

The Advent  Sabbath

# Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 9

## *Greetings From Amazon Mission*

BY F. A. STAHL

IN these closing days of 1929 we pause often to thank God for the many blessings that we have enjoyed while working among the Indians in this wild region, so remote from civilization. God's protection has been over our workers in a special way. The work here has been prospered. Even the persecution which has been permitted to come to us has been for the advancement of this work and the good of the people.

Two hundred seventy-three have been baptized, and a good foundation has been laid. A deep spirituality is taking possession of the people attending the meetings and those in the baptismal classes.

One of the greatest blessings that we have enjoyed, the one that has brought in its train all the others, is the prayers of God's people throughout the world. I wish it were possible to write a personal letter to all, but as this is impossible, we send our greetings and thanks through our excellent paper, the REVIEW AND HERALD. Our prayer is that God will richly bless you all and prosper His work in a special way in 1930.

# BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

## Obedience of Faith

*"What is the meaning of Romans 1:5, especially the words, 'for obedience to the faith'?"*

These words mean the obedience that is the fruit of genuine faith in God. Faith is more than mere formal obedience. "Enoch walked with God; and he was not; for God took him." Gen. 5:24. Hebrews 11:5 tells us that "Enoch was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God."

It was unbelief, lack of confidence, that brought sin into the world. "Can two walk together, except they be agreed?" Amos 3:3. As unbelief, lack of confidence, resulted in sin, so faith, confidence, begets obedience, the fruit of faith; confidence is the obedience of faith, which, wrought in the soul by the divine Spirit, is "the righteousness of God" (Rom. 1:17), which is "revealed from faith to faith."

It is God's righteousness that is imputed in justification, and imparted in sanctification; this is genuine Christian experience; it is the life of Christ reproduced in one who is wholly surrendered to God, as testified to in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

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## Isaiah 24:1

*"In Isaiah 24:1, what is meant by turning the earth upside down; and where are the inhabitants scattered to? The third and fourth verses do not fit together. Where are the people when they languish? Who and where are the few men left?"*

The expression, "turning the earth upside down," must be understood in the same sense in which almost the same words are used in Acts 17:6: "These that have turned the world upside down are come hither also," that is, those who had caused confusion elsewhere were come to Thessalonica also.

But to understand this scripture, and others of like nature, we must

apply a principle stated thus on page 628 of "The Desire of Ages:"

"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had he opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."

In the times of Isaiah and Jeremiah, Israel and Judah were facing supreme crises of their national history. Because of their backsliding and spiritual rebellion, the judgments of God were about to fall upon them. As a matter of fact, both were standing well within the shadow of foreign captivity. This actually came to the northern kingdom under Sargon (722-705 B. C.), and to the southern kingdom about a century later, when the people of Judah were carried to Babylon by Nebuchadnezzar.

Thus the writings of each of these prophets had a primary application as to both time and place, and can be fully understood only in the light of the history of those kingdoms; like the words of our Saviour, whose prophetic words concerning the destruction of Jerusalem "reached beyond the event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain."

The language of Isaiah 24:6 seems clearly to have reference to the time of the pouring out of the seven last plagues described in Revelation 16, to which time these words spoken of the righteous by the psalmist apply:

"Thou shalt not be afraid for the

terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:5-8.

The people of God are then the few men who are left, or who, in other words, escape the destruction of the day of God's wrath. (Cf. Matt. 7:14.)

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## The Latter Rain

*"Are we now receiving the outpouring of the latter rain?"*

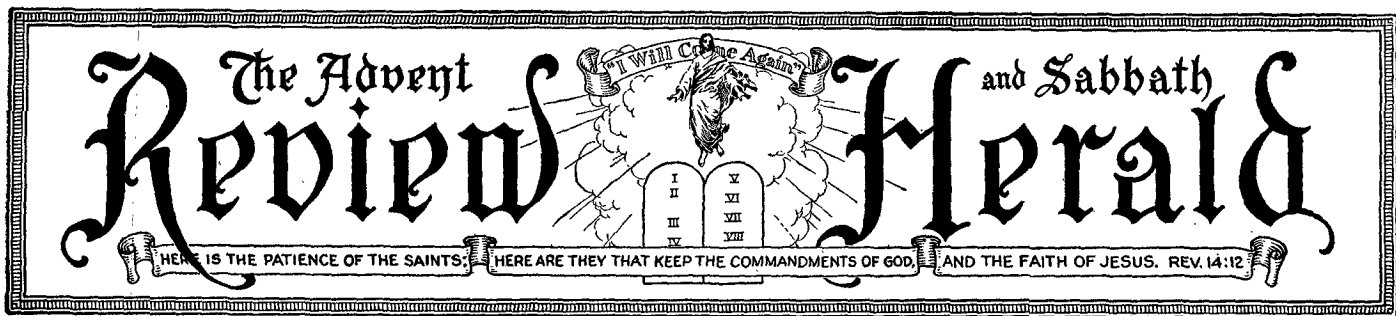
This is a question that each soul must answer for himself. Says the Spirit of prophecy, "It [the latter rain] may be falling on hearts all around us," and we "not discern or receive it."—"Testimonies to Ministers," p. 507.

Again we quote from the same page:

"The work that God has begun in the human heart in giving His light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain."

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ALL the world is my parish.—John Wesley.



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## Liberality Amounting to License

By THE EDITOR

"He is such a broad, liberal-minded man. I just love to hear him speak." This remark was made in our hearing some time ago by a young woman who had listened a short time before to a certain public lecturer. He had placed special emphasis upon the value of broad-mindedness in our relations with our fellow men. He had ridiculed the simple standards of living by which, thank God, there is still a remnant in the world seeking to order their lives. He had represented as narrow and ultraconservative one who could not find joy in the social whirl of everyday life, and who could not take pleasure in what he termed the innocent plays of the theater and movies. He had justly decried the religionist who could see no good outside of his own church, but expressed the belief that we had come to a day when there was a growing *rapprochement* of all creeds and religions, and advocated that we should seek a closer union between Christianity and Buddhism and all the other isms of the world.

This is the tendency of the present day. We face on every hand a teaching which decries the conservative standards of the past in Christian faith, in personal conduct, and in all our relations to God and to society. It is not a spirit of true liberalism, as this young woman, in her simplicity, believed. Rather, it is a spirit of license, and it is a spirit directly at variance with the teaching of the Holy Scriptures. To follow its lead we must virtually deny the existence of an omnipotent God, the truth of a divine revelation, the one and only means ordained of God whereby men can obtain salvation. The prophets and apostles of the Bible record, including even Christ Himself, would be counted narrow, conceited, egotistical, and as belonging to a crude, uncultured age of the past.

The indwelling love of God in the heart will lead every Christian to kindness and gentleness and charity, and a spirit of helpfulness toward every one of his fellow men, regardless of caste or color, religious belief or political affiliation; but that same love of God will lead to a course of absolute separation from sin. There can be between truth and error no compromise. The Master taught that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it;" that the gate leading to destruction is wide and the way broad, and many would follow the broad way. That is none the less true today than when He uttered these words two thousand years ago.

The apostle Peter taught the same strait and narrow way. He declared that there was no salvation except in Jesus Christ, that "there is none other name under heaven given among men, whereby we must be saved." From the worldly standard, that represented a narrow, restricted vision; but this truth uttered by the apostle Peter is the absolute truth today. There is today none other name under heaven given among men whereby there can be obtained salvation.

The apostle Paul, with his learning and erudition, declared to the church at Corinth that he "determined not to know anything among" them, "save Jesus Christ and Him crucified." And on every occasion the apostle preached this Christ,—in the synagogues of the Jews, in the assemblies of the Gentiles, to his infuriated countrymen who sought his life in Jerusalem, before Felix and Festus and Agrippa, and finally in the presence of Nero at Rome. He found in every occasion the one opportunity he sought, and he improved that opportunity to the utmost.

It was this sense of their call to the preaching of the gospel, this sense

of its supremacy and value above everything else in the world, which led these men to the course they pursued. It was in this confidence that the apostle John declares, "We know that we are of God, and the whole world lieth in wickedness." There was no liberalism or broad-mindedness in these teachers sent from God, which led them to compromise with evil or lower the standard.

We who read these words are threatened with this danger of compromise. We have heard it expressed more than once in recent years that we have come to a time when we must liberalize our views; that we have been too narrow in the past; that our conceptions need broadening with the enlarging conceptions of the world; that the standards of simplicity and simple Christian living which we have taught through the years should be modified. May God save us from this fearful delusion. If cherished, it will bring the Seventh-day Adventist Church down to the same plane of faith and experience as the popular churches of the world; and when we reach that plane, then we have no longer excuse for existence.

If we read aright the teaching of the word of God and the prophecies of that word, the Seventh-day Adventist Church has been called into being for just one purpose, and that is to bear to the world God's great last message. That message strikes against license, and against liberality which leads to license. It strikes against prevailing customs in many particulars. It is a great message of reform, calling men back to the Bible, to Bible standards and ideals. It can know no compromise. For it to compromise would be to lose its power. That message must be given fearlessly and faithfully. Given as God designs, it will be proclaimed in the meekness and gentleness and love of

the Lord Jesus Christ; but these gentler qualities will not detract one whit from its ruggedness, its heroism, its definitely defined character. It cannot join affinity with the world, nor can it join in organic fellowship with the many good movements in the world. It cannot become one of many voices proclaiming the thousand and one good things to which the attention of men needs to be called. It must be a clear, decided, distinct voice. It must be a voice crying in the wilderness of this world's sin and iniquity, even as was the voice of John the Baptist in his day. It is the Elijah message, the message that knows no union with Ahab and his cohorts or with the prophets of Baal.

There are many organizations of various sorts in the world today. There are so-called clubs and societies and guilds and leagues without number. Some of these promote worthy objectives, and we are often asked by our brethren and sisters if it would not be proper for them to unite with some of these organizations. This is a question, of course, which cannot be answered by a simple yes or no. There must be considered in every case the principles involved as well as the association and other attending circumstances. On general principles we have advised against it because we believe that for the most part these various organizations take our interest from the work and service of God; they represent for the most part worldly ideals and selfish attainments, and oftentimes these worldly and selfish ideals predominate to the extent that they subordinate really worthy objectives.

Naturally, there are religious organizations which have among other aims and purposes the accomplishment of very commendable objectives. Of course to these alone, by themselves, we could give our sanction, but these organizations have other objectives which are wholly wrong, and for us to unite with them in working for the common cause of that which was good, would unwittingly place our influence upon the side of that which was wrong in their program.

Not content to see the church function in the sphere where her divine Founder placed her, as a great moral force in the earth, depending upon the word and the Spirit to give power to her ministry, certain church federations seek power from the arm of flesh. They look to legislation to enforce their religious tenets and institutions, holding that nations as well as men may be made righteous by legal enactment. With this program of gospel promotion we can have no part. Indeed, we are put in trust

with a message which warns against these very principles. If we do not declare this message faithfully, others will be raised up to do the work we might have done. Let us be true to our holy trust.

At the same time, it is proper that we should improve every opportunity afforded us of preaching the gospel. We should stand as the advocates of moral principles in every field of discussion; but we should stand in the integrity and independence of the high calling of God in Christ Jesus, which we are seeking to fulfill.

The one blot in the record of Jehoshaphat's enviable career as king of Judah, is that he "joined affinity with Ahab." He united with him in making common cause against a common foe of both Judah and Israel. Because of this Jehu the prophet met Jehoshaphat with this significant question, "Shouldst thou help the ungodly, and love them that hate the Lord?" We may study with profit the principle enunciated in this question.

God declared of Israel of old, "The people shall dwell alone, and shall not be reckoned among the nations." This is the distinctive place to which He has called His church in every age of this world's history. And let us give good heed that by no act on our part is the holy dignity of that church compromised.

Long years ago this statement was made by the servant of the Lord: "The conviction is gaining ground in the world that Seventh-day Advent-

ists are giving the trumpet an uncertain sound, that they are following in the path of worldlings."—"Testimonies to Ministers," p. 86. Is there ground for this conviction today? Has the conviction grown since this statement was uttered? Are we becoming so liberalized in our views that we are letting down right standards in our lives, in our teaching, and following in the path of worldlings?

This is well worth our consideration. It is well worth our personal consideration. It is not enough that we consider it in its relation to the church as a whole, or to our brethren and sisters. We need to consider the question in its personal relation to ourselves. Am I failing in my life as a minister of Christ, as a member of the church, to give the gospel a certain sound? If I am, then I pray that God may give me a new vision and strength to recover myself from the snare of the enemy. And if this revelation is needed by any of my brethren and sisters, I pray God to reveal it to them and give them power to arise in the name of God and proclaim the liberty that is for them in Christ the Lord, and free them from the bondage of sin, and give them an experience which knows the power of God working in the life and the power of His message for this day.

May God keep us true to this message. May He keep us from compromising its holy character, either in our own lives or in our affiliation with the world. In this strait and definite course will be our power.

## *The Care of Christ for His Work and People*

By G. B. STARR

SPEAKING of His vineyard representing His people and work, the Lord says, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:3.

No work of God in the history of the world has been more clearly inspired and divinely guarded and guided than has the word of the three angels' messages.—His last work for the salvation of man. Jesus, through His servants, the apostles Paul and John, promised that His remnant people should be especially enriched by Him in everything, "in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you." 1 Cor. 1:5, 6. (See Rev. 12:17; 19:10.)

In the confirmation of the testimony of Jesus in connection with the rise and progress of the three angels' messages, God's remnant people have been placed upon solid vantage

ground. This gift has been so interwoven with every phase of doctrine, with the organization making the world-wide work effective, and with the establishment of institutions and conference divisions, as to make its separation from the work impossible. Any attempt to eliminate it and its influence, results only in the dismemberment of the entire structure. But the structure is here in every land, a powerful, living movement, standing and gaining in strength rapidly, and looking forward to a glorious consummation at the coming of the Lord Jesus.

This work bears no marks of building up, or establishing, or enriching individuals, or even an organization. Its funds and resource power are all absorbed in the world-wide work of preparing a people to meet the Lord Jesus Christ at His coming.

Through the same Spirit of prophecy that has inspired, encouraged,

and directed this work, the Lord Jesus has assured His people that no plans of Satan, as veiled in the confederacies of men, will succeed in causing it to fail of final triumph. It is God's work, His divinely inspired work and His divinely directed work; and it stands as securely as does His word, His throne, and the stars of heaven. Why, then, should any one entertain a doubt or a fear of what man or Satan can do against it? Individuals may fall; the work stands.

"God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated."—*Testimonies to Ministers*, p. 410.

gates of heaven against themselves. There are many who today are rejecting truth and courting falsehood, and by so doing are resisting the appeals of the Spirit of God, which course, if persisted in, will eventually place them beyond the boundary line of repentance and salvation.

On the other hand, so long as a person who has backslidden heeds the Spirit's call, and comes with true repentance and sorrow for sin, acknowledging the truth, and his own sin in not having lived up to it, he will be received as was the prodigal son in the parable. This parable is an illustration of the pardoning love of God toward sinners, especially those who have once known His love, but who have wandered away from Him. The Spirit of prophecy thus appealingly sets forth this forgiving love, in commenting on this parable:

*Comment on the Parable*

"What assurance here, of God's willingness to receive the repentant sinner! Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your substance spent, your life plans thwarted, and your hopes dead, do you sit alone and desolate? Now that voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, 'Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction.' Return to your Father's house. He invites you, saying, 'Return unto Me; for I have redeemed thee.'

"Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of Jesus, 'Him that cometh to Me I will in no wise cast out.' Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.'

"Arise and go to your father. He will meet you a great way off. If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is

## An Overwhelming Surprise

By W. E. VIDETO

"TRANSGRESSION has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, Vol. VIII, page 28.

What is an overwhelming surprise? The Standard Dictionary defines the word "overwhelm" as follows: "To cover completely; flow over so as to submerge; swallow up, as with a wave, flood, or the like; engulf, overpower," etc. This accurately describes what happened once when the world was destroyed by water, and its second destruction by fire is to be similar in many respects. 2 Peter 3:5-7.

A famous surprise occurred during our Revolutionary War, when the Hessians, employed by the British, were surprised by General Washington at Trenton on Christmas Eve, 1776. Colonel Rall, the commander, had been repeatedly warned that General Wash-

ington was likely to strike a sudden blow, but he and his aides treated all such reports with scorn. "General Washington attack us!" they said. "Why, his soldiers have no shoes on their feet." Nevertheless, on a dark night, when a fierce storm was raging, and the Hessians, feeling perfectly secure, gave themselves up to the festivities of the season, the blow fell. Colonel Rall, like a brave man, tried now to rally his men and get them ready for the conflict, but his efforts were too late. He received a mortal wound, and most of his men were killed or captured in what proved to be an overwhelming surprise.

Not only is the unbelieving world to be surprised, but of the ten virgins, five of them wise and five foolish, who went out to meet the bridegroom, "both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation."—*Christ's Object Lessons*, p. 412. To the foolish virgins, the surprise was overwhelming, and spelled their doom.

## The Unpardonable Sin

By W. A. GOSMER

It is one of the devices of the enemy to make some honest-hearted souls feel that their sins are too great to be forgiven. Some who have backslidden and desire to return, fear that they have committed the sin against the Holy Spirit, and that their cases are hopeless. It is true that there is no forgiveness for the sin against the Holy Spirit, but a careful distinction must be made between backsliding and the unpardonable sin. The Lord has given the sinner a standing invitation to return; for He has said, "Return, ye backsliding children, and I will heal your backslidings." Jer. 3:22. He who has committed the unpardonable sin will have no desire to return, for the Holy Spirit has ceased striving

with him. One of the best evidences that a person has not committed this sin, is the fear that he has done so. There is such a thing as resisting the appeals of the Spirit of God until the sinner is left wholly to his own ways. God can do nothing further for him, because the Holy Spirit is the only agency that can convict of sin and lead to repentance.

The Jews in the days of Christ rejected the truth, denounced it as error, and attributed the work of God, as seen in Jesus' works and teachings, to the devil. They rejected the Spirit of truth, the only agency by which men are led to repentance and to the acknowledgment of the truth, and thus became apostate, and closed the

cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered, or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul."—*Christ's Object Lessons*, p. 206.

It is, then, not a question of God's willingness to forgive, but of the backslider's willingness to come and be forgiven.

"For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

## National Apostasy and Its Inevitable Result

### The Apparent Failure of the Covenant-Promise to David

By W. W. PRESCOTT

THE first and second books of Kings contain a brief record of the history of the kingdom from the time of Solomon to the captivity in Babylon. After the death of Solomon, the kingdom was divided into the northern kingdom of Israel and the southern kingdom of Judah. The idolatry fostered by Solomon was continued in the northern kingdom with only weak and spasmodic attempts to check it, while revolt, assassination, and a change of dynasty were of frequent occurrence, and war with the southern kingdom was not unknown. The prevailing apostasy deprived the people of permanent divine protection against their enemies, with the result that after a period of about two and one-half centuries, Samaria, the capital, was captured by Sargon, the king of Assyria, 722 B. C., and the people of the country were deported to the territory of the captor. Thus were ten of the twelve tribes scattered abroad.

The experience of the southern kingdom was much the same, although the reforms carried forward by Jehoshaphat, Hezekiah, and Josiah apparently delayed the evil day, so that the nineteen kings of the house of David continued about four centuries. There are various incidents of much interest which occurred in this period, but I shall be able to deal with only a very few.

#### Hezekiah's Sickness

It is worthy of note that the failure of Ahaz to rely upon the message of assurance spoken through the prophet Isaiah (Isa. 7:3-9), and his appeal for assistance to the king of Assyria (2 Kings 16:7-9), opened the way for foreign intervention and for the demand for foreign tribute. This continued until the overthrow of both kingdoms. The sickness and miraculous healing of Hezekiah, with the attendant circumstances (2 Kings 20), call for special consideration. Hezekiah was instructed, "Set thy house in order; for thou shalt die, and not live." 2 Kings 20:1. Then the king prayed earnestly to Jehovah, and the answer came to him, "Thus saith Je-

hovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah. And I will add unto thy days fifteen years." Verses 5, 6. Then Hezekiah asked for a sign, and in harmony with his own choice, Jehovah "brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz." Verse 11.

We must remember that at the time when this sign was given there were no watches or clocks, and time was measured by the shadow of the sun on the dial. The Babylonians were well advanced in the civilization of the period, and they encouraged "the astrologers, the stargazers, the monthly prognosticators" (Isa. 47:13), whose duty it was to watch the movements of the heavenly bodies. The sundial was their clock, and when the shadow was observed by them to go backward ten steps, they were astonished and perplexed, but on inquiry they learned of what had happened in Jerusalem, and they sent ambassadors to inquire concerning "the wonder that was done in the land." 2 Chron. 32:31.

It is quite possible that there was a political motive behind this act, for the king of Babylon was desirous of breaking the yoke of the king of Assyria at that time, and reasoning as a heathen idolater would naturally do, he would be likely to feel the importance of seeking an alliance with a king whose God was capable of doing such a wonder as was reported from Jerusalem. However this may be, the coming of the ambassadors to make their inquiry afforded a wonderful opportunity to Hezekiah to send to Babylon the news of the true God who is able to impart life in a miraculous way. The blessing promised to Abraham through his seed was for all nations, and it was the definite purpose of God that all nations should learn about it. To Hezekiah was given the privilege of making known the riches of the grace of God for the healing of the dying Babylonians, but instead of doing this, he displayed his own riches, and naturally aroused

a desire in their minds to possess them in place of the true riches. Now let us read the record:

"At that time Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things. . . . Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thy house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not showed them." 2 Kings 20:12-15. (Cf. Isaiah 38 and 39.)

#### A Great Opportunity Lost

A great opportunity was irrevocably lost. The vicegerent on the throne of Jehovah (1 Chron. 29:23) had put himself in place of Jehovah. In doing so he had degraded that throne, putting the mark of Babylon upon it. With what result? That throne would be seized by Babylon. Isaiah the prophet then announced the inevitable:

"Hear the word of Jehovah. Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." 2 Kings 20:16-18.

Thus was called forth the first definite announcement of that greatest crisis in the history of the people of God,—the captivity in Babylon. "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." 2 Chron. 32:25.

Great blessing and special opportunity for the ministry of the truth involve increased responsibility. To fail at such a time brings disaster. So it was in the time of Hezekiah. So it is in our own time. This lesson should not be overlooked. We have a message for modern Babylon which will not be delivered by calling attention to the signs of our prosperity, but only by proclaiming "the everlasting gospel" and the call to come forth out of Babylon. Rev. 14:6; 18:4.

Since fifteen years were added to the life of Hezekiah, and "Manasseh

was twelve years old when he began to reign" (2 Kings 21:1), it is evident that there was no heir to the throne at the time of Hezekiah's sickness, and that his death then would, according to human reasoning, have interfered with the fulfillment of the covenant-promise to David concerning the permanence of his dynasty. And yet we face the fact that Manasseh surpassed all preceding kings in his perversion of the worship of the true God, even setting up his idol in the very house of Jehovah, and he "seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel." 2 Chron. 33:9. Because the king and his people rejected the counsel of God concerning their course, "wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon." Verse 11. There he repented, and was therefore restored to his kingdom, but the dire consequences of his evil course could not be avoided, as is indicated later by Jehovah's message delivered by the prophet Jeremiah: "I will cause them [the people of Judah] to be tossed to and fro among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem." Jer. 15:4. So does the evil which men do live after them.

#### Warning Sounded by Amos

The warning of impending disaster as the inevitable result of the course which his people were pursuing was given through the voice of the prophets of God, beginning with Amos (Amos 6 and 7) and Isaiah (Isa. 39:6) and continuing by other messengers until Jeremiah foretold the captivity in Babylon for seventy years:

"Therefore thus saith Jehovah of hosts: Because ye have not heard My words, behold, I will send and take all the families of the north, saith Jehovah, and I will send unto Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25:8-11.

Both sacred and secular history testify that this prophecy was literally fulfilled. But what about the covenant-promise to David? When Jerusalem was utterly destroyed, the most of the people were carried to Babylon, and others went down to Egypt, what hope was there for the throne of David? No wonder that the psalmist asked in a tone of evident despair, "Lord, where are Thy former loving-kindnesses, which Thou swear-est unto David in Thy faithfulness?" Ps. 89:49.

But were the people left without

hope? Certainly they were in deep trouble, as we read: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." Ps. 137:1. And yet God did not forget His purpose of grace and mercy. We need to give some study to the period of apostasy leading up to the apparent failure of the covenant-promise in the triumph of Babylon, in order that we may discern the faithfulness of God in His work of redemption through Christ. This will be considered in the next article in our series.

## The Shut Door and the Close of Probation

### The Position of the Spirit of Prophecy Between 1844 and 1851, as Revealed in Original Sources of Our Early Documents and Periodicals

Second Series — No. 4

By A. G. DANIELLS

#### Document No. 9

THE ninth published statement we find is a letter addressed to the "Dear Brethren and Sisters." It is printed in *Present Truth*, Vol. I, No. 4, p. 31, September, 1849; and reprinted in "Experience and Views," p. 27, under the heading, "The Trial of Our Faith." Here is what is said, and all that is said in this article, about the sanctuary, the shut door, and the close of probation:

"We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the scattered and torn flock of Jesus. . . .

"Jesus is still in His Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the most holy place of the heavenly sanctuary."

Surely this statement does not indicate that Christ had closed His ministry for a lost world. But it does say that "what is done to rescue souls from the coming storm of wrath must

be done before Jesus leaves the most holy place of the heavenly sanctuary."

#### Document No. 10

The tenth document is a vision given to encourage Brother Ralph to labor for Brother Rhodes (*Present Truth*, Vol. I, No. 5, p. 35). This was received about Nov. 19, 1849, and contained the following sentence:

"I saw that in Bro. Rhodes' mouth there had been no guile in speaking against the present truth, relating to the Sabbath, and shut door."

No definition is here given of what is embraced by the expression "shut door" as here used.

#### Document No. 11

The eleventh document is another letter in *Present Truth*, Vol. I, No. 8, p. 64, March, 1850, addressed to "My Dear Brethren and Sisters." This letter has two paragraphs, and occupies four inches of space. In it occurs this statement:

"The excitement and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will 'go with their flocks,' 'to seek the Lord; but they shall not find Him; He hath withdrawn Himself (within the second veil) from them.' The Lord has shown me that the power which is with them is a mere human influence, and not the power of God."

The reformations here referred to are the false reformations quoted and explained in Document No. 8. They were conducted by unconverted men who had rejected light from God, and

who had "wrapped about them a religious garb which covered their iniquity."

*Document No. 12*

The twelfth is a message addressed "To the 'Little Flock,'" printed in *Present Truth*, Vol. I, No. 9, p. 71, April, 1850; reprinted in "Experience and Views," p. 29, 1851. In this message there is no reference to the sanctuary, the shut door, nor the close of probation.

*Document No. 13*

The thirteenth document is another letter addressed to the "Dear Brethren and Sisters." It is found in *Present Truth*, Vol. I, No. 11, p. 86, November, 1850. A portion of this letter is reprinted in "Experience and Views," p. 33, under the heading, "The Last Plagues and the Judgment." This letter makes no reference to the shut door nor the close of probation.

*Remaining Documents*

In this closing section I shall place twelve very short messages given in the last twenty-one pages of "Experience and Views." There is no reference whatever made in these twelve short articles to the shut door nor to the close of probation in 1844.

This brings us down to August, 1851. As it is claimed that Mrs. White and her associates changed their position on the shut door and the no-salvation-for-sinners question after 1851, I do not think it is necessary for me to follow the matter further.

So far as I can learn from the documents in our possession, I have given the correct citation to everything that came from the pen of Mrs. White from 1844 to the close of 1851, and I have given every line of her statements regarding the shut door and the close of probation questions. Here is what we find:

1. That during that period of six years there were printed in various forms twenty-five separate messages, articles, and letters from the pen of Mrs. E. G. White.

2. That in only five articles or letters of this number is there any reference made to the shut door and the close of probation.

3. That in not one of the five references to the shut door does Mrs. White state that the door of the second apartment of the sanctuary in which Christ ministers as High Priest or Mediator for a lost world, was closed in 1844. Nor does she once state that there was no salvation for any sinners after 1844.

4. That in all that was printed from the pen of Mrs. White during eight years,—1844-1851,—we find three statements so worded that two differ-

ent and conflicting interpretations can be placed upon them. But this is not to be counted as strange, for we find the same perplexity in certain passages of Scripture. The views here maintained make the statements harmonious with the general tenor of the messages of which they are parts, and with all the rest of her printed messages.

The writer believes that any one who will study this subject impartially, with only the desire to arrive at the truth, must come to the conclusion that while the early Adventists—i. e., those who were disappointed in 1844—believed for a time that probation closed on the tenth day of the seventh month, and even if Mrs. E. G. White for a time shared personally this view in common with those with whom she associated, there is no evidence to show that she ever put it forth as revealed to her from the Lord. The statements relied upon by some to show this, do not prove it. And it is certain that other things she wrote

between 1844 and 1851 are entirely inconsistent with such a view.

It is further apparent that while for six or seven years after the 1844 disappointment, the Seventh-day Adventist believers held that their work was for the "scattered flock," torn by the great disappointment after the midnight cry, gradually with the dawn of the fuller light on the sanctuary and the gospel commission, they came to the clear Scriptural position declared and implied in the Spirit of prophecy from its very first utterance in December, 1844, and uniformly onward. Truly, He who bestowed the gift of the Spirit of prophecy upon this people, guarded and guided that precious boon through the bewildering confusion of that brief period of reconstruction and adjustment. He who led in the initiation of the threefold message will lead it through to its triumphant conclusion, despite the faulty vision and erring judgment of His earthly followers. Truly, this movement is of God.

## *The Church of the Living God---No. 12*

### *The Endowment of the Church—the Gift of the Holy Spirit*

By MILTON CHARLES WILCOX

"What in me is dark, illumine; what is low, raise and support."—*Milton*.

No wise firm sends out its representatives on important business into new and untried territory unless they are fitted by character and experience for the work expected of them. No well-organized government sends its armies into a hostile country until they are equipped and drilled, and the probable needs supplied. So when the Christ of God commissions His church to do a work that affects the very universe of God, and sends her out into the world of sin, He fits her for that work.

Therefore, after the resurrection of our Lord, as we have already learned, He called His apostles and disciples together and gave them their commission to go into all the world and make disciples of all the nations, baptizing them into the name—the character—of the Father, the Son, and the Holy Spirit, instructing their converts to observe the teachings of Christ, and assuring them that His presence and constant companionship would be with them to the end of the gospel age.

During the forty days that followed His resurrection, Jesus met with His disciples, instructed them in the Scriptures, and charged them that they should not depart from Jerusalem, but wait for the realization of the promise of the Holy Spirit from the Father,—God's plenipotential gift which would

both endow His church with an inexhaustible treasure, and fit her to accomplish the great commission with which she was intrusted.

John the Baptist had predicted that Jesus would baptize His own with the Holy Spirit. Luke 3:16. Jesus had promised on the last day, the great day, of a Feast of Tabernacles: "If any man thirst, let him come unto Me and drink. He that believeth on Me, . . . from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." John 7:37-39.

*The Promises of Jesus*

From the promises of Jesus we quote the passages that follow:

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do. If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him;



for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you."

"Jesus answered and said unto him, If a man love Me, he will keep My word: and My Father will love him, and we will come unto him, and make our abode with him." John 14:12-18, 23.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me." John 15:26.

"I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify Me: for He shall take of Mine, and shall declare it unto you." John 16:7-14.

#### Fullness of Promise

These scriptures clearly bring before us our Lord's promise of the Holy Paraclete. They teach among other things the following:

1. The sending, the endowment, would come to the disciples if they were faithful in obedience to Christ. John 14:15, 16.

2. That Spirit is the Spirit of truth, and must be always in harmony with the word of truth.

3. This Comforter, the Holy Spirit, would abide with Christ's followers and be in them. John 14:17.

4. If they were faithful in their love and duty, the Father would love them, and both Jesus and the Father would by the Spirit make their abode with His people. John 14:23.

5. Both the Holy Spirit and the disciples would bear witness of Jesus. John 15:26, 27.

6. As they passed out into the great world field to labor among strange peoples speaking in strange languages, the Spirit would teach them all things and bring to their remembrance all that He had taught them. John 14:26.

7. The Holy Spirit has the office work of convicting the world in respect of sin and righteousness and

judgment. By the ministry of the word the Spirit presses home upon the heart of the sinner the awfulness of transgression till he is led to plead for mercy. He may listen to a hundred eloquent sermons, and feel no conviction of sin; but when the Spirit of God awakens the conscience and shows the heinousness of sin, the sinner who longs for a better life is led to plead for mercy. The Holy Spirit impresses upon the sinner the right-

This mighty power from God would be with His followers and dwell in them, and bring into their own lives the power and presence of the Father and the Son. John 14:17, 23. By the abiding presence of that Spirit, they would bear the fruit of righteousness, and be fitted to bear witness to the risen Christ and His power to save to the uttermost. John 15:6-8, 26, 27.

#### Our Lord's Representative

If our Lord, the man Christ Jesus, had remained here on earth, that fact would have narrowed the disciples' conception of the One sent of God. They would have constantly wanted His visible presence, as did the sisters of Lazarus, expressed in the words, "Lord, if Thou hadst been here, my brother had not died." John 11:21, 32. They could not disassociate His mighty power from His personal presence. They lacked the simple faith of the Roman centurion, "Lord, I am not worthy that Thou shouldst come under my roof; but only say the word, and my servant shall be healed." Matt. 8:5-13. Thus God wrought in the olden days: "He sendeth His word, and healeth them." Ps. 107:20.

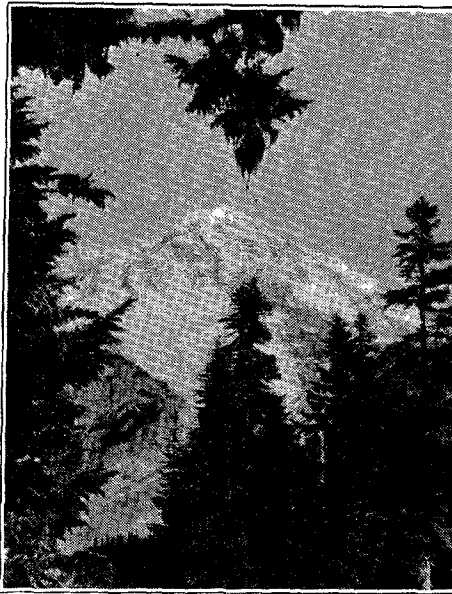
This Comforter would come and abide in the absence of the Master. It was therefore expedient for Jesus to leave them, that the Spirit might come. If Jesus had remained, men would have centralized and localized His promised power in the manifestation of His person. They would not, could not, learn the fullness of His all-pervading presence as set forth in Psalm 139. They must learn that wherever sent, wherever God bade them labor, whether trial brought them to the prison or the stake of torture, there, by the Holy Spirit, was the Christ whom they served, an infinite, ever-present Saviour and comforter to each and all.

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#### Disciples in Truth

A GREAT artist was once wandering in the mountains of Switzerland when some officials met him and demanded a passport. "I do not have it with me," he replied, "but my name is Doré." "Prove it, if you are," replied the officers, knowing who Doré was, but not believing that this was he. Taking a piece of paper, the artist hastily sketched a group of peasants who were standing near, and did it with such grace and skill that the officials exclaimed, "Enough, you are Doré."

We must prove that we are followers of the Master by the love, the grace, the beauty, the holiness of our life.—J. R. Miller, in "The Glory of the Commonplace."



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#### Anticipation

BY LORNA B. DE GINDER

FROM above yon snow-crowned hills the evening sun

Casts a long, dim shadow on the dial.  
Another busy week is almost done,  
Soon I shall leave my task and rest awhile.

A few short hours I'll spend with Christ my King,

And at the Fountain head new strength obtain

To meet the trials the coming week may bring.

Blessed Sabbath day!

Low o'er the horizon hangs time's setting sun,

Casting ominous shadows on our way.  
This world's appointed race is almost run,  
Soon we our sordid cares aside may lay.  
Through endless ages heaven's courts shall ring,

As earth's redeemed unite with cherubim

The praises of the Prince of Peace to sing.

Blest eternity!

eousness of God, which by contrast reveals the selfishness and ugliness of sin, and which condemns and makes the judgment seem not only necessary, but just; and he hungers and thirsts for the righteousness that will not be condemned at God's judgment seat, the righteousness that Jesus alone can supply.

# 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*

### *The Certainty of the Date 457 B. C.*

WELL may we pause to insure the certainty of the date 457 B. C. as being the seventh year of Artaxerxes, king of Persia, the year of "the going forth of the commandment to restore and to build Jerusalem." That is the event that marks the beginning of the prophetic period of the 2300 years of Daniel 8: 14.

We want surety. We search the evidence for certainty, and here the Holy Scripture supplies the unerring guide into the history of the reign of Artaxerxes. Where the history lacks, Inspiration fills the gap. Not another reign in the list of Persian kings is fixed with such certainty as this one. Providence has so ordered it that inspired Scripture and secular history unite in establishing that year B. C. 457, from which the longest prophetic measuring line runs on through ancient to modern times. In this provision for certainty as to the date, we see again the illustration of the divine declaration:

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22: 20, 21.

#### *Ptolemy of Egypt*

One witness to the date B. C. 457 as the seventh year of Artaxerxes, is the famous Canon, or list of kings, compiled by Ptolemy. Claudius Ptolemy, mathematician, astronomer, geographer, and chronologist, dwelt in Alexandria, Egypt. He died about the year 151 A. D. In that ancient seat of learning, with its library collections, Ptolemy compiled his list of kings of the ancient world, with the years of their reigns.

He began with Nabonassar, founder of the new Assyro-Babylonian line, B. C. 747, and followed with the chronological list of the Babylonian, Medo-Persian, Grecian, and Roman rulers to the second century A. D., when his own death ended the recorder's task. His moving pen had set the kings and empire builders of well-nigh a thousand years parading across his pages in orderly array.

That line of kings in Ptolemy's list—of Babylon, Medo-Persia, Greece, and Rome—is in striking parallel to the prophetic outline of Daniel 2, in which the metallic image of Nebuchadnezzar's dream foretold the course of history through the four universal empires—Babylon, Medo-Persia, Greece, Rome. Some writer—I have forgotten the name—once inclosed Ptolemy's list of kings within a pen-drawn outline of the metallic image of Nebuchadnezzar's dream, and the correspondence of history to the prophecy was strikingly pictured.

Daniel the prophet foretold the order of empire before the events came to pass. Ptolemy the historian recorded it after the events had come to pass. When Ptolemy, in his study room in the temple of Serapis, made up his list of kings of the imperial lines, he was all unconsciously bearing witness to the fulfillment of prophecies uttered by Daniel in Babylon seven hundred years before, when the prophet said to the king: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 28.

Along with his list of kings, Ptolemy compiled also a record of ancient astronomical observations, called in later times the "Almagest" (an Arabic word meaning "greatest composition"). This "contains most of what is known of the astronomical observations and theories of the ancients."—*Webster's Dictionary, under "Almagest."* When Ptolemy records the fact that in such and such a year of a king's reign an eclipse of the sun or moon occurred, the modern astronomer and mathematician can verify the chronological record.

#### *Reliability of the Record*

The learned Dr. William Hales, chronologist and historian, said of Ptolemy's Canon:

"From its great use as an astronomical era, confirmed by unerring characters of eclipses, this Canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, . . . and of the greatest

use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history."—*"Chronology," Vol. I, p. 166.*

William Whiston, the successor of Sir Isaac Newton in the chair of mathematics at the University of Cambridge, says of the service of Ptolemy's Canon in the study of Scripture prophecy:

"This Canon does exactly agree in everything with the chronology of the Old Testament; confirms the fulfilling of ancient prophecies, and particularly, that famous one of the seventy weeks in Daniel; fixes the years of Artaxerxes, and Tiberius, on which it chiefly depends; and for its exact correspondence with the sacred and infallible, justly deserves the first place among the profane historians."—*"A Short View of the Chronology of the Old Testament," p. 13.*

Thus Ptolemy's work appears as an instrument of Providence in tracing the fulfillment of prophecy. Speaking of conspicuous providences in the provision of historical facts, Dr. H. Grattan Guinness, of London, wrote as follows of Ptolemy's Canon:

"In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity,—the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfillment of prophecy in the destruction of Jerusalem,—raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of the Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth."—*"Creation Centred in Christ," pp. 292, 293.*

For no ordinary purpose would we carry the reader into the details of the Canon. But we are fixing a date of supreme importance in prophecy.

We must "know the certainty of the words of truth." So, with all patience and carefulness we listen to the witness of Ptolemy, and seek to make his testimony so plain that we can see the certainty of these things displayed before our eyes.

*How Ptolemy Reckoned*

Now, what is the testimony of the Canon to the seventh year of Artaxerxes Longimanus, when the decree to Ezra went forth? Ptolemy, of course, knew nothing of the later system of reckoning years before Christ and after Christ. He began with the era of Nabonassar of Babylon. Of the origin of this system, Dr. Hales says: "Nabonassar, having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself. It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747."—*Chronology*, Vol. I, p. 155.

That day was the Egyptian Thoth, or New Year. It begins the year one of Ptolemy's Canon, which thenceforth numbers off the years, one, two, three, etc., straight on through history, telling in what year each king began to reign, always counting full years from New Year to New Year. It is like a rigid measuring rule, just three hundred sixty-five days long, laid down over history. Knowing the starting point, Feb. 26, 747 B. C., it is but a matter of computation, or measuring, to tell in what year, according to our modern reckoning, a given year of the Canon falls.

According to Ptolemy, the year in which Artaxerxes began to reign was the two hundred eighty-fourth year of the Canon. This year 284, according to our calendar, began Dec. 17, 465 B. C. \*

But according to the rule of Ptolemy, this means only that somewhere between Dec. 17, 465, and Dec. 17, 464, Artaxerxes came to the throne. At whatever time in the year a king came to the throne, his reign was counted in the Canon as beginning with the first of that year. To illustrate: If we were following that plan now of recording the reigns of kings,

—by years only, not counting parts of years,—and a king should come to the throne in July, his reign would be set down as beginning with the preceding New Year, January 1, for in the year then opening he began to reign. There was Ptolemy's method. Dr. Hales states the rule:

"Each king's reign begins at the Thoth, or New Year's Day, before his accession, and all the odd months of his last year are included in the first year of his successor."—*Id.*, p. 171.

He cites the following proofs of the

he actually began to reign. And here Inspiration itself gives the answer. It is because the secular historian has no particular reason for exactness here and does not turn to the Scripture for the facts, that he often dates the reign of Artaxerxes from 465 instead of 464. The record of Nehemiah and Ezra fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn. Neh. 1:1; 2:1; Ezra 7:7-9.

The texts referred to prove that the king came to the throne after mid-summer, toward or fully in the late autumn. Nehemiah (1:1) begins the record: "In the month Chisleu, in the twentieth year." Nehemiah (2:1) continues: "It came to pass in the month Nisan, in the twentieth year of Artaxerxes." Thus it is plain that in the first year of the king's actual reign the month Chisleu

(late November to late December) came first in order, and then Nisan (April), the first month. And in the same year of the king's reign also came the fifth month, August; for Ezra (7:7-9) shows that the first and fifth months—in that order—also fell in the same year of his reign. Then we know of a certainty that his reign began somewhere between August and the latter part of November. The diagram (Fig. 5) illustrates the lesson of these texts.

Artaxerxes' first year, therefore, was from late 464 B. C. to late 463 B. C. and his seventh year was from late 458 B. C. to late 457 B. C. (Fig. 6.) The narrative in the seventh chapter of Ezra shows that the decree was issued in the earlier part of the Jewish year, hence it was in B. C. 457

that the commandment "to restore and to build" went forth.



*Individual Responsibility*

In traveling some few years ago I stopped at a hotel where the appointments were of the finest and where the service was the best I had ever known. The proprietor has a chain of hotels, and is considered the most successful man in the business. Behind the desk of each employee, but hidden from the public view, hangs a little sign with these words, "My reputation is in your hands." *Is His reputation in our hands?* "Ye are My witnesses." Isa. 43:10.—*The Christian Herald*.

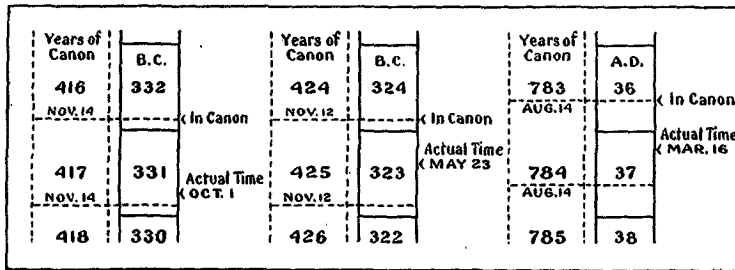


Fig. 1 Alexander's Accession      Fig. 2 Philip's Accession      Fig. 3 Caligula's Accession

rule (which we will illustrate by diagrams):

"Thus, the actual accession of Alexander the Great was at the decisive victory of Arbela, Oct. 1, B. C. 331, but his reign in the Canon began the preceding New Year's Day of the same current Nabonassarean year, Nov. 14, B. C. 332. [See Fig. 1.]

"The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but

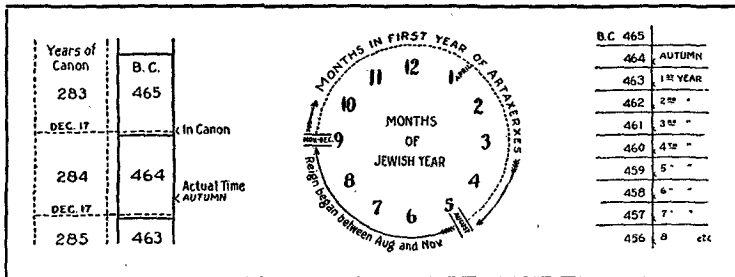


Fig. 4 Artaxerxes' Accession      Fig. 5 The Time of Year      Fig. 6 The Seventh Year

the era of his successor, Philip Ariadaeus, began in the Canon the preceding New Year's Day, Nov. 12, B. C. 324. [See Fig. 2.] . . .

"Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the Canon from the preceding New Year's Day, Aug. 14, A. D. 36. [See Fig. 3]"—*Ibid.*

Therefore, inasmuch as the Canon shows only that Artaxerxes began his reign sometime in the year beginning Dec. 17, 465 B. C., and ending Dec. 17, 464 (see Fig. 4), the question is, At what time of the year did he come to the throne? With this answered, we can readily determine the seventh year of Artaxerxes, as the Scripture would reckon it from the time when

\* As the exact 365-day year of the Egyptians made no allowance for leap year, the Egyptian Thoth, or New Year, drops back in our calendar about a day every four years. So that, while it fell on Feb. 26 in 747 B. C., where the years of the Canon begin, in this 284th year of the Canon it falls on Dec. 17, 465.



## Comments on CURRENT EVENTS

**HELL FIRE.** The bishop of London is quoted as declaring in a recent sermon in Westminster Abbey, "Pictures of roasting souls in hell make more atheists than any other thing in the world." He is further quoted as attempting to solve the problem of hell fire by evasion. Said he, "Some say that people who rebel against God will be annihilated. I can only say, We do not know."

Here is a remarkable situation indeed. A learned bishop of the church of England confessing that a doctrine, which has been incorporated in the creeds of virtually all Christian denominations, is the chief cause for the making of atheists! And we rather believe he is correct. We are not so sure whether this doctrine makes *more* atheists than anything else in the world, but certainly it serves a very large place in causing men to reject God. Was it not Ingersoll who, while still a child, heard a sermon on hell fire and declared, "If that is what God is like, then I hate Him"?

All the rhetoric and casuistry that theologians have employed in their endeavor to harmonize hell fire with the character of God, have failed dismally of their goal. In fact, whenever we have read such apologies for hell, we doubt whether the writers themselves really believe what they have written. The thought of a segregated section of the universe eternally devoted to the writhings and curses of the damned, from Satan down to the least sinner, is too revolting for any sophistry to make acceptable. Indeed, most Protestant ministers have given up the attempt today, for the fires of hell have been banked, figuratively speaking, and allowed to smolder in the background, quite out of the range of vision. Who ever hears ministers today preaching on hell fire?

But to view the final judgment of the wicked in terms of hell fire and then to push this doctrine into the background, is to suppress the very important Scriptural truth that there is to be a final punishment for all evil-doers. The thought now seems to be current that God is wholly love, and would never wreak judgment upon evil men. Of course, if Protestant ministers were questioned closely,

they would hardly want to admit the idea that no penalty awaits wrong-doers. They would in most cases endeavor to avoid a direct answer, even as does the bishop of London, by declaring, "We do not know."

Surely it is a sad situation when a doctrine of the Christian church brings ministers to the place where they have to admit that it generates atheism, and when they are forced, as a result of suppressing that doctrine, to lose sight of any thought of judgment upon the wicked. For certainly it is not correct to say that we do not know what will be the fate of sinners. The Bible is very explicit, and declares that they will be as though they had not been, that they will be as ashes under the soles of our feet. Only when we accept the true view of man as a mortal being who does not now possess immortality, but is simply a candidate for it, can we hope to deal with this question of eternal rewards in a way that frees God from the horrible charges that have been leveled against Him by atheists.

When we view man as mortal in nature, we see clearly how the reward of the righteous is life everlasting, a "crown of life," as James declares. We see the real meaning of the declaration that Christ brought life and immortality to light through the gospel. The whole plan of salvation is to bring life, and life more abundant, to all who accept the gospel. This great gift of life, made possible to us through the cross, will be bestowed at the last great day. But if man is inherently immortal, then these scriptures which speak of the promise of life through the sacrifice of Christ, lose their whole meaning.

Furthermore, if man is by nature mortal and by continuing in sin refuses to accept the promised gift of life through the sacrifice of Christ, we logically see what the ultimate fate of such a life will be; namely, *death* everlasting. For his fate is to be the very opposite of that of the righteous, to whom is given *life* everlasting. When we see the words "life" and "death" in this sharp contrast, we immediately discover that they must be in every sense of the word opposite in their meaning, for the rewards of the righteous and of

the wicked are opposite in their nature.

Thus we have no room for any eternally burning hell where conscious souls writhe and blaspheme. We have room only for that "strange act" of God of consuming out of the universe all those who cling to their sins, and in this strange act God is displaying not only justice but mercy. In justice to all the faithful of the universe He must fulfill His promise to wipe sin completely away, that holy beings may never have to be tainted by contact with it or sickened by the sight of it. In mercy to the sinner He brings a speedy end to his evil course. For even if the swift judgment from heaven were not brought down upon evil-doers, the fruits of their own deeds would, within a few years, bring them into their graves. "Sin, when it is finished, bringeth forth death," says the Good Book, and that is a fact of physiology as well as a statement of theology. God in His last terrible judgment on the world will simply be cutting short the worthless lives of those who stubbornly hold on to their sins.

We may well be thankful for our knowledge of the nature of man which enables us thus to view the final act of God in dealing with mankind, and which enables us furthermore to present the awful truth of the hour of God's judgment without having to offer any apology for the events that will take place in connection with that judgment.

**SENTIMENT AND SACRIFICE.** Dr. E. Stanley Jones, whose book, "The Christ of the Indian Road," has been much discussed, and who probably is one of the foremost Protestant missionaries today, made a very striking statement in a farewell address before returning to his mission field in India. His furlough in the United States had impressed upon his mind certain oppressive facts. Said he:

"I find three great classes of people: the selfish, the sentimental, and the sacrificial. Often we move into the second to cover an underlying selfishness. Because we can feel over a thing, we take it for granted that it is necessarily operative in our lives. We live in a motion-picture age, where

we are supposed to look at the most moving dramas, and perhaps weep over them, and go off and do nothing about it. The emotions are stirred, but the will is unmoved. If one subjects himself to that from childhood to middle age, he finds himself capable of looking at the most tragic things, but turning away with a remark that it is interesting. The religious life of America is liable to be,—yes, more than liable to be,—it is being infected with a sentimentality that feels, but will not act. Soul-hardening may be — is — setting in."

We don't know whether Dr. Jones intended that his remarks should be a specific indictment of the motion picture drama, or whether he simply couched his thoughts in that figure of speech. Certainly one great indictment of such drama is its great draft upon the sentiment without any worth-while results for the will. It appeals to men to weep, but not to work, to tense the nerves, but not the muscles. It shocks the sensibilities without providing vent for the indignation stirred up within the heart. Such a prodigal consumption of the fires of feeling on the altars of men's hearts is in itself a sufficient indictment of the whole moving-picture business.

But we do not desire at this time to expand on the question of moving pictures. We defer that for a little later. We wish rather to comment on Dr. Jones' observation as it applies in the larger field. He says that there are three classes of people, "the selfish, the sentimental, and the sacrificial." That analysis may well be pondered by Seventh-day Adventists, because in our movement there is a very great appeal to sentiment and a very great appeal to sacrifice. We believe that there are not many in our ranks who would come under the first classification as really "selfish." But there are too many who are at the halfway station of "sentimental," who believe that the tears they shed somehow atone for their lack of sacrifice.

Probably no other denomination can make a greater appeal to its members on the ground of sentiment than ours. What a wealth of vivid and realistic mission experiences is constantly brought to us, not only through the pages of our papers, but by the voices of our missionaries! The incidents related are often sufficient to warm the coldest heart and make the most stolid weep. And beyond a doubt it is not amiss that at times our hearts should be so strongly touched that we would allow the tears to fall. But if our responsibility goes no farther than tears, of what service are we to the cause of God? Sentiment is

glorious, and is never more properly displayed than in connection with the portrayal of the needs of lost souls and of the mighty victories won by the cross. But sentiment must serve to generate sacrifice, else the sentiment becomes hypocrisy.

Occasionally we hear some member of the church declare how beautiful it would be if the thrilling stories of our missionary work were not always followed up by an appeal to contribute of our means. But does such an individual mean that it would be glorious to weep, but not to work, beautiful to pour out the tears, but not the dollars? There is something wrong when we wish to keep sentiment from flowering into sacrifice. Tears should have as their chief end the softening of the selfish heart. They should descend as the soft showers, watering our souls to bring forth richly the fruits of Christian liberality.



**PEACE CONFERENCE PROGRESS.** At the time of writing these lines the Disarmament Conference in London has been in progress about three weeks. Perhaps it is a little early to make any conclusive statements. But if the dilemmas now confronting the conference are any indication of the perplexities that are still to come, there is small hope that anything definite will be accomplished. There does seem to be quite general support for the abolition of the large battleships. But the significance of this as a peace sign is rather lost when we discover that naval authorities consider the battleship as of doubtful value in future warfare. Why not scuttle something that has become obsolete anyway? That is the reasoning.

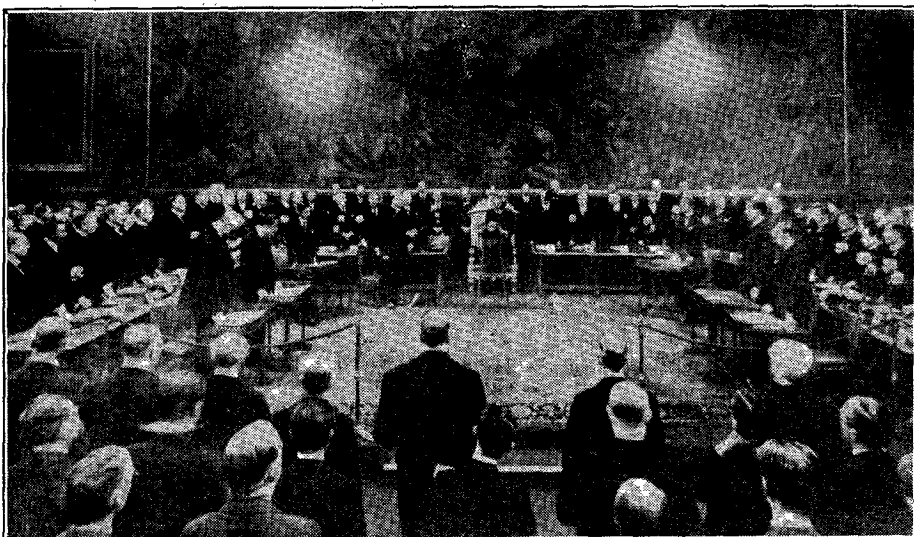
The move made by one delegate to strike out submarines—those vipers of the sea—has evidently met with insuperable objections.

Then there is the major problem of discovering a satisfactory rule, or yardstick, by which to measure out to each nation the proper size of navy. For after all, the conference is not for the purpose of elimination, but simply of reduction of armaments. Some nations think that each country should be allowed a certain number of ships of each class of fighting vessel. Others hold that the basis should be tonnage—that is, an estimate should be made of the total tons of death-dealing vessels proportionately proper for each nation, and then that each be allowed to build whatever kind of vessels it desires within those tonnage limits. An attempt is being made right now to devise a compromise between these two plans.

But when the proper yardstick is devised, who shall say that one nation ought to have measured out to it this much of a navy, and another nation that much? One nation thinks that it ought to be allowed twice as large a navy as some near-by neighbor. Another thinks it ought to have at least 70 per cent as large a navy as one of its allies.

Now comes the story in a parallel column with the news of the conference, of a European nation that has just perfected plans for the construction of a warship more powerful than any ever before built. Yet the nations long for peace; they know that unless they check their war plans, destruction is ahead for all of them. Peace and war, peace and war, these are terms to conjure with today. They loom large in the public prints, and they loom large in the Holy Book. The prophets declare that peace and war will characterize the last days. We look about us, and, behold, we discover just such a situation characteristic of our times. The warning to us is evident, "Let us not sleep as do others."

F. D. N.



Wide World Photos

The First Meeting of the Disarmament Conference, With the Delegates Standing as King George Delivers the Opening Address



Conducted by Promise Kloss

## Calling on Mother

By INA WHITE BOTSFORD

How much more joy, deep and abiding, life brings to every member of the family, especially after children have reached the age of youth, if parents have realized the importance of becoming intimately acquainted with the children during those formative years of childhood, and of continuing the comradeship during the later years of childhood and on into the age of youth! How many more happy pages might be found in memory's book if parents could grasp the opportunity, whenever presented, of winning a place in the heart of the child!

The following incident, which was several times repeated in the experience of one mother and her little girl with only slight variation, will illustrate:

In a humble home where the mother did the family washing, four-year-old Betty had to play alone in the living room with her dolls and other toys all the forenoon every Monday during cold weather. The kitchen was small, and mother had to have the window partly open while she worked, thus making the kitchen too drafty for Betty to be there long. Her older sister went to school.

One Monday morning Betty was perfectly contented in the living room for some time, but a little past the middle of the forenoon, when mother was busiest and tired besides, the living room door opened, and there stood Betty dressed up in sister's old coat and hat, carrying a doll under one arm and saying,

"Good morning. I have been traveling on the train to come to visit you."

Comprehending the situation and placing a chair, mother replied, "How do you do? Please have a chair. I am sorry I cannot ask you to take off your coat just now, but I am afraid it not quite warm enough here for you to sit without it."

"That is all right," says Betty, climbing on the chair placed for her.

"Please excuse me for going on with my work, but I am so anxious to get the washing done before my daughter

gets home from school at lunch time."

"Yes, I know."

"Do you have any children old enough to go to school?" mother asked.

"Yes, one."

"I see you have one child with you. What is her name?"

"Lucy."

"I suppose you have other children at home. Are they well?"

"One little girl is at home sick with the measles."

"I suppose you left some one at home who will care for your family while you are away," mother continued.

"Yes, a woman stayed with them."

Mother had to lead the conversation because Betty could not think what

grown-up ladies are supposed to say when they pay visits, but Betty could follow mother's lead very nicely. It was interesting to notice how Betty answered the questions put to her, for this little play was not planned. Mother was careful not to ask questions which might embarrass any lady, because that would mar the beauty of the game.

After a moment's lull Betty said, "I must be going now, for I have to get home to look after my family. Good-by."

Mother replied, "I hope you find that your family has been all right while you have been away. Good-by."

And Betty was back in the living room playing with her dolls. Incidentally she had been taught a little lesson in manners in the nicest possible way, and mother had forged another link in the chain of affection binding Betty's heart to her own.

## Aunt Maria's Neighbors

By KATE S. GATES

"DON'T your neighbors ever come to see you, child? I have been here more than a week, and not one has crossed your threshold. As far as I know you have not spoken to any one outside the family. It's lonesome, Helen."

In spite of her best endeavor Aunt Maria's voice quivered. She had come to the city to spend the winter with her favorite niece, Mrs. Hartley, and she was a very social body.

"I just love folks," she said once. "I love to talk with them about their joys and their sorrows, if they have them, and their new clothes and their old ones. I have spent most of my life so far on this little lonely farm, often not seeing a neighbor for a week at a time in winter. Funny, isn't it, how apt we all are to want what the other one has? And the other one thinks that we have the cream!"

Aunt Maria had anticipated this visit with a great deal of pleasure. There would be so much to see and do, and so many people to make friends with, for Helen lived in a large apartment block. But here in the midst of a multitude the good old woman felt more alone than ever she

had in her quiet little country home.

"Don't your neighbors ever run in?" she queried wistfully.

"My, no, auntie. Why, I do not even know the names of half of them. You will get used to it and not give it a thought."

Aunt Maria shook her head. "No, my dear. I am not even going to try to get used to it. It does not seem Christian to me to live side by side with folks and not know them. The Lord has many things for us to do for one another; that is why we are put alongside, I believe. How shall we feel over yonder if He tells us He put this one and that next to us to be helped or cheered or strengthened, and we never even took the trouble to know their names?"

"You're a dear," said Mrs. Hartley a bit shamefacedly, "but you've never lived in the city. No one expects you to be neighborly here."

Aunt Maria made no reply, but kept her eyes open and made her own plans. Two or three days later Mrs. Hartley was obliged to be away for the afternoon.

"Don't worry about me, child," said Aunt Maria with a suspicious twinkle

in her eye. "I'm capable of amusing myself, I should hope."

No sooner was her niece out of sight than Aunt Maria, her knitting bag in hand, made her way to the top floor and knocked at the door of the rear flat.

A pretty little woman with a baby in her arms came to the door, and Aunt Maria's quick eyes saw at once that she had been crying.

"I'm Miss Slocum," she said cheerfully, "I'm spending the winter with my niece, Mrs. Hartley, just below, and I thought I'd like to get acquainted with some of my neighbors. Would you mind if I came in and sat with you awhile?"

The little woman opened the door wide, and burst into tears.

"You don't know how glad I am to see you," she said. "I told John this noon it seemed to me I should die, I was so homesick, not a soul has come near me, and I have lived here six months."

"Well, I'm proper glad I came. To tell the truth, I was homesick myself. Folks are more neighborly in the country where I live," said Aunt Maria, taking out her knitting.

"Five o'clock!" she exclaimed two hours later. "Where has the afternoon gone? I certainly have enjoyed myself, and I shall come often if you do not mind, and you must take the baby and run down to see me, won't you?"

"I shall be only too glad to see you as often as possible," was the reply. "You have done me a world of good, and John will be so grateful to you."

The next day, armed with a plate of apples she had brought from home,

and some new gingerbread, Aunt Maria knocked at another door.

"I have come to see the young man who has been sick," she said. "I've seen you sitting by the window," she continued, "and thought you looked lonesome. I know how one feels getting up from a sickness, and I wondered if some of my gingerbread and some apples I brought from home wouldn't taste good to you."

"I should say they would. I am so tired of everything I've had that I cannot eat, but that gingerbread looks just like what mother used to make, and I should think those apples came from our old orchard."

Before Aunt Maria left she had his story. After his parents died he had come to the city, expecting to do great things, but he had found it uphill work. Now, after being laid up for a month with grip, he was heartsick and discouraged.

"I wish that I could have stayed home on the farm," he said.

"Well now," exclaimed Aunt Maria joyfully, "I wonder if I wasn't sent to you. One of my neighbors down home is clean discouraged trying to get good help. He has no children, and he is getting along in years. He wants some one to come right into the family. We will just have to talk it up. You may be a godsend to him, and he to you. I'm so glad I came in."

One morning when Mrs. Hartley was getting off the car from a shopping expedition, she was surprised to see her aunt coming from a large, handsome house on the corner.

"Why, where have you been?" she exclaimed.

"Oh, Mrs. Holbrook has been shut in

for weeks with rheumatism. I've met the nurse out walking. I just stepped over to take her my Martha Washington geranium; it is in full bloom, you know."

"But Aunt Maria Slocum, Mrs. Holbrook probably has her house full of hothouse flowers. Mr. Holbrook is one of the richest men in the city."

"What if he is? Mrs. Holbrook has suffered with her sciatica just the same as if they hadn't a cent to their names, and when you've been sick and suffering, you like to have folks do things for you. She did have lots of flowers, but my geranium was different, and she was proper pleased with it. She said her grandmother always used to have them, but she had not seen one for years."

"But, Aunt Maria, how did you dare to go over there? She belongs to the 'Four Hundred,' as they say. I have not even a bowing acquaintance with her."

"But, Helen, we are all much of a muchness, after all. Why shouldn't I bow to her? As Kipling says:

*The Captain's lady and Judy O'Grady  
Are sisters under the skin.'*

She has been sick, and I visited her, that's all. We all need one another, whether we have money or not."

"Your aunt is one of the loveliest Christians I have ever met," said Mrs. Holbrook to Mrs. Hartley months afterward. "I have read somewhere that St. Francis said we are all sermons, or could be if we would. She certainly is. It was compensation in full for all I suffered this winter to have the privilege of knowing her, and that is saying a great deal."—*Watchman Examiner.*

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### Just Pat It

WHEN a child reaches the investigating stage, the everlasting "Don'ts" begin. Instead, we tried a positive suggestion with "Just pat it" as our watchword. It was a familiar word, and Junior soon accepted the idea. Instead of pulling off the tablecloth, he patted it; he patted the book whose slightly torn page was so tempting; he patted the petals of the flowers; and later, when the door-shutting impulse was so strong, he even patted the doors instead of slamming them. We found that this not only worked much to the advantage of the book or toy in question, but Junior learned gentleness, and a great deal of friction was avoided.—*Children, the Parents' Magazine.*

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ALL who joy would win must share it. Happiness was born a twin.—*Byron.*

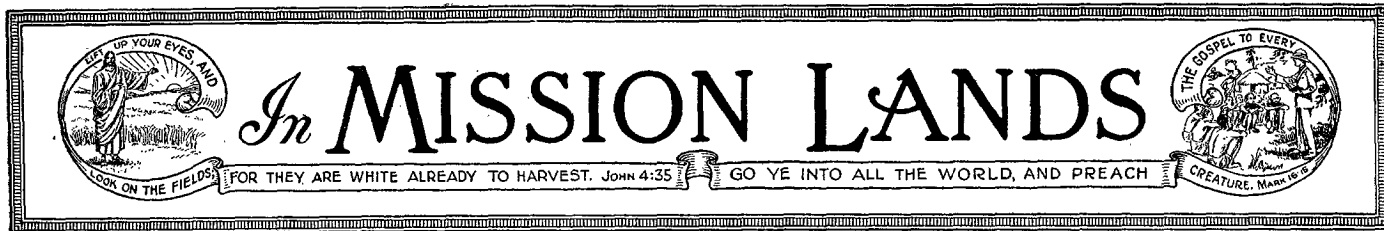


### Breaking the Ice

We had some offish neighbors once that moved in, down the road,  
We reckoned they was 'bout the proudest folks we'd ever knowed.  
An' when we passed 'em now an' then, we held our heads up high  
To make dead sure they couldn't snub us if they was to try.  
It really made me nervous, so I just braced up one day  
An' thought I'd go ahead an' show my manners, anyway.  
One day 'stid o' turning' round an' gazin' at the view,  
I looked at them an' says, "Hello!" An' they says, "Howdy do!"

It wan't the cold an' formal greetin' that you've sometimes heard;  
They smiled and said it hearty, like they meant it, every word.  
It's solemn to reflect on what we miss along life's way  
By not just bein' natural an' good-humored day by day.  
There's lots o' folks who fling the simple joys of life aside  
Because they dread the shadow of their own unconscious pride.  
And nine times out o' ten you'll find the rule works right an' true—  
Just tell the world, "Hello!" and it'll answer, "Howdy do!"

—The Washington Post.



## Blasting at the Rock of Heathenism

By A MEDICAL MISSIONARY

WHAT constitutes the greatest barrier to the progress of the gospel in India today? If this question were submitted to a representative gathering of missionaries of all denominations, without doubt the answer would be that the caste system is the greatest barrier to the advancement of the gospel of the kingdom in India. And I believe this to be true. This was recognized by William Carey, who labored so long and so faithfully in India, when he stated that the conversion of a high-caste Hindu to Christianity would be as great a miracle as would be the raising of the dead. This gives us some idea of his opinion of the difficulties to be faced in presenting the gospel. But thank God that even the high-caste Brahmins are accepting Christianity today. Every missionary society in India can now point to Brahman converts among their people.

When one understands something of the trials facing a high-caste person (or one of any caste, for that matter) who accepts Christ, it is not hard to see why he hesitates to take so drastic a step, and perhaps explains to a certain degree why some who have learned of the truth do not step out and embrace it openly. Doubtless there are in India today many who have at heart accepted Christianity, and who know it to be the truth, but because of the sacrifice of caste and all that it implies, hesitate to take the open step of baptism and of uniting with the church. They are, like Peter, following the Master afar off. But in Peter's experience there came a time when he was not afraid to confess his Lord and Master. And it is the firm belief of the writer that in India, before the end, we shall see these high-caste men and women step out and declare themselves followers of the meek and lowly Jesus, and unite with the last closing message.

Surely the visible results of the preaching of the threefold message in India are quite meager in numbers, but I believe that even as it was in the days of Elijah, so it will be again in these last days of earth's history. You remember that Elijah got the

idea that he was the only one remaining who had stood true to God, but God told him that He had seven thousand loyal followers who had not bowed the knee to Baal. So we may be happily surprised to learn that God has in India today many precious souls who have heard the message, and who will, in the testing time, which is now right upon us, throw in their all with God's people, and become stanch Seventh-day Adventists.

### Conversion Brings Ostracism

When a caste man or woman embraces Christianity, it really means excommunication, with all that this signifies. The man who "degrades" himself and his caste by becoming a Christian (which really means turning his back upon the household gods), becomes to all intents and purposes a stranger to his family, to his village, and of course to his caste. His wife and children leave him, she returning to her father's house. He is driven from his home by his relatives, and attempts upon his life are often made, for has he not turned his back upon the household gods, and upon his caste, and thereby brought disgrace upon the family and the caste?

The high-caste Brahman has nothing to gain and everything to lose by becoming a Christian. That is the way he regards the matter, not realizing that he has Jesus to gain, and heaven, and forgiveness of sins, and that peace which passeth all understanding. These, however, are all things which do not affect one's temporal welfare, in his opinion, and the temporal things are what really count in the life of a Brahman. A government position is of far more value than Christianity; social prestige is worth more than Christian prestige. These are expressions that are lived out in the lives of many in India today who have learned of the truth, but who value the temporal things of life more highly than the bread of life.

What I have just said is true in most instances, but there are exceptions to every rule. There are high-caste people, thank God for them, who

have seen Jesus, and have learned to love Him, and have forsaken all and followed Him. But they have counted the cost before they gave up their caste, of that you may be quite sure. Just think for a moment how the acceptance of Christianity would apply in your case, were you living under the caste system, and had been reared under that environment.

### What if You Were a Brahman?

Let us suppose that you are a married man, with children. You have come to know and understand the gospel, and have a desire to be baptized and to unite with the church. At home you dare not mention it, for the mere mention of Christianity is the signal for an onslaught by all the members of the family; and if it is suspected that you are in the least interested in Christianity, steps will be taken to see that you do not in the future come under the influence of the missionary or of any one else who might be working with you for your conversion. Life for you will be made intolerable if you manifest any interest in Christianity. And if you persist in your purpose, more severe measures will come into play. To a high-caste Hindu family, death is preferable to having one of its members become an outcaste by accepting Christianity. Not all converts from caste people in India die from natural causes. Some die from poison administered by relatives who would rather see their loved ones dead than Christians. But if you persist, and finally accept Christ and are baptized, you become an outcaste, a total stranger to your loved ones, to family, and to the members of your caste.

Now to the one who is without any caste, the acceptance of Christianity is an upward step, for he has no caste to lose, and possibly he may find employment in the mission if he becomes a Christian. I do not say that such motives actuate all our converts from the depressed classes (also spoken of as the untouchables and the outcastes), but such thoughts are doubtless uppermost in the minds of some who accept Christianity. There are hundreds of honest-hearted Christians in India today, converts from the depressed class, men and women who have found in Jesus one who has brought to them that peace of mind and forgiveness of sins which they



failed to find in their own religion.

It is a well-known fact that the large majority of all converts to Christianity in India today came from the depressed classes, with a small minority drawn from the caste people. What I have already told you as to the caste people will help you to understand why this is so. And so I say that the caste system is the greatest barrier to the progress of the gospel in India today, and for that matter, it always has been, and will continue to be so until Jesus comes.

Some one has said that until caste goes, Christianity will have to mark time in India, but I am glad to tell you that Christianity is far from marking time in India today. It is forging right ahead, and adding converts from all walks of life each year. May the Lord of the harvest pour out upon His workers in India a great measure of His Holy Spirit, that prejudice and opposition may be broken down, that the gospel may find its way into every honest heart, and that the coming of Jesus may be hastened!

Surely the end of all things is right upon us. No man can be so blind as not to see in the multiplying evidences about us in the world that time is fast drawing to its close. Let us not be deceived. This message has nearly reached the outermost circle, and the shores of eternity are just ahead. Doubtless as we look at the apparent immensity of the task that yet remains to be done, we might think that the coming of Jesus is still many years in the future, but surely as we read of the wonderful manner in which the message is going in various lands, we cannot help but believe that the Lord is cutting the work short in righteousness. I look for great events to occur in India in connection with the final proclamation of the message there, and to see converts coming by the score where now they come one by one. The Spirit of

prophecy tells us that great changes are soon to take place in our world, and the final events will be rapid ones. ("Testimonies," Vol. IX, p. 11.)

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the

former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"The Great Controversy," pp. 611, 612.

Let us be faithful to the trust committed to us as a people. Let us work with the realization that His coming is much nearer than when we first believed.

## West Tanganyika Mission

By S. G. MAXWELL

THIS field used to be known as the Mwanza Mission, as our work has been carried on in the province of that name. The war severely handicapped the start which our German brethren had made. Since then some progress has been seen.

In the northern section of the field are three stations. Our missionaries are attempting to work among a large number of small tribes. These have their different dialects, which increase the difficulty of the task. For while the French language of East Africa is used for school work, yet the vernacular is the only real way of reaching the people, especially the women. It is no small task for the missionary to master the many dialects in his area in this part of the field. Roads are now building, and journeys which took over a month are now accomplished in a week, saving not only time, but also the health of the worker, as he is able to avoid camping in unhealthful places.

Ikidzu is the present headquarters. At the beginning of the year G. A. Ellingworth took charge. He has had long years of service in Nyasaland, and this valuable experience will be a great help in bringing forward the West Tanganyika Mission. The training school is also here, with Miss Morgan in charge. As she has just returned from furlough, this school will open with a new class of students in preparation for service. Brother F. Munderspach has charge of the local

work. The Ikidzu people are not easy to win to Christ. The majority are quite content to spend their time trading cattle and marrying wives. Eleven were baptized there this year.

Utambaru is a healthful station in the northern part of the province. There is a cool temperature, and sufficient rainfall to grow vegetables, a thing which is denied other stations in this field. Brother Watson has built himself a creditable house, and laid out part of the mission site, though the old German breastworks still remind one of what use this station was put to. There are many tribes in this area, but work has been chiefly confined to the Luo, an infiltration of those living across the border in Kenya Colony. There are calls for schools from other tribes, which will be answered as soon as some teachers can be trained. A new church is under construction at the mission at the present time. Three were baptized this year, and some others will be ready next month.

The Majita tribe live on a peninsula jutting out into Victoria Nyanza. The field is well supplied with schools. Two canvassers have been selling books. Brother Matthews is developing an encouraging work. The church membership is now 134, eighteen having been baptized this year. One teacher was sent over to Uganda, and is doing good service there.

The two stations, Ntusu and Mwagala, are a beginning among the



Pastor A. H. Matthews Baptizing in Lake Victoria, the Largest Lake in the World

great Wasukuma tribe, the largest in Tanganyika. While Brother Robson, at Ntusu, has had the training of the teachers for six months, Brother Phillips, at Mwangala, has been doing evangelistic work. The work among the Wasukuma, started by teachers from Pare, gives promise of a large future. There is a growing church of 122 members at Ntusu. Thirty-three were added there this year, and seven at Mwangala.

#### *Girls' School*

A girls' school is at Ntusu. If there is sufficient money, it is hoped to finish the school building before the end of the year. Miss Lucy Clarke will be in charge. The houses are built of sun-dried brick, with a grass roof.

station for further instruction, have been making and laying brick for two hours each day. This has provided them with good practical instruction.

Throughout the field all the teachers have been called in for a six months' improvement course. Ability to teach is an essential part of their equipment. The government has already set the pace for educational standards. It is incumbent on us to produce men who measure up to the advancing educational standard in Africa today.

We anticipate a bright future for these missions as the teachers better understand their work and go forth filled with the spirit of consecrated service. Much remains to be done to

recently accepted the faith. This splendid work was begun by a lay brother whose heart burned to tell others the glad tidings that had been brought to him. He appealed to the mission for help, and a native worker, Jean Baptiste, was sent to develop the interest. It is evident that the good work is only begun, for Brother Baptiste told us the interest was extending through the adjoining mountains and valleys.

In Santo Domingo the work is making very encouraging progress. Last year the membership of the Sabbath schools more than doubled, and the Sabbath school membership of the mission now stands at 705.

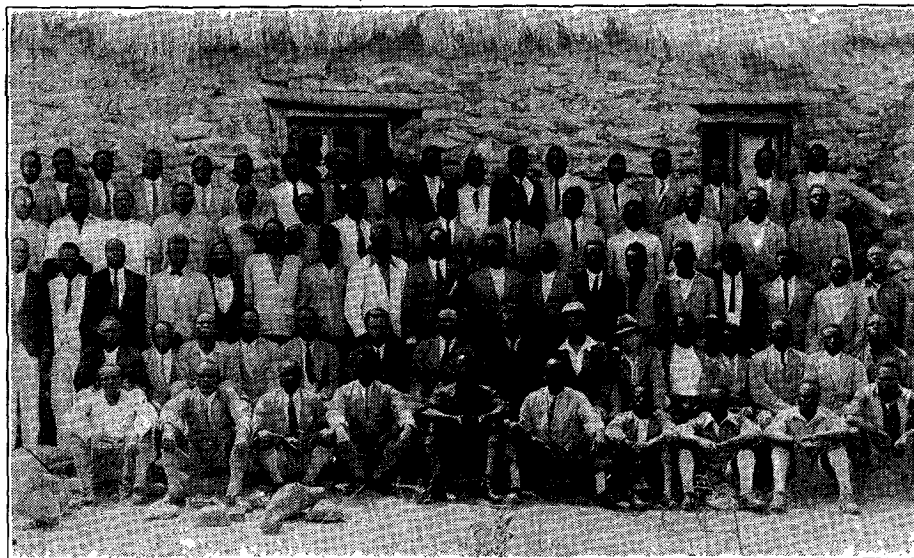
In the capital, Santo Domingo city, we have a very good property quite centrally located. Though the church seats about 300, it is impossible to accommodate inside the building the audiences that attend the Sunday evening services.

The work is going in all the islands in a very interesting way. In Jamaica, one of our oldest fields, where the work has been in progress the longest, we have seventy-two churches with a membership of 3,102, and ninety-two Sabbath schools with 4,074 members. They expect to baptize 500 people this year in that one island.

We have just opened up another new mission in the Cayman Islands, one new church having been raised up recently and a new church building erected.

Over in Trinidad, in fact throughout the Windward and Leeward Island groups, our workers are meeting with encouraging success. The brethren erected an iron tabernacle at Tunapuna, a town a few miles from Port of Spain, the capital of Trinidad. The attendance from the beginning was very large. The first fruits from this effort indicate that a large harvest may be reaped.

For about fifteen years, laboring under adverse conditions and with little apparent fruit, Elder and Sister P. Giddings faithfully toiled on in the French islands of Martinique and Guadeloupe. Just before they left, in response to a call from the Antillean Union to join the force of workers in Haiti, it became evident that a great change was imminent. M. N. Isaac, the first Haitien Sabbath keeper, took Brother Giddings' place in Martinique, and now the fruit from the years of patient labor is beginning to be reaped. Quite a number have recently been baptized and added to those who had previously embraced the truth, often under persecution and great trial. Jan. 1, 1930, the new French Islands Mission was organized.



Delegates to the Native Conference, or Synod, Held at Gendia, Kenya Colony, East Africa, Nov. 13, 1929

The plan is to keep the girls as much in touch with their own home life as possible, and not to Europeanize them. There are a dining room, a store, and three sleeping rooms, all in separate buildings. The teachers, while at the

enter the provinces to the south, but plans are being laid for opening other stations in southern Tanganyika so that ere long this large section of Africa may hear the message for this time.

## *Reviewing Our Work in the Inter-American Division*

By E. E. ANDROSS

### *The West Indies*

RECENTLY, I spent three weeks visiting our churches and companies in the Haitien and Dominican republics. The former is French and the latter Spanish. We have about two thousand Sabbath school members in Haiti, and the number is growing each week. In the capital we have a beautiful church building that has been constructed recently. Since it was dedicated a few months ago, we have had a wonderful interest in the city. Our church is filled every Sabbath and each night when services are held. On the Sabbath of my visit the people gathered for a baptismal service at

six o'clock in the morning. Seventeen candidates were buried in the waters of the newly constructed baptistry in the church yard. After these were baptized, there were sixty still awaiting baptism at a later date.

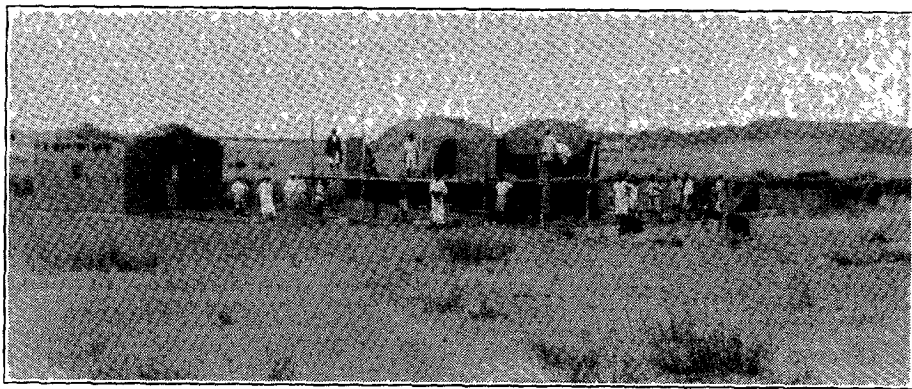
On our visit to the northern part of the island, we had the pleasure of dedicating a beautiful new stone church building at Limonade recently completed under the supervision of G. G. Roth, who has spent a number of years in faithful service in Haiti. On our return trip we drove off the main highway ten miles to visit a country district where a company of 200 believers, including children, had

*Work for the Indians*

We have not accomplished great things as yet in our Indian work, and we have a great task before us, but we have made a beginning, and the prospects are very bright for the future. There is a tribe of San Blas Indians in Panama. These Indians are very exclusive. They will not permit a foreigner to stay overnight in their territory, so we are cut off from working among them directly. Then, too, the state church claims the right to conduct all effort along missionary lines that is to be made for that people. The government will not permit any other society to work among them, so it seemed as if we never should be able to get a foothold among the 50,000 members of that tribe. However, the Lord has opened a way for us in a special manner. He sent fifteen of the young people of the San Blas Indians to our training school in the Canal Zone. If we had had the money to pay their way to our institutions, we could have had twenty-five or thirty of those Indian boys and girls in our schools this last year. Two or three of the boys have been baptized, and give promise of making good workers for their people.

About eight months ago a mission was opened among the Guaymi Indians of Panama. Ishmael Ellis and his family are in charge. This mission is near the border of another large tribe, the Savanero Indians, speaking a different dialect. These Indians are wholly pagan, but God has given Brother Ellis favor among their leading men, and he now reports at least thirty who have surrendered their hearts to God and are keeping His holy law. Our mission is the first to be established among them. The way to the hearts of these Indians seems to have been prepared in a remarkable manner, and we have reason to expect a rich harvest to be gathered.

Just a word in passing as to our work among the "Davis" Indians. Brother Gonsalves writes that there are forty members of the Sabbath



Girls' School Buildings in Course of Erection at Ntusu, West Tanganyika, Africa

school at Mt. Roraima among the Arcuna Indians, while among the Macusi Indians, three days farther on, there are 142 who are keeping the Sabbath, and all seem true and loyal to this message. Chief Andre, of the Macusis, was a convert of O. E. Davis, having accepted the truth through his labors. Now the chief is preaching this message to his own people and to the adjoining tribes. On the occasion of Brother Gonsalves's recent visit Chief Andre pleaded for a missionary to teach his people about the true God. Isaac, chief of the Arcuna Indians, is also preaching this message.

A mission has been established among the descendants of the ancient Mayan race. We have two families on the mission. A Sabbath school has been started, and the outlook for a growing work among this most interesting race of people is encouraging.

Another promising work has recently been opened by a graduate from our training school in the Canal Zone among the Mosquito Indians of Nicaragua.

*Progress in Mexico*

Here is a letter from one of our native workers in Mexico. It was sent to me by one of our missionaries. This letter tells of an experience of that native minister, and reads as follows:

"One of our believers had moved to Tayacatlan, and I felt called of God to go to that town and visit this brother, Pablo Gaitan, with the hope that I might find there believers, and be able to raise up a new company for God.

"On the road the Lord provided that I should meet and travel with a government official (a civil engineer) on a special mission for President Portes Gil. I told this official something of my work and our message, opening some of the Bible truths to him. Thus we became good friends, and soon arrived together at the town where the municipal president (mayor) received us very cordially. After the official had completed his business, I presented my credentials as a minister, together with letters of recommendation from two promi-

nent officials. These letters, with the recommendation from the government official who had arrived with me, seemed greatly to impress the municipal president, so he asked if I would be willing to give a lecture to the municipal officers and force, together with the principal people of the town if he should call them together. I gladly agreed to do so, and accordingly he called together the people, and I spoke to them in the parlor of the municipal president's home.

"Beginning with the antialcoholic and temperance campaign sponsored by President Portes Gil, I explained the great need of such reforms in Mexico from a health, moral, and financial standpoint. Then telling them something of our health principles in diet, sanitary living, and simple precautionary measures against diseases, I led up to the ideal home life. After touching upon the proper attitude of love, respect, and protection for the wife and mother by her husband, which the matrimonial bond is supposed to insure, and the obedience of children, I showed that all is based upon the laws of God, which we must obey if we are to have ideal homes here and eternal homes in the new earth.

"All seemed greatly pleased with the subject, and I arranged to visit many of their homes, teaching them simple treatments, prevention of diseases, and our truth. Besides this I held public meetings in the home of Mr. Ventura Sota, and at each service the house was filled to its capacity and overflowing. I had arrived Tuesday, and by the following Sabbath had been able to cover studies on the soon coming of Christ, the prophecies of Daniel 2 and 7, creation, the Sabbath, and the law of God. With this instruction I organized them into a Sabbath school, appointing our brother from Las Sedas, Pablo Gaitan, as superintendent, and the principal of the town school, Mr. Ireneo Lopez, as secretary. In the afternoon of the same Sabbath I showed them how to conduct a missionary meeting. I had to leave them Sunday, but before going



Traveling Under Difficulties in West Tanganyika, Africa

G. A. Ellingworth's car crossing a river.

I gave them more instruction, and left with them our series of twenty-eight Bible studies, which will provide them good instruction during my absence. Mr. Sota offered his home for the services, and I am very grateful to God to have been able to sow the heavenly seed in so short a time. All glory to Him."

This letter gives some idea of the methods employed by the native workers.

#### *Experiences in Venezuela*

Some years ago a man by the name of Julio Garcia Diaz accepted the faith and is now a successful worker. While in the world he lived a very wicked life. He was a smuggler. He was everything that was bad. He told us his god was the god of depravity. But when he accepted this blessed message, there was a complete transformation in his life. He then knew the peace of God that passeth all understanding. A deep burden came into his heart to write to a former companion in wickedness, telling him of the hope and peace that filled his own heart. The letter pointed the way to a new life, and offered the hope and peace and joy to which he had been an entire stranger. Later that friend was led to give his heart to God. What did that man do when he gave his heart to God? He took apart those revolvers that formerly had been his sole dependence, separating each piece from every other piece, and then strung them all up on a string and hung them across one of the rooms in his home. "Now," he said, "I will not be tempted to use these, for I couldn't put one of those revolvers together if I wanted to." Instead of living in constant terror, he is now enjoying the sweet peace of God in his heart. This experience reveals the character of the work that God is doing in the hearts of men and women all over these fields.

Coming over to Colombia, we find a country that has been closed to our missionaries for many years. Scarcely any one has been able to break through the cordon that has surrounded Colombia. It was one of the most difficult of access of all the countries of South America, but now in a marvelous way the Lord has opened its doors.

#### *Religious Bill Defeated*

A few months ago, a determined effort was made to secure a law that, if adopted, would have prevented any Protestant mission society from doing work in the republic. Any effort to turn the hearts of the people away from the state church was prohibited; and severe penalties were attached to the violation of the proposed bill, denominated the "Heroic Law." God

heard prayer, and the religious feature of the bill was eliminated.

Antonio Paternina, who lives at Sincelejo, Colombia, though not yet baptized, is an enthusiastic missionary, and has been scattering the seeds of truth in a district forty-five miles from his home. Nicolas Herrera, the secretary to the local magistrate of this district, was one of Antonio's first converts. When he began to observe the Sabbath, he conceived a plan by which he hoped to win, or at least influence, all in that district to keep the Sabbath.

In that small country place there is no jail, and so prisoners awaiting trial by the magistrate are detained by the old-fashioned stocks. These stocks are kept in a shed by the magistrate's house. Nicolas sent out word that any one in the district, who worked on the Sabbath would be put in the stocks. When Antonio visited Nicolas again, he explained to him that Seventh-day Adventists did not use compulsory methods in their missionary work, so he has been working, since that first impulsive outburst of missionary zeal, along more orthodox lines, and the Lord has been blessing his efforts.

E. W. Thurber, the superintendent of the mission, visited this district in February of 1929, and organized a Sabbath school. At the close of the service he took out his notebook and asked for the names of those who were keeping the Sabbath. The names filled almost three pages of his book, and totaled sixty-five. The Lord is demonstrating to Nicolas that souls may be won without the coercive influence of the stocks.

It does seem to me that these are definite tokens of the mighty moving of God's Holy Spirit. I have letters from Antioquia, Colombia, where we

have a mission organized. E. M. Trummer, the superintendent of that mission, tells of an experience that he has had just recently in a place where he was called by a large company of people who had left the state church, and had organized themselves into what they called an evangelistic society. These were living in three different parts of the country not very far apart. When Brother Trummer arrived, he found more than 100 families in those groups who were just ready for the truth of God.

A few months ago two of our brethren, J. A. P. Green and N. W. Dunn, began a series of meetings in the city of Panama. From the beginning the attendance was very good. At the end of two months they had nearly 100 people who had agreed to obey God.

All over the Central American field, throughout the republics of the northern part of South America, all through Mexico, in the entire island field,—in fact, everywhere the gates are wide open. God is saying to us, "Go through the gates; prepare ye the way of the people." If we had 100 workers today in addition to our present force, we could place every one of them where he could quickly raise up a strong church for God. There is no question about it whatever. The people are there, and multitudes are on the verge of the kingdom waiting only to be gathered in.

And now we want to place this burden upon your hearts, dear friends. Do what you can to send more help into these places that are ripe for the harvest, and in the great day of rewards I am sure you will receive returns for your investment a hundred-fold or more. The investment in souls for the kingdom is the best investment that men or women can ever make in this world.

## *Literature in Burmese*

By R. A. BECKNER

IN the early days of the work in Burma, several tracts, a pamphlet on the signs of the times, and a booklet on the way to health were published; but not many of them were used before about 1910. A few were given away, but no attempt made to sell them regularly.

One day in 1911 the writer took the "Signs" tract and some Gospels by Luke to a large village just outside of Mandalay. The Gospels cost a pice (½ cent) each, and were supposed to be sold for that; the other was for free distribution. So he started selling the two of them for a pice. They sold fairly well, so at the next village the following day he tried selling them

for a pice each. They seemed to be just as easy to sell as to give away, so in a day or two more he started to sell the tract for two pice (which was the actual cost) and the Gospel for one pice. They sold readily and by the hundreds in villages and on trains and boats, until three new editions totaling over 40,000 were sold.

#### *Quarterly Published*

When it was demonstrated that the Burmese would buy Christian literature of the right kind, consideration was given to the publishing of a magazine; and a 24-page quarterly was put out at a price of one anna per copy or six annas by post for a year.

The editions ran from 4,000 to 8,000 each, and were sold by each worker in the field. The writer gave nearly all his time to preparing and promoting *Kin Soung* as it was called. He traveled all over Burma, taking subscriptions and selling single copies. The largest number of subscriptions for one day was seventy-two, and of single copies, 285. Later *Kin Soung*, instead of being dated and published as a quarterly, was numbered and issued when convenient. The time between numbers grew longer and longer until now it has ceased altogether.

When *Kin Soung* was at its height, a book of sixty-six Bible readings was prepared, translated, and published. In 1920-21, 165 of the hymns from "Christ in Song" were translated and published for use in our churches.

The first edition of Dr. Selmon's book, "Health and Longevity," put out in 1924 and sold on a subscription basis, is about exhausted, and a revised edition is now being printed.

#### Series of Tracts Prepared

In 1925 a proposed series of twelve four-page tracts were written in Burmese, and printed at the school press in Meiktila, in editions of 10,000 each. The one on the second coming of Christ is almost exhausted after having an additional 15,000 printed. They are all well received by the Burmese people. The translation of "Our Day" has been taken in hand, and its publication is awaited with eagerness by the colporteurs and other workers.

Eight four-page tracts and a pamphlet on the New Testament Sabbath have been printed in Sgaw Karen.



### Canvassing Work in East Africa

BY E. KOTZ

S. G. MAXWELL, superintendent of the East African Union Mission, in his last letter speaks very encouragingly of the faithful work that our native colporteurs are doing in East Africa. During the last few years we have been hearing of the success that our native Christians have had with the Harvest Ingathering. Now Brother Maxwell writes concerning the canvassing work proper as follows:

"We have been too long cramped up in a few places. Now that the canvassing work has started, we shall have to follow the path blazers. Excellent reports come from canvassers in Pemba and Zanzibar and Dar-es-Salaam. We are now on the third edition of the book, 'Mambo Makuu,' for the Moslems. Several other books

are in the manuscript stage, and the small press at Gendia has a busy year before it, meeting all the coming needs. The Swahili magazine will be published in Swahili, Luo, and Luganda.

"The Children's Hostel is nearing completion. It is well built of stone and concrete blocks, and is a credit to the work. People in the Kenya highlands are beginning to realize who Seventh-day Adventists are. The *East African Standard* gave us a good write-up last week, and a useful donation to the Harvest Ingathering."

It certainly fills our hearts with satisfaction to see the work in East Africa not only so well established, but progressing so rapidly.



### Satan's Captives Set Free

BY O. B. KUHN

FOR ages dense spiritual darkness has covered the land of China, and like a veil of mourning has spread over the people, a sign of their many sorrows and afflictions. Though apparently having held the whole nation in cruel bondage, there are some sections where Satan seems to hold the people in special captivity.

The district of Mo-Gia-Wei-Dji in north Kiangsu Province, where the inhabitants were sunken in gross idolatry, was one of those unfortunate places where Satan exercised special power in afflicting the people. Persons working in the fields would suddenly be stricken with a form of paralysis which would continue two or three days at a time before they were released. In the homes, if certain vessels and utensils used in connection with idol and devil worship were irreverently moved about or acciden-

tally disturbed, the offender would be immediately gripped with paralysis.

Into this place Mrs. Djang, wife of a retired official, an aged Sabbath keeper and earnest Christian worker, went to reside. Devoting a large room of her home to the service of the Lord, Sister Djang began to teach the gospel. The people became interested, and the attendance at the Sabbath services conducted by Sister Djang gradually increased until today there are fifty or sixty attending the meetings.

Many who were captives of Satan have been set free by the ministry of Sister Djang, who by prayer and the laying on of hands has exercised faith in the power of God. Thus one woman who was first stricken with this satanic paralysis at the age of twenty, and who was frequently oppressed during the following thirty-three years, going about with bent back for long periods of time, was completely healed at the age of fifty-five by prayer and the laying on of hands.

In a number of cases, whenever the converts became careless and neglected to attend the Sabbath services and weekly prayer meetings regularly, they once more fell under Satan's power, and they were again restored only when they repented and were prayed for.

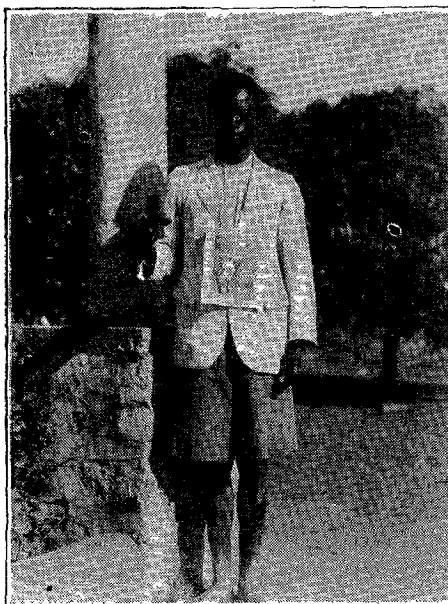


### "It Is All Gain"

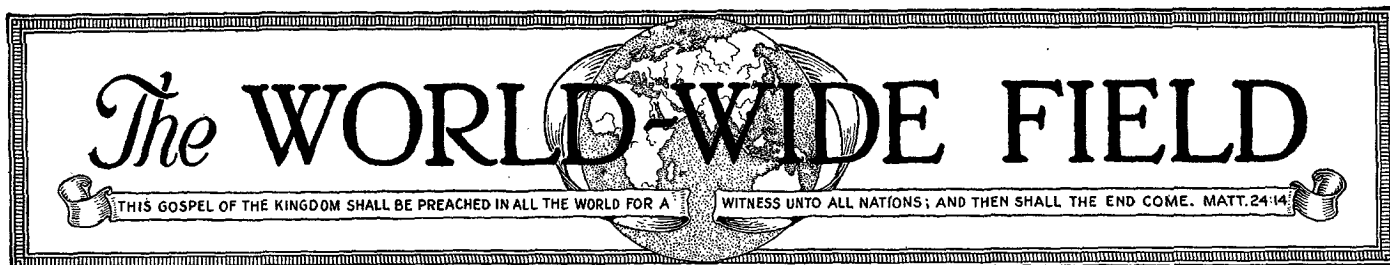
BY F. A. WYMAN

In the Irrawaddy Delta Mission in Burma our two ordained ministers, two licensed ministers, two missionaries, and five teachers are leading two churches, conducting two schools, taking care of the sick in two dispensaries, fostering five Sabbath schools, and studying and preaching in perhaps thirty villages. At our outschool and village dispensary at Bamokyaung we have baptized three adults, converts from Buddhism. One of these men, who seems to be influential with his own people, is helping in our village school at that place. At one of our recent workers' meetings he was recounting personal blessings gained by obedience to the truth, and summed up with these words, "Ah lone a kyo-kyazo beh a shone mah she" (It is all gain and blessing, not loss).

In the territory of this mission are to be found some of the most fertile lands in Burma, and consequently the most densely populated. During the last few months, beginnings have been made in public meetings in the vernacular. There is promise of a harvest in the near future. The whole field seems ripe for evangelistic work, which we are planning to push on with all our power.



Abraham Liso, the Head Teacher in the West Tanganyika Mission, Going Out for Harvest Ingathering  
The card on his chest explains the work in Kiswahili.



## Atlantic Union Conference

By F. C. GILBERT

At the time of the Fall Council held at Columbus, Ohio, the brethren of the Atlantic Union Conference extended a cordial invitation to the writer to spend some time in labor in that field. It had been several years since I was able to visit that union, and it was a source of gratification to work once more among the brethren in the East.

A good work has been done by laborers and the laity with the Yiddish literature among the seed of Abraham; and it was felt that I might be able to reach some of these people while encouraging the believers as I joined in labor with the ministering brethren.

### Ten Days in Brooklyn

At the invitation of the Greater New York Conference I spent ten days holding services with the Brooklyn church and the Greater New York Academy. Not having visited this congregation for almost four years, and then when they were housed in a temporary building, it was a pleasure to meet the brethren and sisters in their commodious house of worship. Surely the Lord has greatly favored them in providing for their spiritual needs such a well-equipped and centrally located church, so nicely adapted to the needs of their church and school work. In this edifice the Greater New York Academy is housed.

For ten days we held services with the church and with the young people, and are sure that the blessing of the Lord attended the efforts. Even though the weather was cold and inclement, and there was little opportunity to secure heat for the building, the attendance each forenoon at the chapel and each evening at the church was gratifying. The Spirit of God bore witness to the preaching of the word, and young and old seemed anxious to receive spiritual food from God's storehouse. It is a delight to minister the word of God when people are anxious to receive it. There is so fine an opportunity for God's Spirit to impress hearts, and His blessing comes into the soul.

Many strangers were present at

the services, and we were happy to see Jewish people also in attendance. We believe these latter were impressed as they listened to the fundamentals of the third angel's message presented from the Old Testament as well as from the New. The truths of the New Testament merely unfold the predictions of the Old. How precious it is to know that the Spirit which revealed to the prophets the future of the Messiah and the work He would do on earth, is the same Spirit which impressed the writers of the New Testament to declare the works which the Saviour did when He was in the flesh.

The Spirit of revival and reformation took possession of the hearts of the people, and we have reason to hope that while the believers were encouraged and cheered in listening to the confirmation of the message given to us during the past fourscore years, backsliders were reclaimed, and souls took their stand for the truth.

D. P. Wood, pastor of the church, has been blessed in his labors, and the work of God has been built up and strengthened during his ministry with the Brooklyn church. He has also raised up a company of believers forty miles distant from Brooklyn. These newcomers in the faith attended the services, and were benefited and strengthened in their new-found Christian hope.

At the close of the ten days' services, the new church, which was purchased last spring, was dedicated, and W. A. Spicer delivered the dedicatory address. The house, seating about 1,600 people, was well filled for this special occasion. We believe the Lord has a great future for that church. May God bless the pastor and people.

### Meetings in Boston

We held an interesting series of meetings with the Boston church. It was inspiring to see the growth of the work now under way in that metropolis, compared with the few believers who gathered in a hall for worship more than forty years ago. It was in this field that I began to labor years ago. In Boston I began to pioneer the work for the Jewish people. It

was in this city, and other cities of the Atlantic Union, that I tramped the streets, appealing to that people to accept Christian literature, and Hebrew or Yiddish New Testaments.

That period of pioneering was a time of trial, persecution, sticks, stones, bitterness, cursing, and tearing up of literature as fast as it was handed out. However, many a rabbi and Hebrew teacher, even though acting suspicious in accepting the book, never rested that night till the entire book was read through.

In those days mobs would gather, demanding that the speaker be burned. Some were led to wonder whether there ever would come a change among these people. I remember well, how afraid the police were as to what might happen. Thank God those days have passed.

There are hundreds of Jews in Boston and in the Atlantic Union Conference who have profound respect for the name of Seventh-day Adventists, and who now annually contribute to the work carried on by our people. Just a short time ago I received a letter from the union conference home missionary secretary, which contains the following:

"For a number of years I have made it a policy to call on the Jewish business men while calling on other business men in our cities. Whenever possible I use the papers prepared for the Jewish people. I have had no trouble in securing just as large donations from the Jewish business houses as from others. In fact, I find that a \$5 or \$10 donation comes from the children of Abraham a little more readily at times than from those not so sympathetic with our people.

"I have received a number of such donations this fall. When our workers are soliciting in a business section of a city, I feel that by all means they should make it a policy to call on the Jewish business men. Occasionally we find some of these sons of Abraham who are very much interested in the work of Seventh-day Adventists. Some have asked me a great many questions about the Saviour, and seemed to be surprised to learn that the New Testament does not teach the change of the Sabbath, and that Jesus taught the observance of the Sabbath as contained in the fourth command-

ment. I believe that there is a great work which can be done by coming in close contact with the Jewish people."

The attendance at the services in Boston was very encouraging. We were happy to see interested persons take their stand for the truth. One Jewish lady became deeply impressed with what she heard, and we understand that since then she has been attending Sabbath services.

#### *Experiences in Rhode Island*

In Providence, R. I., among those who attended the services was a retired Jewish merchant with his wife. These people had lost a daughter, and were seeking consolation and comfort. Some of the brethren had been laboring with them. The Spirit of God did strive with the hearts of this Jewish family. At the close of each evening service they were anxious to remain and study further about the message. They were surprised to learn that the Old Testament taught so much about the Messiah, and that this Messiah was Jesus. They were hungry for the truth of God. When an appeal was made for those who wished to be ready at the coming of the Lord, both the man and his wife were on their feet, while the tears streamed down their cheeks.

The interest of the people in attending the meetings indicated that there is still a hungering for the third angel's message. How precious is this truth to God's children! The message which the Lord has committed to us is shorn of none of its power. The compelling desire to yield to the Saviour, to live a godly life, and to prepare for His soon coming, still attends the preaching of the simple truths the Lord has committed to His church.

A week's meetings were conducted in the city of Buffalo. In this city the writer held a series of tent meetings fifteen years ago, and he was glad to see the faces of those who accepted the truth at that time. Although the weather was cold and unpleasant, the evening services were well attended, and the believers encouraged their friends and neighbors to come to hear the word of God.

The forenoon Bible studies in addition to the evening meetings, were greatly appreciated by those who attended, and it was gratifying to see business men lay aside their employment to learn what God would have them do to prepare for the coming of the Lord. We were happy to unite again with the pastor of the church, L. H. King. We believe God is blessing his labors.

It was indeed a pleasure again to

minister the gospel of the grace of God to the fellow believers and friends in the Atlantic Union Conference. May God help us all to be true

and faithful to the sacred trust He has committed to our charge. May the Lord bless the workers and believers in that important field.

## *Dedication of the Hicksville, Ohio, Church*

By C. V. LEACH

THE Hicksville church is in northwestern Ohio, and is one of our old churches, having been organized in 1894, thirty-six years ago. The church was favored with the presence of F. H. Robbins, president of the Columbia Union, who preached the dedicatory sermon Oct. 2, 1929. D. S. Teters, J. W. Franklin, and the writer assisted in the services.

This church is a modest little structure, yet of suitable capacity to accommodate the present membership and provide for normal growth. All rejoiced that it was dedicated free from debt.

Mrs. Rose B. Murphy gave a stirring review of the high points in the history of the church. Among the interesting things noted was the number of workers who have been sent out since this little church was organized, June 2, 1894.

"This little church has sent out seven workers who are still in the faith, and I believe all of these are filling responsible places. Two were foreign missionaries: Mrs. Audrey Murphy-Maxson, in South America, has been in mission work there for eighteen years; and Mrs. Stella Murphy-Straw was in mission work in South Africa for eight years. Her

husband was the superintendent of one of the three divisions of the union conference there. They are now in school work at Madison, Tenn. Another, Mrs. Bessie Acton-Leavinger, has raised up a self-supporting school in the Southland."

While a large number of the members of the church worked untiringly and perseveringly to dedicate this church free from debt, those who led out in burden bearing were D. S. Teters, John Acton, the local elder, and R. B. Murphy, who is a carpenter.

We rejoice with our Hicksville brethren that another good church home has been set apart as a sacred memorial to the advent movement in that section of the field. Every church is a training center, designated to develop the characters of the members and to exert its influence far and near in behalf of the salvation of lost men and women. Our churches thrive best when properly housed in suitable church homes of their own.

We look forward to good reports from our Hicksville church as they continue to do their part toward finishing the great task that has been assigned the remnant church in this generation.

## *Weekly Gifts for Missions in North America in 1929*

By CLAUDE CONARD

*Assistant Treasurer General Conference*

EVERY true Seventh-day Adventist believes whole-heartedly in the commission of the Great Missionary, who said, "Go ye into all the world, and preach the gospel to every creature." It is true that some of us are called to work in nearer fields—at home, may be—while others can respond to more distant appointments. But all have the privilege of helping by prayer and self-sacrifice to hasten the time when "this gospel of the kingdom shall be preached in all the world for a witness to all nations," for "then shall the end come."

As each year closes, every follower of Jesus is anxious to know how nearly he has met the standard which he set for himself, spiritually, financially, and in every other regard. Has he grown in grace and in a

knowledge of the truth? Has he taken definite steps forward in Christian living? Has he come nearer to giving everything that he possesses in this world for the advancement of God's kingdom in the earth?

The reports of mission offerings in the North American field for 1929 exceed all previous records. During December \$400,100.77 came in to the General Conference office, which, added to the previous receipts, made \$2,839,674.09 for the year, or a membership average of 48.6 cents a week. This is an increase of \$19,559.98 over 1928, but on account of the larger church membership in 1929 the average cents per week for each member is one-half cent less.

Certainly our good people have done well in their support of mis-

sions; for during the past ten years they have paid \$24,708,835.09, which is \$24.13 a year for each church member, or 46.4 cents a week. Below are some comparative figures for the ten-year period. In this tabulation the mission goal for 1920 is figured on a 50-cent-a-week basis, while all the years following are at 60 cents, except that the aim set for the colored churches in the Southern States is still 50 cents:

Year	Church Membership	Mission Goal	Amount Raised	Cents Per Member
1920	91959	\$2362510.80	\$2267124.44	.474
1921	95497	2963292.80	2094822.55	.422
1922	95877	2974842.00	2123980.19	.426
1923	98715	3062508.80	2307069.19	.449
1924	101129	3138340.40	2367346.37	.450
1925	102895	3192716.80	2485587.50	.465
1926	106941	3318712.80	2700567.95	.486
1927	108802	3376661.60	2699530.70	.476
1928	110422	3428349.60	2820114.11	.491
1929	112276	3485086.80	2839674.09	.486

Of the seventy-seven local conference organizations in North America reporting mission funds raised in 1929, forty-three show gains over 1928, and thirty-four decreases. Particularly noteworthy are the receipts from the Negro membership of the South, where out of thirteen conference reports, ten of those from Negro believers, or 77 per cent, record mission fund increases for 1929.

Two of the twelve union conferences, Columbia and Eastern Canadian, report the largest total per capita receipts for 1929 that they have ever raised in their history; while three more unions show larger per capita returns than last year. Comparisons by unions of average cents per member each week for five years are given below:

Unions	1925	1926	1927	1928	1929
Atlantic	.600	.668	.655	.706	.697
Central	.348	.368	.364	.382	.393
Columbia	.482	.545	.522	.538	.553
E. Canadian	.450	.474	.533	.556	.577
Lake	.470	.485	.517	.527	.509
Northern	.424	.418	.413	.426	.409
N. Pacific	.403	.425	.410	.434	.439
Pacific	.551	.550	.529	.539	.532
Southeastern	.542	.536	.446	.410	.363
Southwestern	.363	.389	.363	.356	.343
Southern	.390	.410	.416	.404	.413
W. Canadian	.431	.415	.411	.487	.484
	.465	.486	.476	.491	.486

At the last Autumn Council in Columbus, Ohio, the mission appropriations voted for 1930 were an increase of about five per cent over the 1929 budget. This means that to carry on our mission work, practically \$5,000,000 will be needed this year. To maintain such a program will require more money than we have ever before contributed. If we raise our mission giving simply in proportion to the 1930 budget increase, we must give each week throughout this year an average of several cents more per member than we have ever done in the past.

God's work must advance, and He has given us the privilege of advancing with it. The missionaries at the front are depending upon our people

## Statement of Sixty-cent-a-week Fund Twelve Months (Fifty-two Weeks) Ending Dec. 28, 1929

	Member-ship	Amt. \$31.20 Per Member	Amount Received	Amount Short	Amount Over	Cents per Member
<b>ATLANTIC</b>						
Greater New York	2957	\$ 92258.40	\$ 93717.54	\$ -----	\$ 1459.14	\$.609
New York	2376	74131.20	100441.41	-----	26810.21	.813
N. New England	1138	35505.60	34566.32	939.28	-----	.584
S. New England	3042	94910.40	115396.80	-----	20486.40	.730
Bermuda	84	2620.80	8637.16	-----	1016.36	.833
	9597	299426.40	347759.23	939.28	49272.11	.697
			116.14%			
<b>CENTRAL</b>						
Colorado	2323	72477.60	62392.34	10085.26	-----	.517
Inter-Mountain	630	19565.00	9036.54	10619.46	-----	.276
Kansas	2389	74536.80	40458.56	34078.24	-----	.326
Missouri	2240	69888.00	36598.12	33294.88	-----	.314
Nebraska	2408	75129.60	54453.33	20676.27	-----	.435
Wyoming	297	9266.40	7506.76	1759.64	-----	.486
	10287	320954.40	210440.65	110513.75	-----	.393
			65.57%			
<b>COLUMBIA</b>						
Chesapeake	1149	35848.80	27124.22	8724.58	-----	.454
E. Pennsylvania	2097	65426.40	63712.25	1714.15	-----	.584
New Jersey	1713	53445.60	53438.00	-----	38.30	.600
Ohio	3252	101462.40	37070.64	14391.76	-----	.515
Potomac	2583	80589.60	80685.60	-----	96.00	.601
W. Pennsylvania	1106	34507.20	28542.45	5964.75	-----	.496
W. Virginia	437	13634.40	14240.04	-----	605.64	.627
	12337	384914.40	354859.10	30795.24	739.94	.553
			92.19%			
<b>EASTERN CANADIAN</b>						
Maritime	311	9703.20	7372.71	2330.49	-----	.456
Newfoundland	104	3244.80	3244.80	-----	-----	.600
Ontario	774	24148.80	24213.46	-----	64.66	.602
St. Lawrence	347	10826.40	11266.59	-----	440.19	.624
	1536	47923.20	46097.56	2330.49	504.85	.577
			96.19%			
<b>LAKE</b>						
Chicago	2632	82118.40	89895.25	-----	7776.85	.657
East Michigan	2878	89798.60	78571.35	11222.25	-----	.525
Illinois	1484	46300.80	34631.03	11669.77	-----	.449
Indiana	1955	60996.00	41758.90	19237.10	-----	.411
West Michigan	4082	127358.40	112679.46	14678.94	-----	.531
Wisconsin	3108	96969.60	69869.12	27100.48	-----	.432
	16139	503536.80	427405.11	83908.54	7776.85	.509
			84.38%			
<b>NORTHERN</b>						
Iowa	2562	79934.40	57227.95	22706.45	-----	.430
Minnesota	3355	104676.00	65771.26	38904.74	-----	.377
North Dakota	1964	61276.80	34386.74	26890.06	-----	.337
South Dakota	1413	44035.60	40464.40	3621.20	-----	.551
	9294	289972.80	197850.35	92122.45	-----	.409
			68.23%			
<b>NORTH PACIFIC</b>						
Montana	792	24710.40	20596.98	4113.42	-----	.500
S. Idaho	879	27424.80	18933.61	8431.19	-----	.416
S. Oregon	830	25896.00	18146.11	7749.89	-----	.420
Upper Columbia	3539	110416.80	79093.99	31322.81	-----	.430
West Oregon	3902	121742.40	90517.99	31224.41	-----	.446
W. Washington	2751	85831.20	61405.59	24425.61	-----	.429
Alaska	17	530.40	1388.70	-----	858.30	1.571
	12710	396552.00	290142.97	107267.33	858.30	.439
			73.17%			
<b>PACIFIC</b>						
Arizona	507	15818.40	16318.12	-----	499.72	.619
California	4373	136593.60	124925.05	11668.55	-----	.549
C. California	2332	72758.40	52972.11	19786.29	-----	.437
Nevada	326	10171.20	11395.88	-----	1224.68	.627
N. California	2423	75597.60	53860.55	21737.05	-----	.472
S. E. California	3333	119745.60	111448.28	8297.32	-----	.558
S. California	6063	189165.60	178666.42	10499.18	-----	.567
Utah	195	6084.00	5032.63	1051.37	-----	.496
	20062	625934.40	554619.04	73039.76	1724.40	.532
			88.61%			
<b>SOUTHEASTERN (white)</b>						
Carolina	640	19968.00	13680.89	6287.11	-----	.411
Cumberland	1110	34632.00	27450.09	7181.91	-----	.476
Florida	2268	70761.60	41205.09	29556.51	-----	.349
Georgia	720	22464.00	18313.56	4150.44	-----	.489
	4738	147825.60	100649.63	47175.97	-----	.409
			68.09%			
<b>SOUTHEASTERN (colored)</b>						
Carolina	523	13728.00	6773.46	6954.54	-----	.247
Cumberland	170	4420.00	3072.04	1347.96	-----	.343
Florida	704	18304.00	6831.68	11422.32	-----	.188
Georgia	365	9490.00	5267.27	4222.73	-----	.277
	1767	45942.00	21994.45	23947.55	-----	.239
			47.87%			
<b>SOUTHEASTERN (combined)</b>						
White	4738	147825.60	100649.63	47175.97	-----	.409
Colored	1767	45942.00	21994.45	23947.55	-----	.239
	6506	193767.60	122644.08	71123.52	-----	.363
			63.29%			



Greater Boston Evangelism

BY JAMES E. SHULTZ

ONCE the seat of Anglo-Saxon learning in America, Boston today presents a complex racial and religious situation, with its rapidly growing population in which the Catholic element predominates. Due to its ancient borough system of government, the Boston of geographers represents less than half of its real population. Just now an effort is being made to unite the city governments, which, when done, will raise it to the rank of third or at least fourth city in America.

This effort at union is not alone a civic one. Cardinal O'Connell, whom the *Outlook* in a recent issue called the "Pope of New England," aspires, it is said, to make it the seat of Catholicism in the United States. The reported miracles in Malden, a suburb of Boston, are but one contributing factor in the attainment of this ideal. The thousands who flocked here from all points in the United States, attested to the manner in which the claim of miracle-working power caught the imagination of the man in the street in this age of crass materialism.

To hold aloft the torch of truth in this great city, we have a total church membership of a little more than 800 believers and six workers. However, our people are rallying to the task, and are determined to realize God's expectation for them. This is especially marked in our Temple congregation, the largest unit in the city, with a membership of about 400, but with a Sabbath attendance of between 600 and 700. During the past year, in addition to carrying their local church budget, which called for the expenditure of \$8,000, they broke all previous records in tithe paying and in missionary work done, and gave a weekly offering to missions of a little more than 63 cents per capita. Our Big Week effort resulted in an average of more than \$2.50 a member, while our Harvest Ingathering Fund, which amounted to \$13 a member, was raised in the shortest period in the history of the church; all of which represents faithful work on the part of our laity and consecrated workers.

During the summer, and continuing until the first of November, we held our regular meetings from three to six o'clock Sunday afternoons on the historic Boston Common. Here, where, during the early days of the Massachusetts Bay Colony, Baptists were whipped and Quakers were hanged for their faith, we are granted freedom to preach our message. The

	Member-ship	Amt. \$31.20 Per Member	Amount Received	Amount Short	Amount Over	Cents per Member
<b>SOUTHERN (white)</b>						
Alabama	614	\$19156.80	\$15052.53	\$4104.27	-----	\$.471
Kentucky	701	21871.20	15197.58	6673.62	-----	.417
La.-Miss.	677	21122.40	15667.00	5455.40	-----	.445
Tenn. River	1067	33290.40	25629.85	7660.55	-----	.462
	3059	95440.80	71546.96	23898.84	-----	.450
			74.96%			
<b>SOUTHERN (colored)</b>						
Alabama	285	6110.00	6227.29	-----	117.29	.510
Kentucky	160	4160.00	2371.83	1788.17	-----	.285
La.-Miss.	408	10478.00	4262.15	6215.85	-----	.208
Tenn. River	208	55408.00	2958.05	2449.95	-----	.273
	1066	26156.00	15819.32	10453.97	117.29	.302
			60.48%			
<b>SOUTHERN (combined)</b>						
White	3059	95440.80	71546.96	23898.84	-----	.450
Colored	1066	26156.00	15819.32	10453.97	117.29	.302
	4065	121596.80	87366.28	34347.81	117.29	.418
			71.85%			
<b>SOUTHWESTERN (white)</b>						
Arkansas	662	20654.40	8660.48	11993.92	-----	.252
North Texas	1279	39904.80	22430.98	17473.82	-----	.337
Oklahoma	2069	64552.80	41791.36	22761.44	-----	.388
South Texas	804	25084.80	14296.78	10788.02	-----	.342
Texico	606	18907.20	12123.29	6783.91	-----	.385
	5420	169104.00	99302.89	69801.11	-----	.352
			58.72%			
<b>SOUTHWESTERN (colored)</b>						
Arkansas	86	2286.00	1195.94	1040.06	-----	.267
North Texas	76	1976.00	990.31	985.69	-----	.251
Oklahoma	119	3094.00	1233.23	1860.77	-----	.209
South Texas	339	8814.00	4878.88	4435.12	-----	.248
Texico	54	1404.00	1500.90	-----	96.90	.534
	674	17524.00	9859.26	8261.64	96.90	.267
			58.41%			
<b>SOUTHWESTERN (combined)</b>						
White	5420	169104.00	99302.89	69801.11	-----	.352
Colored	674	17524.00	9859.26	8261.64	96.90	.267
	6094	186628.00	108662.15	78062.75	96.90	.343
			58.22%			
<b>WESTERN CANADIAN</b>						
Alberta	1406	43867.20	35191.09	8676.11	-----	.481
British Columbia	715	22308.00	18922.09	3385.91	-----	.509
Manitoba	496	15444.00	10737.72	4706.28	-----	.417
Saskatchewan	1034	32260.80	26976.67	5284.13	-----	.502
	3650	113880.00	91827.57	22052.43	-----	.484
			80.63%			

S U M M A R Y

Atlantic Union	9597	\$299426.40	\$347759.23	\$ 939.28	\$49272.11	\$.697
Central Union	10287	\$20954.40	210440.65	110513.75	-----	.393
Columbia Union	12837	\$84914.40	354859.10	30795.24	739.94	.553
Eastern Canadian	1536	47923.20	46097.56	2330.49	504.85	.577
Lake Union	16139	508536.80	427405.11	83908.54	7776.85	.509
Northern Union	9294	289972.80	197850.35	92122.45	-----	.409
North Pacific	12710	396552.00	290142.97	107267.33	858.30	.439
Pacific Union	20062	625934.40	554619.04	73039.76	1724.40	.532
Southeastern Union	4738	147825.60	100649.63	47175.97	-----	.409
Southern Union	3059	95440.80	71546.96	23898.84	-----	.450
Southwestern Union	5420	169104.00	99302.89	69801.11	-----	.352
Western Canadian	3650	113880.00	91827.57	22052.43	-----	.484
Totals	108829	3395464.80	2792501.06	663840.19	60876.45	.498
Colored Totals	3447	89622.00	47173.03	42663.16	214.19	.263
Totals	112276	3485086.80	2839674.09	706503.35	61090.64	.486
Net Shortage			645412.71		645412.71	
Grand Totals		\$3485086.80	\$3485086.80	\$706503.35	\$706503.35	
			81.48%			

S U M M A R Y — COLORED

Southeastern Union	1767	\$ 45942.00	\$ 21994.45	\$ 23947.55	-----	\$.239
Southern Union	1006	26156.00	15819.32	10453.97	117.29	.302
Southwestern Union	674	17524.00	9359.26	8261.64	96.90	.267
Totals	3447	89622.00	47173.03	42663.16	214.19	.263
			52.64%			

Colored Quota figured at 50 cents a week per member, or \$26.

Percentage raised this date last year ----- 82.26%

Percentage raised this year to date ----- 81.48%

at home—upon you and me—to make it possible for them to stay in the field and to push into new territory. We must not disappoint them. This message is founded in sacrifice,—the Father's sacrifice in giving His own dear Son for a lost world; the sacrifice of

our Saviour in coming to die for each one of us; the sacrifice of our mission workers in leaving home and comforts for the truth's sake; and our sacrifice. We must not come behind in any good work, "for the love of Christ constraineth us."

last hour each Sunday is devoted to oral questions and answers, and is a very interesting and profitable occasion. True, the heckler is there, and people of every shade of belief and unbelief, but hundreds who are deeply interested stand during the entire three hours each week in the hot sun to hear the word of the Lord. Some of our best members we have found in these meetings on the Common.

Since the coming of colder weather, we have had a very good attendance at our Sunday night meetings, which begin with an illustrated song service at 7:30 and terminate with the Question Service, which we always close at ten o'clock, though the interest of our people would dictate that we continue as long as did Paul at Troas. We are just now presenting

the testing truths, and our workers are kept busy visiting those who have indicated their interest.

Our advertisements are bringing people to our meetings from cities at a distance of thirty miles, and we are sending literature to hundreds of homes each week. A club of 400 *Signs* has been used regularly, and we are now planning to follow up the definite interests with the aid of the Temple membership with 500 sets of the Family Bible Teacher. Besides this, we are reaching many with *Present Truth*, which is in regular use by our corps of workers.

We solicit your prayers for the success of this church effort, which we hope to follow, if funds permit, with an effort in the central part of the city.

## Among the Schools of North America---No. 2

By W. E. HOWELL

My recent round of twenty-six of our colleges and academies in North America was made for the purpose of renewing touch with the personnel of our teaching force, with the inside workings of the institutions, and in particular to check them over with reference to the standards adopted by the Board of Regents and the General Conference Committee as a basis for the formation of our Association of Seventh-day Adventist Colleges and Secondary Schools.

As made plain in previous articles in the REVIEW, we are at present doing some earnest work in adjusting the technical standards of our schools to those generally required in the secular system about us. This has become necessary because of the rapid growth of our own schools, and because of the revising upward of the general standards of education and educational organization in this country since the World War.

Through the medium of organized associations, accrediting and otherwise, as also through the State departments of education and State institutions, the machinery and technique of education have been more highly organized in this country during the last decade than ever before. The State is giving more definite attention to standards and procedure in the field of compulsory education ranging through the elementary grades, and to a considerable extent through the secondary schools. Logically this attention extends to private and denominational schools. It is necessary, in the nature of the case, that these should keep the technical aspects of their work up to the general level in the country.

It has seemed advisable, therefore, in order to keep our own schools open and functioning to the best advantage for denominational purposes, to keep them abreast of the times in these respects, so that the work of God may not be hindered for any technical reason in the large service it receives from our schools in recruiting workers for the entire movement. We are working out the plan in the most careful and conservative but effectual way consistent with the safeguarding of all the special purposes for which our schools are maintained.

In the carrying out of this plan, the colleges hold the key to the situation. It is in these that we are most active just now in building up the teaching standards to the required point, selecting men and women on our college faculties who are mature in experience, have proved their teaching ability, and are loyal to the principles of Christian education. We are giving them the opportunity to build up their professional requirements, until our colleges can obtain a standing that will qualify their graduates technically to meet the requirements in our academies and every other line of denominational work. Meanwhile we are advising our academy teachers in general, and those of less experience in our colleges, to hold steady on building up their educational qualifications in our own schools.

### A Word of Caution

Let no one gain the impression, however, that because we are checking up our schools for accrediting on a certain technical basis, it is to be concluded that this is the principal thing in the work of our schools. It is simply clearing the way for them to func-

tion in the purpose for which they were established. This purpose is twofold,—to save our sons and daughters from the spiritual perils of the time, and to qualify them for preaching the gospel. No recognition by the world will aid these schools in the slightest degree in the actual accomplishment of this high purpose. The most we can hope for is to free our hands to go right on with the work God has called us to do.

In other words, teaching the word in our schools to the end that young men and women may be raised up to preach the word in all the world, is and, under God, always will be the chief work in our educational institutions. It is the only means of saving these institutions themselves from going the same road as the schools of other denominations that have wanted to be like the world. It is the only means whereby our schools can ever accomplish their part in finishing the work of giving the gospel to all the world. Let it be emphasized in this connection that we are making no fundamental change in the purpose, the spirit, or the character of our educational institutions, but only putting them on technical vantage ground to do their legitimate and distinctive work. Let every father and mother understand, let every young man and woman know for a certainty, that the only safe place for our young people is in our own schools, and that the only safe course for our schools to pursue is to follow closely and faithfully the divine pattern given us in the Bible and the Spirit of prophecy. The only education that is worth while is that which cherishes in the heart the faith once delivered to the saints. All other education is perilous in the extreme, no matter what high-sounding titles it may confer or what advantages it may proffer.

The fine spirit actuating the work of the twenty-six schools recently visited, and the unity and harmony of our administrators and teachers with our general plan, have been mentioned in a previous article. I desire now to mention a few high points of interest among these schools.

*Shenandoah Valley Academy.*—In company with C. W. Irwin, C. A. Russell, and J. P. Neff, I visited this fine little school in the beautiful Shenandoah Valley of historic fame. The very fruitfulness of this valley, with its extensive apple orchards, fields of corn in the shock, alfalfa meadows, and dairy herds, is symbolic of the fruitful work being done for the Potomac Conference in this academy, situated as it is about as ideally in a rural environment as any school we have. Professor Hannah,

now in his fifth year, with his associate teachers, entered heartily into the purpose of our visit, and was eager to know the respects in which the efficiency of the school could be improved. With the evident progress already being made in this direction, there is every reason to believe that the Shenandoah school will soon be in the first rank of our academies.

*Southern Junior College.*—Situated in a fertile basin of valley land with mountains round about it, Southern Junior College is one of our most happily located schools. One cannot visit there these days without recognizing marked improvements in the material plant, the landscaping for beauty, and the efficiency of the teaching service.

Professor Klooster and his associate teachers are working tirelessly to give young men and women of the sunny Southland the very best that Christian education affords.

The new normal building, completed a year or more ago, an ice-making and refrigerating plant, and improved roads and methods of cultivating the farm, impress one with the spirit of progress in outward aspects. But the earnestness and responsiveness of the student body under instruction and spiritual guidance are most of all to be appreciated.

In checking over the standards of this school we find every reason for hopefulness that Southern Junior College will be one of the earliest of its kind to form a nucleus of strength in our association, and to contribute effectively its part in raising the spiritual efficiency and the standards of scholarship in our educational work.

*Battleford Academy.*—This institution is our farthest north in North America, being located at about 53° north latitude, where the winters are long and severe, and the summers short but fruitful. It takes three days and nights of constant travel by the shortest route to reach Battleford from Washington, D. C., but it is well worth visiting.

Opened in 1916 with an enrollment of more than 100 the first year, it provides a rallying place for the sturdy youth of Saskatchewan who have been quick to take advantage of its services. It stands on the historic site of the former headquarters of the government of the Northwest before Western Canada had a well-established provincial government. Situated on the south bank of the Battle River, it commands a view for miles around over the prairies, and can be seen from a long distance when approached by train, as it stands out in its beautiful new coat of white with dark trimmings.

Professor Degering was a teacher in the school the year it was first opened, and has served since as preceptor and now for some five years as principal. The enrollment is a little below par this year because of serious crop failures in Saskatchewan, owing to drouth. Nevertheless, the academy farm of more than five hundred acres has been productive above the average, and good returns have been realized from the sale of surplus crops. This favoring providence is much to be appreciated. An earnest spirit of hard work is noticeable among the students and teachers, and the twelve grades conducted by this school are very fruitful in turning many students to Canadian Junior College farther to the west, as well as supplying some workers directly to the field. The standards of work are being steadily built up to the point where there is good promise of passing muster with our association standards, and especially with those more distinctively denominational standards on which we lay great emphasis in our educational work.

*Canadian Junior College.*—A little more than a night's ride westward brings us to Canadian Junior College, near Lacombe in Alberta Province, on a high eminence that commands an extensive view over the prairies round about, with lakes and mountains and woods visible in various parts of the landscape. This school, too, is visible for a good many miles as the train approaches or as one travels in almost any direction. With its new coat of white with trimmings uniform for all the main buildings, it presents a pleasing view.

Begun in a barn which is still standing and now used for the dairy, this school has made a substantial growth to the point where it has a commodious administration and school building, with its separate school homes well located, a fine new church school building with all modern improvements, a good industrial building, and a productive farm.

C. O. Smith, himself a Canadian by birth, and largely by education, with his associate teachers, who are likewise largely Canadian, is giving the school a good administration. As it is in a country where the British system of education prevails, it has been necessary for this school so to shape its courses of study as to fit in with the system of the country. This is in harmony with our counsel in all countries where a well-developed system of education prevails. While Christian education is distinctive in principle and spirit and content, yet pedagogically it is advisable for our schools to follow in general the sys-

tem that is current in the country, so that students who come and go may find their place without technical difficulty.

In general, Canadian Junior College is loyal to our denominational program of education in essential respects, but enjoys at the same time the confidence of the Provincial authorities, so that any student who has a desire or the necessity of obtaining a recognized standing professionally or otherwise, is able to do so, by examination, while the spirit of his work and the ideals kept before him in the school harmonize fully with the work of the denomination. Canadian Junior College will qualify early for favorable consideration in our new plan.

The schools in the North Pacific Union will be noticed in our next article.

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### *East Michigan Conference*

BY J. F. PIPER

THE work in East Michigan has been prospered under our heavenly Father's guidance during 1929. Almost 300 new believers have been baptized and added to our churches in the last twelve months. While our working force has been somewhat reduced, yet the Lord has prospered His cause, and we give Him the glory for what has been done.

Three new churches have been organized in Detroit. One is an English-speaking church of fifty members. This was organized at the close of the tent effort by I. M. Burke on the east side of the city. A Polish-Slovakian church was organized in December, with a membership of fifteen; and a colored church of nineteen members was organized on the last Sabbath of the old year. We now have three colored churches in Detroit, and a Serbian, a Polish-Slovakian, a Rumanian church, and six English churches, as well as two unorganized companies which we expect will be ready for organization sometime in the spring. These are all within the city proper and its suburbs.

A new building has been secured for the Brightmoor church, and it is hoped that it will be in readiness for dedication for service in the near future. The new colored church that was organized in the Ecorse district is meeting in a modest little building that they are using for their church home. It accommodates their little company very nicely.

It is too early yet to determine what our financial report shall be, but I am glad to say that for the first eleven months of 1929 we had an al-

most \$8,000 increase in tithe over the corresponding period of last year. Our mission offerings, too, have been more. The Sabbath school showed a gain of \$4,238.83, over the eleven months of 1928. Our Harvest Ingathering will be about the same as it was a year ago—around \$21,000. We have had a few hundred dollars' gain in our Week of Sacrifice, and are expecting a gain of at least \$5,000 in total mission offerings when our complete records are made up for the year.

We feel that with our present force of workers we are, under God, prepared to do a greater and more aggressive missionary work for the winning of a larger number of souls in 1930 than we were in 1929. We now have forty-nine churches and four companies in the conference. The work is organized in districts, with a minister or conference worker at the head of every four or five churches, so that officials and conference workers who find it necessary, can meet with some of our people from all our churches every three months, and the leaders can get to every church at least once a year.

\* \* \*

### *Boy of Fifteen Giving the Message*

BY W. W. EASTMAN

HERE and there from different parts of the field our boys and girls are responding to the call to service in the literature ministry, and reports reaching us indicate the special blessing of the Lord upon these youth from our church schools and junior academies as they sell our literature while paying their way through school. The following experience from a fifteen-year-old boy in one of our California cities, is a fair example of others that might be cited:

"While I was canvassing a Catholic woman Christmas Day here in Stockton, she stopped me time and again with questions which it was impossible for me to avoid trying to answer. Finally she brought up the question of the Holy Spirit and the gift of tongues. After doing my best to answer her, to my surprise she told me to come with her, as she knocked on the door of the apartment next to hers. When the woman opened the door, she said, 'Now I want you to tell this little Adventist boy about your talking in tongues.' I was so astounded I hardly knew what to do, so I lifted my heart to God silently to help me and tell me what to say.

"During the conversation with the woman, I took her to God's word only, and she could not answer me. Finally

she became so angry she refused to talk with me. The Catholic woman seemed to be very honest and sincere, and eager to understand the truth as she listened to us.

"Returning to her apartment, we continued our visit, and the Lord allowed me to place a little book in her hands to study. I also arranged with her for father and mother to come with me and study with her the following Thursday evening. This study was an encouragement to us all. The woman in another apartment was present also. We surely had a good study, and the Spirit of God was present.

"Pray for me, that not only these dear souls may be brought into the truth and delivered from every terrible delusion, but that I may be a light for Jesus in every home where He may send me to witness for Him."

We are reminded of the following statement in the Spirit of prophecy:

"As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. . . . Our church schools are ordained by God to prepare the children for this great work."—*Counsels to Teachers*, p. 176.

We thank God for our schools and for our publishing houses. By working together they are speeding the message to homes and hearts round the circle of the earth.

\* \* \*

### *Two Other Martyrs*

BY E. KOTZ

IN a recent letter from N. F. Brewer, the superintendent of the Central China Union Mission, we received very encouraging word about the progress of their Harvest Ingathering work and other church activities in spite of difficulties. Brother Brewer writes:

"Reports are coming in from the Harvest Ingathering work here in this union. Already more than \$6,000 has been raised, and this in spite of war and bandit trouble. With the Lord's help we are hoping to get \$10,000 or more. Over \$1,100 was raised in our Big Week campaign, which is over \$100 more than the goal set for this year. Our goal last year was only \$500. For the first nine months of this year there are also good increases in tithes and offerings.

"War is again in progress in Honan and Shensi. The soldiers taken from the different provinces to go to the battle front, have left the field open for bandits and communists, and in

many parts of the union it is very dangerous traveling, but I know that God protects us when we are in the path of duty.

"In Hunan two of our members have just been killed. One of the men was the elder of the church. They have paid the supreme sacrifice, but I am sure not in vain."

While this tells of the trying times and difficulties that our brethren are facing in China, as in many other parts of the world, at the same time they speak of their intention to call another Bible worker to Central China, which fact certainly shows high courage.

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## Appointments and Notices

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### ADDRESSES DESIRED

Mrs. Libbie Miller Thompson, at Camanche, Iowa, would like the address of her uncle, George Miller, or any of his family. They were last heard of in Shreveport, La.

C. A. Skinner, 445 Maxwell, Boulder, Colo., desires to learn the whereabouts of Emmett Andrus, of whom he has heard nothing since he last saw him in 1897 in Battle Creek, Mich.

\* \* \*

### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

Prayer for restoration to health is requested by a sister in Iowa.

Prayer that her niece may be restored to health and to the truth is requested by an aged sister.

A sister requests earnest prayer that she may have strength to come back to God and live out the truth.

A Michigan sister who has suffered for several years from a severe nervous trouble, desires prayer for healing.

A sister in Idaho requests prayer for the conversion of her husband and her son's family, and that her husband may give up tobacco.

A sister writes from Colorado: "In November I requested prayer that a lost brother might be found. God answered that prayer, and I am very grateful. Would you please pray now that he may attend church school and that he may be saved?"

An isolated sister in Wyoming writes as follows: "For four years my three little daughters and I have been keeping the Sabbath. We are twenty miles from any church, so do not get to hear God's word very often. My husband bitterly opposes our keeping the Sabbath. I very earnestly desire the prayers of the Review readers for the conversion of my husband, and that a way may be opened so my little ones may be in church school, and that we may be faithful."

A sister in Michigan writes: "My husband and I accepted the truth in 1925 through a tract that he found at the place where he was working. The same month in which we were baptized my husband entered the colporteur work, continuing until the day of his death in 1929. I have canvassed some, but not much, on account of poor health. I have a little girl six years old, and desire to be healed of extreme nervousness and a weak heart, that I may live to care for my little girl and to help finish the work in the earth."

From Illinois comes the request of a sister for prayer for the conversion of her five children and their families.

An Oklahoma sister writes: "Please pray that my father may be restored to health, and that he and my brother may accept Christ in their lives."

A Mississippi sister requests prayer for relief from nervousness and fear of storms, and for the conversion of her husband and son, and two daughters and their husbands.

A brother in Michigan who lost his health in the canvassing work, requests the prayers of the Review family that he may have a sufficient return of health to re-enter the work.



### PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

L. E. Thunquest, 54 Park Ave., Monticello, N. Y. Signs, Instructor, and Watchman for free distribution.

Lillian M. Ross, Box 66, Anacortes, Wash. Watchman, Signs, Our Little Friend, and Instructor, for free distribution.

Mrs. Bertella Morgan, Route 2-3-A., North McAlester, Okla. Signs, Review, Present Truth, Instructor, Our Little Friend, and Watchman.

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, Ark. Signs, Watchman, Liberty, Present Truth, Instructor, Our Little Friend, and Life Boat.

Mrs. M. E. Dollarhide, 1224 North West 49th St., Oklahoma City, Okla. Signs, Review, Present Truth, Instructor, Our Little Friend, and Watchman.

Mrs. Nora C. Read, Eldorado, Ill., Route 1, thanks the brethren and sisters for the literature she has received, and states that she has all she can use at present.

Mrs. Esther Mikkelsen-Graham, Limón, Fla. Continuous supply of Our Little Friend, Instructor, Home and School, Life and Health, Sabbath School Worker, and Spanish papers.

## OBITUARIES

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

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

**Quanabush.**—Mrs. Helen Hall Quanabush was born in Glasgow, Scotland, April 30, 1875; and died at Lottsville, Pa., Dec. 17, 1929. She was a graduate nurse, and at one time served as matron of the Attleboro Sanitarium, later engaging in conference work in Buffalo, N. Y. In 1919 she was married to John H. Quanabush. Her husband, two sisters, and one brother survive.

**Emmons.**—Edward S. Emmons was born in Springfield, Ill.; and died in Los Angeles, Calif., Sept. 16, 1929.

**Biron.**—John Biron was born in Pike County, Ohio; and died in Cheyenne, Wyo., Jan. 14, 1930.

**Barrett.**—Byron B. Barrett was born at Brattleboro, Vt., Nov. 10, 1854; and died near Taneyville, Mo., Dec. 12, 1929.

**McIntosh.**—Mary A. McIntosh was born in Manitowish, Wis., Feb. 7, 1851; and died at Pray, Mont., Jan. 6, 1930.

**Madsen.**—Lillian Benjamin Madsen was born in Minnesota, Nov. 1, 1868; and died in Coeur d'Alene, Idaho, Jan. 8, 1930.

**Schwartz.**—Martha Schwartz was born in Lockwood, Mo., Feb. 22, 1896; and died in Hanford, Calif., Jan. 4, 1930.

**Standefer.**—Mrs. W. R. Standefer was born Nov. 18, 1848; and died Jan. 13, 1930. Her husband and daughter mourn.

**Cawman.**—Mrs. Lettie M. Cawman was born in New York, Sept. 27, 1866; and died in Newport News, Va., Jan. 19, 1930.

**Treman.**—Carrie Bishop Treman was born in Hamilton County, Iowa, Feb. 10, 1862; and died in Pasadena, Calif., Dec. 21, 1929.

**Alden.**—Elmer Proctor Alden was born at Milestone, Saskatchewan, Canada, April 3, 1917; and died at Ottawa, Ill., Jan. 16, 1930.

**Vanderbury.**—Ida Vanderbury was born in Matthews County, Virginia, June 15, 1878; and died in Newport News, Va., Nov. 24, 1929.

**Campbell.**—Mrs. Mary Sue Campbell was born March 15, 1872; and died in Roanoke, Va., Nov. 29, 1929. Her husband is left to mourn.

**Park.**—Charles Monroe Park was born in Northumberland County, Pennsylvania, July, 1853; and died at Alhambra, Calif., Dec. 7, 1929.

**Hazlett.**—Mrs. Ethel Virginia Hazlett, née Gibson, was born at Milwaukie, Oreg., July 12, 1895; and died at The Dalles, Oreg., Jan. 6, 1930.

**Dutton.**—Mrs. Mary Evangaline Dutton, née Ferris, was born near Logansport, Ind., Nov. 26, 1855; and died at Dodge Center, Minn., Jan. 6, 1930.

**Mann.**—Horace Mann was born in Petersham, Mass., Nov. 6, 1838; and died in Athol, Mass., Jan. 17, 1930. His wife and three daughters survive.

**Parker.**—Frank S. Parker was born June 14, 1861; and died at Big Sandy, Tenn., Dec. 31, 1929. He is survived by his wife, one daughter, and two sons.

**Burton.**—Daniel W. Burton was born in Brandywine Springs, Del., April 5, 1843; and died at the home of his daughter near Turners, Mo., Jan. 12, 1930.

**Overton.**—Mrs. Charlotte Overton, née Crossley, was born in England in 1847; and died in Trenton, N. J., Jan. 7, 1930. She accepted the message in 1899 and was faithful to the end.

**Guild.**—George Walter Guild died in Alberta, Canada, Jan. 18, 1930, at the age of seventy-nine years. He accepted the truth when a young man and remained faithful. Five daughters mourn their loss.

**Tyrrell.**—Oakley Fleming Tyrrell was born at Titusville, Pa., May 3, 1856; and died in Kalamazoo, Mich., Jan. 9, 1930. He accepted the message in early manhood and was faithful till death. Six children mourn their loss.

**King.**—Mrs. Mary Jane King was born in Texas; and died near Whittier, Calif., Jan. 10, 1930, at the age of eighty-five years. She leaves to mourn four children, eleven grandchildren, and six great-grandchildren; also one sister.

**Plank.**—Seymour Alonzo Plank was born in New York, April 28, 1841; and died at Dodge Center, Minn., Jan. 19, 1930. He accepted the third angel's message in 1876, and was the elder of the Dodge Center church for more than twenty-five years.

**Guthrie.**—Andrew B. Guthrie was born in Dumbarton, Scotland, July 1, 1848; and died at Portland, Oreg., Jan. 9, 1930. For many years he served as field secretary of the North Pacific Conference. His wife, one son, and one daughter survive.

**Cobb.**—Mrs. Cora Cobb, née Dana, was born in Russell, N. Y., Nov. 10, 1865; and died at Oswegatchie, N. Y., Jan. 7, 1930. In 1885 she was united in marriage with George E. Cobb, to which union were born one son and two daughters, who with their father remain to mourn.

**Ruggles.**—Guy Rodney Ruggles was born in Boston, Mass., Sept. 1, 1869; and died at Northumberland, Pa. In 1892 he married Gertrude Snyder, and to this union four children were born. In 1890 he became a Seventh-day Adventist, and for thirty years engaged in the colporteur work.

**Christoph.**—William P. Christoph, of Falls Creek, Pa., was born at Belle Valley, Pa.; and died at Johnstown, Pa., Aug. 10, 1929, aged thirty-four years. He embraced the third angel's message seven years ago, and spent the last six years of his life in the colporteur ministry. He had just spent ten days attending the colporteurs' institute held in Pittsburgh, and was returning to his field of labor when his automobile was struck by a railroad train about two miles out of Somerset. He was thrown from his car and fatally injured. His wife, two sons, one daughter, his father, mother, four brothers, and one sister mourn their loss.

W. M. Robbins.

### ELDER CHARLES FREDERICK ULRICH

Charles F. Ulrich was born in Germany, January 16, 1877, and died at the Johns Hopkins Hospital in Baltimore, Md., January 22, 1930. Elder Ulrich had felt the need of an operation for some time, and on Wednesday, January 15, was operated on, but succumbed seven days later.

Elder Ulrich came to this country with his parents when but an infant, and settled in Philadelphia, but later the family moved to Altoona, Pennsylvania, where he spent his boyhood days.

It was in 1900 that he accepted the message preached by Seventh-day Adventists, and in the fall of that year entered the training school at South Lancaster, Mass. Five years were spent in securing an education to fit him for his work. He graduated from this institution in 1905. Almost immediately after completing his course in South Lancaster, he entered the ministry in what was then the New England Conference, laboring there for a short time. He then returned to his home conference in Pennsylvania. In 1918 he was called to the pastorate of the Columbus, Ohio, church, and served that church for nearly eleven years. He remained with them until it was his privilege to see a good strong membership, and see it settled in a beautiful church home. These accomplishments, by the help of the Master whom he served, were a great source of encouragement to him.

In July, 1929, he came to Baltimore, and although having served the church but six months, had endeared himself to every member, both old and young.

In 1908 Elder Ulrich married Miss Irma D. Miller, and to this union was born one daughter, Miss Mildred B., both of whom mourn the loss of a faithful and loving husband and father. Elder Ulrich is also survived by two sisters, Mrs. Charles E. Ritter of Chicago, Ill., and Mrs. Clarence W. Rosenthal of Rochester, Minn. He also leaves a host of friends, many of whom have accepted the message under his labors. His earnest sermons and helpful visits will be missed by this church where he closed his labors.

Funeral services were conducted at the First Seventh-day Adventist Church of Baltimore, where he was pastor. He was laid to rest in the Cedar Hill Cemetery at Washington, D. C.

A. J. Clark.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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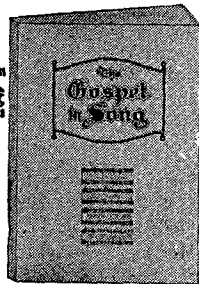
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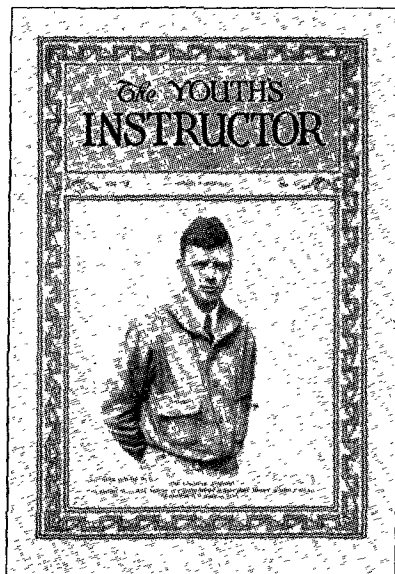
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CIRCULATION MANAGER

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

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

A. KOCH, of Tokio, Japan, reports the following interesting experience in connection with the work there:

"One of our German sisters in Tokio, who takes care of the children of a business man, went out faithfully to do Harvest Ingathering. From the family she called on she got 10 yen. But when her lady and the master of her house learned that she was out soliciting money, they scolded her. Our sister was very much discouraged, and wept bitterly. However her master must have become very disquieted in his heart for being so angry against such a noble work. Some days later he asked our sister for her Harvest Ingathering papers, took them with him to his office, asked for contributions among his friends, and handed over to our sister the result of his Harvest Ingathering—37 yen."

DR. D. H. KRESS, of the Washington Sanitarium, has received a letter from J. M. Baker, of Allegan, Mich. Brother Baker is one of our oldest members. He has been a staunch believer in the principles of healthful living, and because of this, under the blessing of God, he has attained the age of ninety-three years, still hale and hearty. We make these quotations from his letter:

"In 1844 the advent message was preached in my father's house. I remember it well. In 1853 the Sabbath message was brought to our attention. My parents accepted the truth. This was in the spring of 1853. In the fall I was baptized, just after I was sixteen years old. I have been a Seventh-day Adventist up to the present time.

"In regard to my habits of life, when the health reform was adopted

by our people, I left off the old way of living. We kept between the two extremes. In my ninety-third year I have a good measure of health. I eat only two meals a day. When the weather is good, I walk a few blocks; when bad, I walk on the porch.

"The blessed hope grows brighter as the years go by. The way the work is going, it looks as if it will soon be finished. I hope to be faithful to the end."

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### Religious Liberty Threatened

THE January issue of the *Christian Statesman* sets forth the aims of the National Reform Association for the year 1930, based on a budget of \$100,000. The three most interesting divisions of its program are: "Literature," "The Public Platform," and "Legislative Work."

At the association's annual business meeting in 1929, it was reported that "eleven issues of the *Christian Statesman* were published, totaling 664,000 pages. The Statesman Clip Sheet has gone out each month to 669 editors of secular and religious papers. Over 50,000 personal letters with literature inclosure have gone out from the office during the year."

All should remember that the National Reform Association is but one of the organizations working against the true principles of religious liberty. From information which seems reliable, it appears that the Lord's Day Alliance of the United States may be expected to spend at least twice as much as the National Reform Association.

In harmony with the aims of these organizations, "A Sabbath Law for Our Nation's Capital," there has been introduced into the present session of Congress, a Sunday bill of national scope. It is somewhat different in character from previous Sunday bills. Its introduction, however, indicates clearly that those who are engaged in the attempt to force religion upon the nation as a whole, have no intention of stopping or even curtailing their efforts because previous measures have failed of adoption.

Then take the calendar situation. The National Calendar Committee and the International and United States Chambers of Commerce have persuaded the League of Nations to call an international conference in 1931 to revise the calendar, provided the United States does not call such a conference before that date. This means that the responsibility as well as the opportunity has come to us to defend and present the Sabbath truth and religious liberty more fully than

ever before in the scattering of our literature upon the subject.

In view of the intense and increased activity of these organizations, is it not incumbent upon us to give liberally at the time of the Religious Liberty Day program, Sabbath, March 1? Let us remember that we are not working for ourselves. In seeking to prevent the enacting of laws of force in matters of religion, we are standing not only for the principles which have made this government great, but for the teachings of Jesus Christ. The Religious Liberty Association receives a general offering but once a year. Shall it have less with which to carry on its great campaign of education than in previous years? Shall not our gifts be greater than ever before? In no other branch of our cause is there a better opportunity afforded for us to arouse interest in the message as a whole than in the religious liberty work. May God give us liberal hearts!

HEBER H. VOTAW.

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### Shanghai Sanitarium Report

IN a letter from Dr. H. W. Miller under date of December 18 he says: "We are closing a very successful year at the Shanghai Sanitarium. We have made many friends. The president of one of the large banks here in Shanghai was just in my office, and he is greatly interested in our work. I received a letter from Dr. Alfred Sze, a former Chinese Minister at Washington. He is now Minister to the Court of St. James. He wrote me from England, saying how pleased he was when visiting Shanghai to see what tremendous progress we had made, and to know of the good work that we are doing for the poor and needy among his people."

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### Income Less—Gifts More

ONE thing is emphasized as reports for 1929 come to the General Conference. In many a region and many a church where the income of the believers dropped during 1929, the gifts to the mission fields increased. S. A. Ruskjer, of the Western Canadian Union, reports this experience, and says that the believers there express constantly their determination not to let the mission program weaken. S. G. Haughey, of the Nebraska Conference, reports \$12,000 less tithe during 1929, but their weekly gifts to missions rose from 42 cents a week per member to 43 cents. Such words as these tell their story of love and sacrifice on the part of the believers.