assured that with the Lord's blessing we shall be able to take advantage of the present call for an institution where the gospel of health can be preached in Japan.

The South China Union

By C. C. MORRIS

Beginnings.—Our work in South China began with the arrival of Abram La Rue in 1887. He labored principally for the English-speaking people of Hongkong, distributing a large amount of literature on ships calling at Hongkong harbor from all parts of the world. Through his consistent Christian life and devoted labors he was instrumental in winning several members of the crew of a British warship to the faith; they in turn became workers in this cause in other places, and thus the leaven of truth began to spread from this center. Brother La Rue was laid to rest here at Hongkong in 1903, but his heart was made to rejoice, one year before his death, in seeing three recruits come out from America to connect with the work in this field.

By the year 1910 nine families of foreign missionaries had arrived in this field, and four churches had been organized, with a membership of ninety-two.

Present Status.—During the years since 1910, churches and institutions have sprung up all over these three provinces of South China, until at the present time we have six local missions which are conducting work in 102 different places. We have twenty-nine ordained ministers, nineteen of whom are Chinese; thirty-nine organized churches, and a membership of 2,246. We are conducting thirty-one church schools, and three intermediate schools of from nine to eleven grades of work; also three hospitals, one of which is conducted entirely by a Chinese physician and his assistants, the other two by three foreign doctors, assisted by four foreign nurses, together with a number of Chinese nurses and helpers in training.

Forty-two foreign missionary families have served the interests of the cause in South China during the last forty-five years. A number have been called to lay down their lives in service. A still larger number have been forced to leave the field because of failing health, and a number have

been transferred to other fields, leaving seventeen foreign families in active service at the present time.

Future Prospects.—It has required many years to lay the foundations of the work here in this darkened land; many conditions and circumstances have made a more rapid development difficult, yet the prospects for the future were never more encouraging than at present. Political conditions are better now than they have been for a number of years. A great awakening is taking place. A program of modern road building is being carried forward, and many ways and means are opening up which give courage and hope. At our union biennial session held in March, 1929, our delegates expressed their faith in a large increase in membership in the next two years. This indicates better than any other one thing the general feeling as to future possibilities.



C. C. Morris, Superintendent South China Union Mission

Surely the time has come when larger numbers of these Chinese people will respond to the gospel invitation.

Pray for the work in South China, that we as workers may know how to enter these doors of opportunity, and follow the beckoning hand of God leading us into fuller possession of this field.

Chosen (Korea)

By H. A. OBERG

THE history of missions in Korea has many accounts of privations endured, that the banner of Christ might be unfurled in the so-called "Hermit Kingdom." As late as 1871 an anti-foreign tablet was erected, bearing the following inscription, "When foreign savages invade the land, whoever does not fight against them, whoever makes peace or gives them quarter, that man is a traitor to his country." Korea has strongly resented the entrance of foreigners into her domains.

Most of the Christian denominations operating in Korea have been aggressors, pressing into the country and pushing forward in their efforts to win the people to Christ. However, the third angel's message was carried over from Japan to Korea in 1904 by one of her own nationals. After a keen interest had been aroused in the northwestern part of the country, an urgent message was sent abroad, requesting that some one be sent over to teach them, saying in part, "Dear brother, when you read this, hasten to take boat and come to us." This modern Macedonian call was sent to the Seventh-day Adventist church in Kobe, Japan.

As a result of this letter, H. Kuniya was asked to make a trip to Korea, and later F. W. Field co-operated with him for about two weeks, baptiz-

ing seventy-one believers and organizing four churches. In 1905 Elder and Mrs. W. R. Smith were sent out from America as our first missionaries to Korea. The work has prospered from the start, and in a few years a mission was organized, then a conference, and today we have a union mission organization in operation, with a baptized membership of 2,001, and a Sabbath

school membership of 5,848. Our force of foreign workers is composed of fourteen families and two single ladies.

Shortly after Elder Smith reached Korea, he gathered some of the in-



Waichow Hospital, South China

terested young people about him and began school work. From this beginning we have enlarged, and today there are enrolled 1,262 students in twenty-six church schools. At Soonan is our training school, in charge of H. M. Lee, with an enrollment of 174 students, doing equivalent to academic standards, with additional work for two years in the ministerial department. We also hope to add soon a normal department. An interesting feature of this training school is the industrial work being fostered. We are branching out in farming, dairying, carpentry, canning, and the health food business. The total amount of sales from these industries during 1928 was \$6,997.76 (gold). We hope to give a good vocational training— theoretical and practical—as well as to provide a way whereby students may make their expenses while in school.

Our medical work started back in 1908, when Dr. Riley Russell opened a dispensary in a little straw-roofed house in Soonan. From this beginning our work has grown. The last addition to our building was made in 1927, largely from receipts of a Harvest Ingathering campaign carried on in our own field. This institution is well equipped for service, even to a good X-ray machine. Dr. George Rue is in charge.

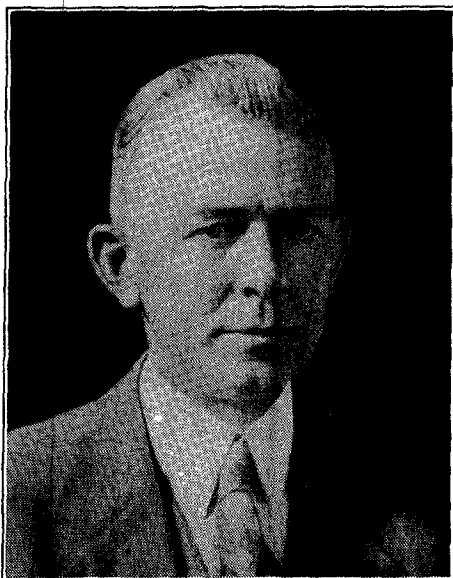
Message-filled literature is produced in our publishing house situated outside of East Gate, Seoul, the capital of Korea. The greatest soul winner of all our publications is the thirty-two-page magazine, *Signs of the Times*. In years past the subscription

list has stood between 4,000 and 8,000, with special issues running to 10,000 copies, but during the last year or more the list has steadily increased month by month, the last issue being 17,400 paid subscriptions. Who can estimate the results from such a large list of readers each month? Our publishing house supplies literature from tracts to large bound books, the total

amount of sales during 1928 being \$18,800 (gold), which shows a gain of \$5,612.56 (gold) over the preceding year. But the results of our publishing work cannot be measured in dollars and cents. Many of the interests in church work are the direct result of literature placed in the homes of the people by our colporteurs.

The first six weeks of the Korean new year, short-time revival efforts were held for our church members in many of the churches, with special efforts in the evenings for the public. The West Chosen Conference reports that large numbers of outsiders have attended these evening meetings, through the efforts of the lay members, and have taken their stand for the truth. The prospects are good for a substantial ingathering of souls this year.

During 1928 in Korea there were 333 baptisms, and the net gain of church members was 181. Tithes and regular offerings are increasing, and our workers are setting their goals higher than before. It is encouraging to see our native workers get under the burden of service, and serve with acceptance in holding important positions in our work. The president of the West Chosen Conference and the superintendent of the Central Chosen Mission are native ordained ministers. The treasurers of our local conference and two of our local missions, our school, our hospital, and our publishing house are all locally trained native men. These six young men handle thousands of dollars of mission funds annually; but over a period of years none of these treasurers have misused



H. A. Oberg, Superintendent Chosen Union Mission

ing seventy-one believers and organizing four churches. In 1905 Elder and Mrs. W. R. Smith were sent out from America as our first missionaries to Korea. The work has prospered from the start, and in a few years a mission was organized, then a conference, and today we have a union mission organization in operation, with a baptized membership of 2,001, and a Sabbath

any of the funds intrusted to them. We in the field are glad to see our workers and church members assuming personal responsibility in giving the third angel's message to the mil-

lions of their fellow countrymen. Bright prospects are in store for us in this fast-awakening portion of the Orient. In this part of the world field we are full of courage.

The Philippine Union

By S. E. JACKSON

TODAY in the Philippines our gospel workers are seeing in a wondrous way the fulfillment of those significant words that came to us from the servant of the Lord during the 1893 General Conference session, when we were told concerning seekers after truth in many lands, "In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design."—*General Conference Bulletin*, 1893, p. 294.

Of our denominational advance in the Philippines it has been said, "The books pioneered the way." These silent preachers have worked away as unheeding of the opposition around them as the frosts of winter. Only a few brief years prior to the coming of the first Seventh-day Adventist colporteur into the islands, two Bible distributors, after only a few hours of work following their arrival in Manila, were poisoned by those opposed to such influences. But not so now; for our men have gone from city to city, from province to province, without bodily harm. And while the work in the Philippines has ever advanced under difficulty, yet the direct leading of God has continually been seen running as a silver thread through it all.

On one occasion one of our colporteurs came to a swollen stream. There was no means of crossing, either by bridge or by boat, and the water was infested with crocodiles. The people standing by tried to keep our brother from risking his life in trying to swim across, but he said, "I have a delivery to make on the other side; I am already overdue, and my work demands haste." Then, with his books raised above his head, he plunged in and swam to the opposite shore, much to the amazement of bystanders. The people had reason to fear; for as soon as he had reached the other bank, a crocodile was seen swimming by.

Methods of work in the Philippines are very similar to those of the homelands. A series of studies on the cardinal points of our message is given in a tent. The tent may be manufactured by some standard

maker; or it may be only what our boys call a "flying tent"—a canvas thrown over a long pole; or it may be a nipa thatch. Benches without backs suffice for seats. And yet, in many instances, large congregations are served in this way. It is true that these tents are occasionally cut down or burned, rocks are thrown, and other indignities perpetrated. Yet, so far as I know, not one of our evangelists has ever received bodily injury.

The evangelists, colporteurs, and Bible women have been very successful also in cottage meetings. This method is of special value where there is much prejudice, and in sparsely settled districts. It is also a method to be used to advantage by workers who have had little experience in public speaking.

Again and again we are asked regarding the stability of the Filipino believers who are accepting the truth so rapidly. The biennial report of the superintendent of the Philippine Union Mission, read in December, 1928, shows that during the biennial period 3,573 were baptized, and that during this same time 480 were dropped from the records because of apostasy or death. We leave the reader to make comparisons, but in doing this be sure to take into account the condition of these believers before accepting the truth, and the means which we have had for shepherding them since their baptism.

Let us look at the East Visayan Mission as a fair illustration. During the two years of 1927 and 1928 the workers in East Visaya baptized 1,051. This number would make a

fair-sized conference of new believers. Many of these have come direct from Catholicism, paganism, and heathenism. During the two years when these thousand and more new members were uniting with us, the director of the mission, our only foreign worker in East Visaya, was changed twice, because of conditions beyond our control. Not only this, but we should also take into the account that in this East Visayan field we have until recently had only two ordained men. With so limited a force of spiritual leaders, the problem of shepherding becomes a major one. It is met in part through the issuance and distribution regularly of a church paper, which adds much to the strength and faith of the believers.

Another agency in operation, is our plan of having all members as active as possible in laboring for their neighbors and friends. The Sabbath school lessons are translated into the vernaculars, and every member and all those connected with his family are encouraged to attend the Sabbath school regularly. God adds His blessing, and a remarkable number remain true and grow in grace.

In all our local missions the direct leading of the Holy Spirit is seen again and again. The Southern Luzon Mission, operating in the Bicol provinces, with headquarters at Davao, is our youngest mission. A year ago one of the evangelists was called to the headquarters to do translating. It was suggested that a "flying tent" be pitched and evangelistic meetings conducted evenings. This seemed like a rather strenuous program for a translator, and yet our brother concurred, saying that he would do his best. A town *fiesta* was held at the time of the evening meetings, bringing great confusion to the tent. But one of its visitors proved to be the leader of a company twenty kilometers distant, who had been keeping the Sabbath for more than a year, but who had no knowledge of any Seventh-day Adventists in his province.



Workers and Delegates at a Recent Meeting Held in Peiping, China

This is as much the leading of the Spirit of God as was that recorded of Philip and the eunuch.

On June 30, 1929, there were 11,842 baptized Filipino church members, organized into one conference, five missions, and 306 churches and companies. A well-equipped publishing house containing 13,000 square feet of floor space has been established. Our 125 colporteurs sold \$144,775.59 (gold) worth of literature during 1928. Some of these books were sent to the Hawaiian Islands, and some to the United States, where in certain districts there are many Filipinos.

Our young people have the opportunity of securing a higher education at the Philippine Junior College, an institution endeavoring to give the education and training outlined by the Spirit of prophecy. In addition to the regular courses, we have a normal department, and also offer instruction in carpentry and sewing.

Our believers were greatly encouraged and cheered by the arrival during the month of August, 1928, of Dr. and Mrs. H. A. Hall. A dispensary was opened on the ground floor of Dr. Hall's residence, and a little hospital was improvised in another mission house thirty feet away, where Brother and Sister L. V. Finster had pioneered the way during the beginnings of the work in the Philippines. Dr. Hall, from the day of his arrival, has found favor with the people, and has brought untold blessing to our brethren and sisters in need of medical counsel and care. Already some buildings have been erected on our premises at 707 Vermont St., in a good part of the city, and thus we have been providentially provided with space sufficient to conduct a small sanitarium and hospital in quarters of our own.

In the spring of 1928 the president of the General Conference and the General Conference treasurer visited the Philippine Union; and later, in a report published in the *Review*, Elder Spicer stated that our union field is one place where the Holy Spirit is being poured out. And so it is. A few days ago two young men appeared at the tract society office of the Central Luzon Conference, stating they had traveled two hundred kilometers from the province of Nueva Ecija, to receive the rite of baptism. They said they had kept the Sabbath for two years, having learned of this Bible truth by reading our books; and they stated further that ten others in their village were keeping the Sabbath. The brethren in Manila questioned thoroughly these visitors from afar, and found them well informed on all

points of our faith, excepting the wearing of jewelry, which in most sections of our field is not a live issue.

For the marvelous providences connected with the development of the work in the Philippine Islands, and



Baptism in Ukraine

The inquirers were accorded the privilege of baptism; and they immediately began planning to attend our school in Manila.

for the loyal band of well-informed Filipino workers who are baptizing nearly 2,000 new converts every year, we thank God, and take courage.

North China Union

By G. J. APPEL

In the year 1918, sixteen years after the first party of missionaries was sent to China by the Seventh-day Adventist Mission Board, the first worker arrived in Peiping (formerly Peking, China's old capital) to start work for its 1,250,000 people, with the goal of reaching out until all the eighty-odd millions in the North China Union territory had been warned. A beginning had already been made in the province of Shantung.

The first group of believers in Peiping were received into full fellowship in 1919, and among these were two who afterward became strong workers. In 1919 also the three provinces of Hopei, Shantung, and Shansi were organized into a union, with headquarters in Peiping. In the fall of 1928 our work was extended into the province of Shansi.

On June 30, 1929, there were in the North China Union three organized missions, with eight organized churches, having a total membership of 501. Three fifths of these members have been added during the past four years. Last year the southern armies, which had for over a year been held in check on the southern border of the union, swept through the field. The work of the message was hindered for a time; but we rejoice that in spite of these difficulties 1929 has been the banner year for baptisms, ninety-eight having been received into the church.

During our last itinerary we found one of our stations, where we had expected to hold meetings, in a bad state of repair. The soldiers had occupied the building for some time, taking nearly everything the evangelist had, and compelling him to leave for a time. In many places the plaster was off the walls, the roof leaked, and the doors and windows were broken. When we saw the condition of things, we wondered if many would attend the meeting. But the believers and interested ones came in from the villages, some walking seventy miles and bringing their food with them. The Lord came very near as we met and prayed together. It was encouraging to hear the testimonies of our believers as they related how God had protected them from dangers seen and unseen. The last Sabbath of the meeting was a blessed day for all. At the close of the morning service fourteen were baptized. In the afternoon a church was organized and the ordinances were celebrated.

During the last four years the North China Union has been operating a junior middle school where industries are fostered, as the great majority of our young people come from poor homes and are unable to attend school unless they can defray their expenses at least in part by labor. The Lord has richly prospered the management of the school, so that be-

sides paying the salaries of native industrial instructors and furnishing employment sufficient to cover board for nearly all the students, they have shown a gain in operating.

friends, and taught them the truth. The interest has continued to develop, and now there are more than 200 in that district who have expressed a desire in writing to study the truth.

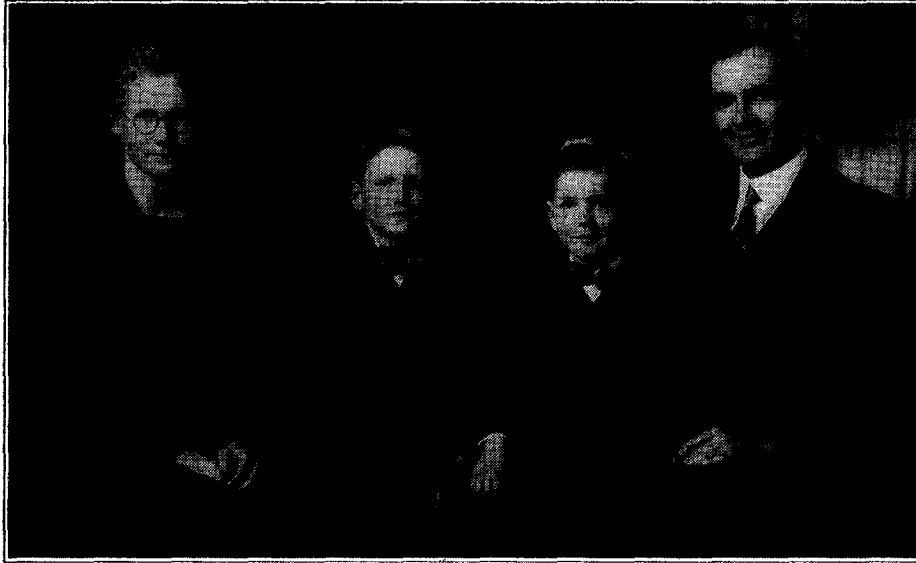
mission secured five acres. As time went on, the neighborhood became undesirable for school purposes. In a special manner did the Lord help us dispose of a part of this land, and to obtain land for the school in a better location.

When we came to sell the land, we found the original price had been multiplied more than nine times, so with the proceeds from the sale of a portion of the original piece of land in the city, we were able to purchase a farm of about twenty-five acres in the country, and also to erect a second little church in the city, besides turning a neat little sum of money over to be applied on the school building. We certainly feel thankful to the Lord for His manifest blessing in this undertaking. Last fall the school buildings were completed. R. M. Cossentine is in charge, and is ably assisted by teachers that have taken courses in our missionary training school near Shanghai, and are thus able to carry on educational work along denominational lines.

We have recently erected a chapel for the Chinese in the city of Harbin. The Lord is adding His blessing, and about twenty Chinese Sabbath keepers are already gathering in Harbin from Sabbath to Sabbath. During the Week of Prayer in Harbin, a drunkard, for whom, humanly speaking, there was no hope, was enabled through the power of God to start for a better land. For many years his wife had been praying for him, and now God is making a new man of him.

If we only had more men and means, the few stakes that have been planted throughout the country could be strengthened and a larger harvest gathered. Just a few days ago a letter was received from away up in the far North, stating that a large number were waiting to be instructed. They asked us to send them papers and books, at their expense; they also pleaded for a worker to instruct them in the truth.

Many interests are being awakened by colporteurs who are scattering the printed page throughout this vast country. Last spring one of our colporteurs, while staying in a hotel, came in contact with an officer in the army. He studied the Bible with him while they were together. When they parted, the officer asked the colporteur to write him. Unfortunately the colporteur lost the address, but the Lord knows those who are interested in His message, and sent another colporteur to find the man. Again the officer subscribed for the *Signs of the Times*, and this time he was advised to correspond with our foreign mission station in Changchun.



George J. Appel, Superintendent North China Union, and His Family

The seed sown by the colporteur ministry has begun to bear fruit. Interests are springing up throughout the field. A man, after attending one of our meetings, became interested and joined the Bible class. After baptism he returned to his old home in the country, and some time passed before he was heard from again. One day a letter came, signed by a large number of people, requesting that a worker be sent to instruct them fully in the message. It was found that when this member reached his home, he had called in his neighbors and

Similar interests are developing in other places.

In our annual meetings at the beginning of the year, our workers pledged themselves anew to serve God with all the heart and to labor for the finishing of the cause of truth in North China. In the chapels a good attendance is found in all the Bible classes, and the prospects are excellent for an ingathering of souls. We are constantly seeking the throne of grace for a greater filling of the Holy Spirit, that the work may be finished quickly in the North China Union.

Manchuria

By BERNHARD PETERSEN

It was during the month of October, 1914, that Brother and Sister O. J. Grundset, together with the writer and Mrs. Petersen, entered Manchuria, after a year of language study. From the day of our arrival in Mukden, the capital of Manchuria, this city has been our denominational headquarters for this field.

Within the borders of Manchuria there are about 400,000 square miles, and a population of nearly 25,000,000. The population is increasing by leaps and bounds, as millions of immigrants are pouring in. Thus the vast regions of this rich country are fast becoming populated, and everywhere the doors are wide open for the entrance of the gospel.

The year following our arrival the first nine converts were baptized, and the first church was organized with fifteen members. This was during the month of July, 1915. From Muk-

den the light has spread out to other places, and small churches and companies are now dotted here and there over many parts of Manchuria.

A commodious church was erected in Mukden some years ago in the heart of the city, on one of the main streets. Two years ago another monument was erected in the west suburb of the city. In these moves we cannot help but see the guidance of the Lord, for without His assistance we should not have been able to secure the means with which to build.

The brethren and sisters in the homelands will rejoice to know that God is blessing the means they are sending to the mission fields. The sum of \$1,700 (gold) would not purchase much in the line of property in Mukden nowadays; but years ago this sum was given us by the General Conference for which to purchase land for our headquarters and school. The

Soon a man was sent from Changchun to develop the interest being aroused. I visited the place a few months ago, and found a large number attending the Bible class. Those interested had themselves raised a substantial sum of money with which to rent a hall and support the work. We hope that in a short time a church may be organized in this place.

Thus the printed page is blazing the trail for the evangelist to follow and lead the people into a clearer understanding of the message. Last year \$8,568.87 (gold) worth of literature was sold throughout Manchuria. This is the highest sales record of our history.

In conclusion we may observe that through the blessing of Heaven we have undertaken work in all three provinces of Manchuria. It remains

now to strengthen the stakes, and send more workers into the field to reap the harvest. Among those within our borders are a considerable number of Russians, who are being evangelized by brethren of the Sungari-Mongolian Mission, with headquarters in Harbin, where also we have a Chinese congregation. The largest church among the Russians of Manchuria is in Harbin, with about 200 believers. The gospel must be preached to all nations, and we are even now extending the work to the Mongolians along the borders of Manchuria.

There is now in the Manchurian Union a baptized membership of 353 believers. The prospects for the future are good. God's work is moving forward, and in this northern field He is making ready a people prepared to meet their Lord.

East China Union Mission

By K. H. WOOD

THE East China Union Mission embraces the provinces of Anhwei, Kiangsu, and Chekiang, with headquarters in Shanghai.

The third angel's message entered this field in 1908, when tracts were sent by one of our brethren in Honan to a friend in the Anhwei Province, who at that time was pastor of the Chinese Independent church of Ying-shanghsien. After studying the message thoroughly and being convinced of its importance, he took the tracts to his annual conference of that district, but was censured by its leaders, and afterward persecuted for his observance of the Sabbath. Eventually he was forced to withdraw from the Independent church, but meanwhile a number of fellow Christians had ac-

cepted the Sabbath truth; and these now joined with him in forming a nucleus of Sabbath keepers at Ying-shanghsien. The one who received these first tracts became an ordained minister, and served the cause faithfully from that time until his death in 1927.

As a result of the opening in Ying-shanghsien, the truth spread into other cities of Anhwei. In 1910 the China Missions' Training School was opened in Nanking, and many workers have been prepared for service in the cause as a result of the educational work begun there, and continued first in Shanghai and later in Chiao Tou Djen.

The same year that the truth entered Anhwei, the Signs of the Times printing press was moved from Honan to Shanghai, and the headquarters of the General Conference for the work in the Orient was also established in that city. Thus a second group of Sabbath keepers was formed in this union; and from this beginning an extensive work has grown up in the territory of the Kiangsu Mission, which now comprises the southern part of Kiangsu Province and the northern part of Chekiang Province. Owing to a difference in language, the northern part of the Kiangsu Province has been assigned to the Anhwei Mission; and the southern portion of the Chekiang Province, where still another dialect is spoken, has been organized into the South Chekiang Mission.

The work in the South Chekiang district was begun in 1917 by colpor-

teurs sent from Shanghai to the city of Wenchow, where a large interest developed in a very short time. Within two years the work there had grown to such proportions that it was organized into a separate provincial mission with five organized churches having a combined church membership of ninety-nine, with twenty outstations and twenty-four Sabbath schools reporting more than



K. H. Wood, Superintendent East China Union Mission

600 pupils. The interest in the message in this field has not abated, the work continuing to advance into new sections, until today (June 30, 1929) South Chekiang Mission has forty-four outstations, 513 baptized believers, fifty Sabbath schools, and a good training school and several church schools. From the very beginning it has been largely a layman's evangelistic movement. In 1926 the records show that 52 per cent of the baptized membership of the entire South Chekiang Mission had accepted Christ as the result of work done by the laity, and the increasing strength of this movement is shown by the fact that 60 per cent of those baptized during the year 1928 were the fruit of personal work by the members.

In the Shanghai language area, the work in the Kiangsu Mission also promises continued healthy growth in the future, if the past year is any indication; for during 1928 there were fourteen new Sabbath schools organized. During 1928, 201 persons were baptized in that field, and many more are in the baptismal classes preparing for this rite.

The past two years have been years of trial for the church in China, and in this union the Anhwei Mission has suffered very severely as a result of the antiforeign and anti-Christian agitation that accompanied the recent revolution. For a time, the future looked dark and discouraging; but in



B. Petersen, Superintendent Manchurian Union Mission

a recent communication received from the director of the work in Anhwei, with headquarters at Nanking, the Nationalist capital, he says:

"It appears to us that the prospects before the church were never brighter than now. The reforms of the Nationalist government are opening up the country to more extensive communications, and in many ways are preparing the people to receive the gospel message. A ban has been placed on idolatry and superstition; but on the other hand, religious liberty has been declared to all Christians."

Under the blessing of God, the small beginnings in East China have developed until the message has been carried by the living preacher or the printed page to practically every part of the field. Within the East China Union Mission, there are now three provincial missions, in which are six stations where there are foreign workers, eighty-four outstations under the care of native evangelists, forty-three organized churches with a membership of 2,059, 112 Sabbath schools with a membership of 3,942, fourteen church schools, and three middle schools. Thirteen church buildings have been erected and are owned by the mission. Tithe received during 1928 amounted to \$7,685.76, and the Sabbath school offerings to \$475.94. Other offerings, including Harvest Ingathering, amounted to \$30,189.90, while the literature sales amounted to \$16,565.26. All monetary values are in gold.

Besides the institutions belonging to the union, mentioned above, there are in its territory (1) the headquarters of the Far Eastern Division of the General Conference, (2) the China Theological Seminary, (3) the Far Eastern Division English academy, (4) the Shanghai Sanitarium and city clinic, and (5) the Signs of the Times Publishing House.

Both Chinese and foreign workers in the East China Union are looking forward to, and praying for, an abundant harvest of souls during the year 1929. They are bending every effort that the seventy-six million souls within the territory comprising this union mission may hear the glad news of our Saviour's soon return.

NOTE.—At the time of the organization of the East China Union, the Shantung Province was also a part of its territory; and in the year 1913 F. E. Stafford and a Chinese evangelist of the Kiangsu Mission spent the summer canvassing and preaching in Chefoo. Later other Chinese and foreign workers were sent by us to settle permanently in Shantung, and

the present Shantung Mission was organized. At the time of the reorganization of the various union missions

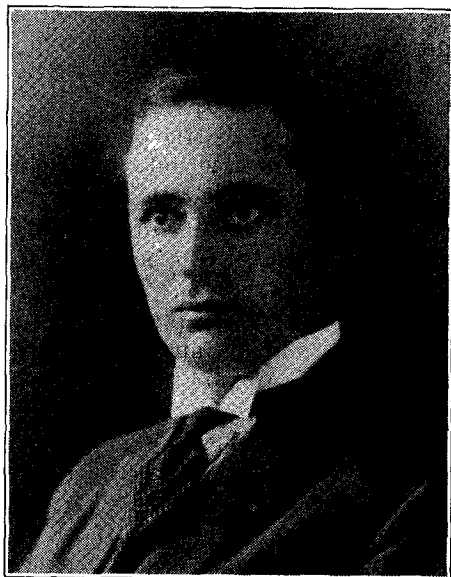
in China, the Shantung Mission was transferred from the East China field to the North China Union.

Sungari-Mongolian Mission

By M. POPOV

IN the providence of God, in answer to the call of the General Conference, T. T. Babienco and I came to Harbin at the end of August, 1920, to do the Lord's work, that had been previously started, but because of the World War, had come almost to naught. On our arrival here, we found nine faithful members of the church, who had gone through the storms and winds of the times, yet by keeping their eyes upon the Lord, they had remained faithful to Him.

In those days the rents on houses were very high, and it was hard to find a place to live, but by intensive search we were able to find a small house of three rooms and kitchen. Brother Babienco and his wife took



Max Popov, Superintendent Sungari-Mongolian Mission

this house, and gave me a small room in which to live. In the beginning I went from house to house to sell literature, which I had brought from America; and Brother Babienco held meetings in the homes of the believers, where the attendance was from twenty-five to forty people, and as a result some other members who had left the truth rejoined, and some new believers were baptized, so at the end of the year 1920 we had twenty-four members.

As it was hard to find a place to hold meetings, Brother Babienco and I nearly every day went up and down the streets looking for a hall. At the end of November of the same year we found a small place, in which we were able to seat 145 or 150 people. Here

Brother Babienco held a series of meetings, and I helped him. As a result of these meetings we were able to baptize twenty-five persons in the spring of 1921. Two others were taken in by vote. From that time on, the work and membership have grown rapidly. There have been years when we have baptized as many as 110 persons. If all these had remained here, we would have a present membership of 663; but inasmuch as some have gone to Russia, America, and other countries, we have at present 407 members in our field.

As the work grew and it was necessary to have workers, Elder Babienco, by the permission and with the financial help of the General Conference, in 1923 and 1924 held a Bible school, and after it was completed, some of those in that school were sent out as canvassers, some as Bible workers, and others to do evangelistic work.

At present we have here in Harbin a good-sized church building, a mission home, and a small office, thanks to the Lord and the help of the General Conference. The membership is 285. We have here also an intermediate school with twenty-five students this year, and a small press where we print our monthly paper, *Fountain of Life*, and pamphlets and tracts.

Besides this we have work in five small towns along the line of the Chinese Eastern Railway. I am very glad to say that we have also started work in two places in Mongolia. Our men there are of good courage, and hope to have a good work in the near future. From one of the places they write that they already have a man earnestly studying the word of God, and getting ready to be baptized this spring. This will be the first fruit of that newly opened field. I know there are many precious jewels that will be gathered from those large Mongolian plains into the kingdom of God.

In all our Sungari-Mongolian Mission field during these past years much seed has been scattered, and we shall reap a rich harvest if we do not faint.

THERE is one single fact that one may oppose to all the wit and argument of infidelity,—that no man ever repented of Christianity on his death-bed.—*Hannah More.*

The HOME CIRCLE

"BE IT EVER SO HUMBLE,

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

A Day's Conversation

No matter where we go, we hear talk—that is, if we are not deaf. And no matter where we are, we talk—if we are not dumb. So is it any wonder that there is so much chatter in this world in a day? The great wonder is that we are not wearied with it, the ceaseless chatter—and sometimes clatter—of conversation.

Recently I carried on a conversation with a young Japanese student. His English pronunciation was faulty, but his choice of English words was challenging. He did not use slang, except in parentheses. He spoke with the saving salt of interest. I enjoyed his conversation. The reason for it was that when he spoke, he unburdened himself of something he had to say. It was refreshing.

Truly, when we think of it, how much of our conversation from sunrise to sundown, is simply talk, chatter. We are not all alike; there are many types of individuals, and yet most of us have the common, uneconomical habit of talking too much. Observance of the birds will reveal a noticeable difference in their habits of talking.

A robin and his mate tried to rear a brood in our lilac bushes this summer. They talked much of the time. Every time the kitchen door was opened, the mother flew off the nest and scolded. When the white clothes flapped on the clothesline, she sputtered, each time hopping off the nest. The result was a neglected pair of birds and one unfulfilled egg. A heavy thunderstorm with wind actually sent the mother screeching from the nest, and morning found her fledglings dead from exposure. She talked too much. She did not make a good job of the particular business she had in hand, because she was the clattering type.

In the same bush was a chipping sparrow's nest, which we did not discover until the tiny eggs had hatched. The slim little mother and the sleek father bird were so silent and so deft that their approach to the nest was almost unseen. It was unheard, until the particular chirp reserved for new babies attracted our attention. Never have we watched a more refined

bringing up of a family. There was no useless talk. Quiet, well-directed action accomplished a lovely task,—the rearing of four of the daintiest little birds we have ever had the joy of watching.

In all our observations of these two families, we could not but think of types of persons we knew. Think of it! Are there not a good many frothy, vapory utterances in ordinary conversation?

And where does it start? In the cradle days. Really, the babies could get along quite well without three fourths of the constant prattle that



Suppose

"If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading no doubt.

"And then, just suppose,
Ere one's eyes he could close,
He must read the day's record through;
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

"I more than half think
That many a kink
Would be straightened in life's tangled
thread,
If one half that we say
In a single day
Were left forever unsaid."

naturally talkative mothers entertain them with in their waking hours. Imitation is involuntary. Chatter and prattle are contagious, and young-

sters will just be like their parents, or the ones with whom they live their days. The old adage, "Children should be seen, and not heard," had one virtue. It made noticeably unpopular the early forming of the chattering habit.

There must be some time for thinking. Recently a woman was overheard to say to her husband, "If only Mrs. Green would keep still and think, it would be better." He responded, "She couldn't think if she did keep still." Both smiled, but realized the truth of the comment. She had chattered so long that there was no reserve for thinking.

"Empty wagons make the most noise." In train, in car, in concert hall, in our kitchens, at the back fence, in the church lobby—everywhere, in fact, there is a pile of energy going to waste in a day of conversation. And can it ever, by any method, be helped?

The only persons we can try to make more forceful are ourselves. The reading for fifteen minutes a day of something worth passing on to others, would very soon make our conversation constructive. The attentive listening to another's worthwhile conversation, would also help our own. The adding to our stock of information on any subject, would in proportion to our acquirement make us conversationalists instead of chatterboxes. What a word, "chatterboxes"! An old-fashioned word. Let's hope we can keep out of this category. But let's see what unnecessary talking we have all done today. Tomorrow, let's think. But while thinking, let us not fail to open our lips for kindly words. These are always worth while, and in place.—*Martha Deen, in the Candle Hour.*

THE garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus.—"Christ's Object Lessons," p. 56.

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

In North Texas

By R. L. BENTON

DURING the past year our members in North Texas have been, for the most part, grappling with trying circumstances, owing to the extremely short crops in most portions of our territory. However, while our brethren have been made to feel poor in this world's goods, many of them feel rich in the things of God.

The workers have held meetings in many of the churches and companies. We have not conducted any large evangelistic campaigns this year. Our city work has been mostly confined to Dallas and Ft. Worth. In Ft. Worth, J. W. McComas held a tent meeting, closing at the time of our annual camp meeting. A number of people were baptized as a result of this effort, and there is still some interest there.

In Dallas, Stemple White was not able, owing to the serious illness of his wife, to conduct a strong tent meeting during the summer, as he had hoped to do. We are glad to report, however, that Sister White is now beginning to mend, and we are very much encouraged to hope that in a few more months Elder White will be able to give himself fully to evangelistic work again. While he has not held a regular series of meetings at night, he has conducted Sunday night meetings in the church, which have been quite well attended, and with the help of Bible workers (who are working only part time, owing to our financial restrictions), several baptisms have been held. We can show a very good report for baptisms among our young people for the year 1929.

More of our young people are in school this year than heretofore. Our people are awaking to the seriousness of the educational situation in the world, and are making greater efforts, seemingly, than ever before to place their children in our own schools.

Financially, it looks now as if we may fall a little short of last year in our tithe, but our offerings will probably be larger. While we are disappointed in not having so large an operating fund for our home work as heretofore, we are very happy to help increase the operating fund for the mission fields.

We have just secured the services of Wesley Ammundsen in connection with our Spanish work. Already he and his wife have made a good beginning, and we look forward to a strong work in this line.

Our colored work is very encouraging. We are starting two new workers in this conference on the inter-ship plan, Brother Soughs in the colored work and Brother Becker in the white work. Both of these young men are very promising, and we feel sure they will develop into good, dependable workers for the cause.

We are trying, during these times of stress, to do very thorough work, so that our membership list will not be quite so shifting as in the past. We face 1930 with courage, and sincerely hope to make strong evangelistic efforts in all parts of the field. With this favorable outlook, and the ever-brightening uplook, we go forward in confidence, soliciting the prayers of our brethren, that God will guide and richly bless the work in the Lone Star State.



Southeastern California Conference

BY GLENN CALKINS

ALTHOUGH the Southeastern California Conference is situated in the great playground of Southern California, where every device that the devil can command is being used not only to tear down the work of God in the remnant church, but also to hinder the carrying forward of the message to those not of our faith, yet in spite of it all, I wish to say to the glory of God that a splendid work is being done. Not only are most of our own people full of courage and their hearts filled with love for this truth, but they are going forward with a zeal to warn their friends and neighbors living in Southern California.

During the first nine months of this year, 239 have been baptized. This is by far the largest number baptized in this conference during a like period in its history, and brings great joy to our hearts. This has not come as the result of any large ef-

forts, for until the first of October no large efforts, as we ordinarily speak of them, were held. There were, however, several smaller efforts held, but the greater number of those baptized have been brought into the message as the result of a very definite laymen's movement.

Classes have been conducted in several of our churches by the conference Bible workers, training lay members in giving Bible readings, and after sufficient training those who were especially qualified were led out by the conference Bible workers into actual practice. Appointments are made for them, and the conference workers see that they follow up the interested ones. Some of these dear sisters are carrying nearly full-time Bible work, and many are being reached as the result of their labors who otherwise would not be reached.

Our tithe shows a steady increase month after month. This is also true in our mission offerings, as the sum total is considerably larger than last year.

A strong medical field work is being carried on; the Paradise Valley and Loma Linda Sanitariums, working hand in hand and shoulder to shoulder, are putting on a strong educational program, not only among Seventh-day Adventists, but among others as well. Prejudice is breaking down, and souls are actually being won to the truth. However, the education of the young people in training in these institutions is the greatest benefit of all.

The young people from the Paradise Valley Sanitarium and the Southern California Junior College are carrying on a strong field work. A church was organized at Pedley this past year, which was the direct result of an effort conducted by the ministerial classes from La Sierra. The nurses at Paradise Valley have been holding a regular series of meetings during the past several months at Encanto. Several have already been baptized as a result. From Loma Linda the students go out here and there as their studies permit.

It would take pages to tell of all that we are endeavoring to do, but I wish to say that never was our courage so strong in the Lord, and never have we seen so many evidences of

His blessing, and never were we more determined than now to go forward in this great section of Southern Cali-

fornia, carrying the message as rapidly as possible to those living here.

thousands more of these people are planning to come into this sunny land in the next five years. Our task, then, is to plan to give them the message of the Master's return just as effectively as can possibly be done. At present we are holding evangelistic services in our church building, which is well situated for just this kind of work, preaching the doctrines of our day every Sunday night to audiences exceptionally large when compared with the congregations of other city churches. And we endeavor to make the Sabbath morning meeting a service of revival each week, this service also being well attended.

A Deserving Appeal

By M. N. CAMPBELL

For years it has been our practice to initiate campaigns in behalf of our English papers, encouraging churches and individual members to take clubs for use in missionary work. This plan has been a success, and thousands of people have been brought into the truth through the distribution of these papers.

But what about the millions of people in America who do not read English? Are they to be passed by on the other side? We have missionary papers printed in several foreign languages, which, if given a general circulation, would be effective in bringing these foreigners into the truth.

The Foreign Periodical Week this year has been set for January 18-25, and our English-speaking churches are being asked to set as a minimum a club of five foreign-language papers to be used in missionary endeavor among the foreign-speaking people. Larger churches can arrange for larger clubs.

Where churches do not have foreigners living near by, the Bureau of Home Missions will, on application, supply a list, so the papers can be mailed to them.

The foreign papers available for missionary purposes are as follows:

German

Christlicher Hausfreund, weekly.

Clubs of five or more to one address, \$1.35 each; in Canada, \$1.40.

Clubs of five or more to separate addresses, \$1.60 each; in Canada, \$1.70.

Danish-Norwegian

Evangeliets Sendebud, * weekly.

Annual subscriptions, 50 numbers, \$2.50; in Canada, \$2.75.

Clubs of five or more to one address, \$1.35 each (regular rate, \$2); in Canada, \$1.40 (reg. rate, \$2.25).

Clubs of five or more to separate addresses, \$1.60 each (reg. rate, \$2.25); in Canada, \$1.70 (reg. rate, \$2.50).

Swedish

Sions Vaktare, weekly.

Annual subscriptions, 50 numbers, \$1.75 each; in Canada, \$2.

Clubs of five or more to one address, \$1.35 each; in Canada, \$1.40.

Clubs of five or more to separate addresses, \$1.60 each; in Canada, \$1.70.

Hungarian, Italian, Polish, Russian, Slavonian

Present Truth, monthly.

Annual subscriptions, 12 numbers, 45 cents; in Canada, 45 cents.

Clubs of five or more to one address, 30 cents; in Canada, 30 cents.

Clubs of five or more to separate addresses, 40 cents; in Canada, 40 cents.

French

Signs of the Times, monthly.

Clubs of five, 55 cents each.

Spanish

The Sentinel, monthly.

Clubs of five, \$1 each.

Harvest Ingathering in New York

By LOUISE C. KLEUSER

WE held our Missionary Volunteer rally last Sabbath, with an audience of about 1,000, most of them youth. Our goal this year was \$7,000, and we had at least \$7,500 last Sabbath, so we could sing the victory chorus. Our young people have done nobly. The program was a season of great rejoicing, and many fine parts were given. Our two academies gave chorus numbers, so you can see that a large group participated. Perhaps 125 took part in some way.

Brooklyn reported \$1,800; Temple, \$1,550; Greater New York Academy, \$700; Danish-Norwegians, \$300; German Brooklyn, \$600; German New York, \$500; Italian, \$350; Newburgh, \$300; Second Brooklyn (colored), \$525; Jamaica (colored), \$150; Middletown, \$400, etc. You see, the interest is nicely divided between the different interests and nationalities. Our Juniors and Primaries raised \$1,200, and were full of enthusiasm during the campaign.

These are exciting times for our societies. The work is done quickly in our field. New York youth act quickly, and with the strain of life in this field anyway, a campaign of this kind surely stirs the societies. The rally makes a fine climax and speeds the Ingathering. This is the third year we have had such a rally, and every year the enthusiasm is greater. Each time societies, before indifferent, come along and win the laurels.

Los Angeles, California

P. GUSTAVUS RODGERS

In this great Pacific Coast city we have 65,000 colored people, an increase of 15,000 in four years, and by the report of those who seem to know,

Tuesday night of every week the visitors' round table Bible class is conducted with from forty to sixty visitors gathered with their Bibles to study the way to life eternal.

On November 24, twenty were buried with their Lord in baptism. Several others were asked to wait until another baptismal service is held, which will be in the near future. From the colored work in this conference, \$11,000 in tithe has been reported in ten months, besides \$6,000 in offerings to missions. We have in the large church in Los Angeles and the churches at Watts and Pasadena about 500 believers, all full of courage and faithful to the cause of the threefold message. We know that the times are perilous, but if we continue to watch and pray, the end will not come upon us as a thief.

As we approach the new year, we understand that greater responsibilities will rest upon our churches, and we are determined to draw nearer to the Lord, that His Spirit may endow us with power for the finishing of the work.

"THE harvest truly is great, but the laborers are few."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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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.

FOLLOWING our custom of the last few months, we are featuring in this number our mission work in the Far East. Read the interesting reports from our workers there, showing how God is going out before them, and how marvelously the gospel of the kingdom is being carried to the remote regions of that far-flung field.

THE REVIEW for next week will be devoted to Home Missionary work, featuring the efforts being put forth by the rank and file of our church membership throughout the world in giving the gospel message to their neighbors and others. This is a thrilling presentation, and we believe it will be read with deep interest by all.

Mission Board Items

FROM a news letter that H. F. Schubert, the president of the Central European Division, has compiled, we learn that the work in the Dutch East Indies is progressing generally.

In Padang we have a church school of more than 100 children. A baptism was held there recently.

F. J. J. Dittmar has baptized thirty-five in south Sumatra. In west Java twenty-two were baptized; in east Java, twenty-five; in Ambon, seventeen.

The brethren are planning to reach the millions of Mohammedans in the Arabic Union through special efforts in their educational program.

It is interesting to read in Brother Schubert's letter that, since Central Europe took charge of the mission fields that have been assigned to them, they have already sent out twenty-seven missionaries to the different mission fields.

The brethren in Central Europe have certainly shouldered a great bur-

den, and we wish them the Lord's blessing in carrying out their missionary program. E. KOYZ.

WE note with interest a statement made by Field Missionary E. H. Meyers, of the Central Union Conference, stating that all the seven presidents of the Central Union and its conferences have had earlier training in active service in the colporteur field. The list comprises J. J. Nethery, S. G. Haughey, J. W. Turner, C. S. Wiest, M. L. Rice, C. J. Metzger, and H. C. Hartwell. The list is a testimony to the strong appeal of the book work as a means for spreading the truth. In the document issued, all of these presidents bear witness to the blessings and valuable experience gained in the literature work.

One More Jubilee

LAST year's financial report included over \$5,000 of indebtedness resting upon Union Springs Academy, the educational center for the New York Conference. The next annual report will show a blank here, for the brethren and sisters of New York State have lifted this obligation from their beloved school. In December, 1929, at a gathering of local and union workers, the union auditor declared the school free from all debt, and students and believers sang together the school song of jubilee.

During the eight years of the school's existence, eighty-eight graduates have gone out into the organized work, while still others who did not graduate are also joining in the work. Well may the New York believers rejoice at setting free this excellent school from which young people are pushing on toward fields of service.

W. A. S.

In the Lands of Eternal Ice and Snow

THE Northern European Division is the only division that extends from the north pole to the equator. All Adventists living within the arctic circle belong in the Northern Division. We have heard so much about missions in the tropics that we have almost forgotten the northlands of ice and snow. Away up in Iceland—now an independent country—we have today more Adventists in proportion to the population than anywhere else on earth, or 350 members among 100,000 people. O. J. Olsen may truly be called the pioneer of this message to the Icelanders. He has learned their language so that few would think he was not a native.

He has undergone great hardships traveling over that bleak and treeless land. Some time ago he went out to the Westman Islands. Many people turned out to hear him. In the course of a few months he raised up a good church, with a church school of sixty children.

Last winter he was way up in the north of Iceland, separated from his family for months and receiving mail but once a month. But when he returned from there in the spring, he left a church of twenty-one baptized believers. The people in the north are as precious to the Lord as those in the tropics.

Up in Norway this summer I noticed at the conference some people that were not Norwegians. During the meeting one of them got up and gave a beautiful, spiritual testimony. I asked, "Who are those people sitting there in front?" Some one replied, "They are Laplanders, nomadic tribes living way up in the north of Sweden, of Finland, of Russia and Norway. They wander about with their reindeer and little herds from place to place." They had learned of this message, and had come to the meeting. I had never heard that language before, and said, "Will you repeat John 3: 16?" They read that verse, and added: "If God so loved the world, do you think He has forgotten us of the North? We request that the message of this gospel be sent also to us Laplanders." L. H. CHRISTIAN.

The New Hebrides Mission

TRULY is it not marvelous to see what the grace of Christ is doing, and doing quickly, for people in the depths? A. G. Stewart, of Australia, speaking of present-day scenes in the New Hebrides, says: "Men who had been responsible for the death of from one to a dozen men and women were there; their faces now beam with the light of the gospel. With profound reverence they enter heartily into all the services, showing keen interest in the progress of what they aptly term 'the Sabbath mission.' Appeals for a new consecration brought responses with tearful surrender to the Lord."

THE office address of the Southern European Division is Höhweg 17, Bern, Switzerland, and is no longer Bern 16, Box 60. The division staff at Bern are: A. V. Olson, president; L. L. Caviness, secretary; F. Brennwald, treasurer; J. C. Raft, field secretary; S. Rasmussen, Missionary Volunteer and home missionary secretary; and F. Charpiot, publishing department secretary.