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No. 2

Echoes From THE AUTUMN COUNCIL

BY J. F. WRIGHT

Now that the Autumn Council is over, I look back upon it with a great deal of pleasure. Truly it was a blessed gathering of the brethren, and the Lord was with us. I do not think I have ever attended a meeting which meant more to me. The messages given by the brethren were indeed encouraging and uplifting. The reports from the field were inspiring. And there is no doubt in my mind but that the Lord directed in a very definite manner in all the plans laid. Surely this Council will bring courage, cheer, and strength to the cause of truth in all parts of the world field.

And now as I turn my face again toward dear old Africa, my faith and courage are strong in God. I know that the report which I shall be able to bring from the Council to our division committee, which convenes December 26-31, will greatly cheer and hearten my fellow workers. It is my prayer that the Lord will meet with our committee in as definite a way in counsel as I know He met with the brethren at Battle Creek. And I feel

that such will be the case, because our needs are great and our problems are not few.

Sometimes I wonder just how many more such Councils we shall have before the time of trouble will make travel impossible. Truly the end cannot be far off now. We have many evidences that the coming of the Lord draws nigh, and that the work will be cut "short in righteousness." We are no doubt in the time when "the final movements will be rapid ones." Hence we desire to do all we can within the Southern African Division to help finish the task on time.

Again I wish to assure our leaders and lay members in the homeland that we deeply appreciate all they are doing to help us hold the ropes and advance during 1935. Surely their efforts to raise the mission funds will be richly blessed of the Lord. We look forward to the new year as being the best we have ever had in Africa. We feel that 1934 has proved to be one of rapid advance, for which we praise the Lord of the harvest.

At sea, nearing Gibraltar.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

"They Feared the Lord, and Served Their Own Gods"

HOSHEA was the last king of Israel. In his day the ten tribes had so filled up their cup of iniquity that divine forbearance could be exercised toward them as a nation no longer. They were carried captive into the land of Assyria. In their place the Assyrian king sent colonists to occupy that portion of Palestine which had been under the domination of the Israelitish government.

These colonists, of course, practiced all the heathen arts and wicked excesses which had marked their religious exercises through the years. In consequence, judgment was visited upon them. They became the prey of ferocious beasts. The king of Assyria, on being informed of their experience, sent back to Samaria one of the Israelitish priests, and this priest sought to teach them the fear of the Lord and the worship of Jehovah. But their hearts inclined still to their evil ways. The service of the Lord was merely a perfunctory one, an outward form. They feared Him, but with a slavish fear, a fear of His judgments; but they did not give to Him their true heart affections. "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence."

Are We Serving Our Own Gods?

But not alone to these Assyrian colonists did this statement apply. There was expressed in it a far-reaching principle, applicable to every age, even to our own day; and the lesson is for each individual to take home to his own heart. Indeed, we who read these words may well ask ourselves the question, whether in our religious life we are fearing the Lord and serving our own gods; for there are gods many and lords many today, and idolatry is not confined alone to bowing down and worshiping images of wood and stone. Any unholy desire or selfish plan or purpose, upon the accomplishment of which we set our heart's affections, becomes an idol in the sight of the one true God. We are told by the apostle Paul that covetousness is idolatry. Col. 3:5.

How many gods there are today usurping the place which the Creator of the heavens and the earth should occupy in the affections of our hearts and in the purposes of our lives.

With some it is the god of gold and silver. Human values are greater to them than the things of eternal verity. And some today, even as did Judas, are selling their Lord for paltry sums of money. He placed a greater estimate upon thirty pieces of silver, in value about seventeen dollars, than he did upon the Lord of life and glory. The man today who refuses to render to God His own in tithes and offerings, who lavishes upon himself or his own family the means with which God has entrusted him for the spreading of the gospel, shows that he estimates human values the same as did the disciple who betrayed his Lord.

In the lives of others the god of pleasure bears sway. The throne of the heart's affections has not been wholly yielded to the Lord. The heart is divided, and while it seeks fellowship with the hosts of Israel in their march to the heavenly Canaan, like the murmurers and faultfinders, it looks back to the pleasures of the world it has left behind. It longs for the sensory pleasures of Egypt. Christ cannot accept divided heart service. A house divided against itself will fall, and every Christian experience which is not based upon complete and entire consecration, will end in failure. It will not be the purpose of the wholehearted disciple to see how near he can walk to the worldly standard, and yet serve his Lord and Master. Rather, it will be his purpose to see how far he can keep away from that which pertains to the sinful pleasures of this world.

Appetite is the god of the great multitude. The apostle Paul speaks of those in his day who, while they made a formal profession of religion, were "enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." And the Saviour suggests that there would be, even among advent believers, some who, in surfeiting and drunkenness, would become so careless and indifferent as to the signs of the Lord's coming, that that day would come upon them unawares. It behooves us to take heed to ourselves.

This same class are of those who say in their hearts, "My Lord delay-

eth His coming," who smite their fellow servants, and eat and drink with the drunken. It is indeed important how we eat and drink. If this is not done to the glory of God, as the apostle Paul exhorts the Corinthian believers (1 Cor. 10:31), then it becomes sin. The child of God is to eat as a matter of faith. He is to dress as a matter of faith, "for," says the apostle, "whatsoever is not of faith is sin."

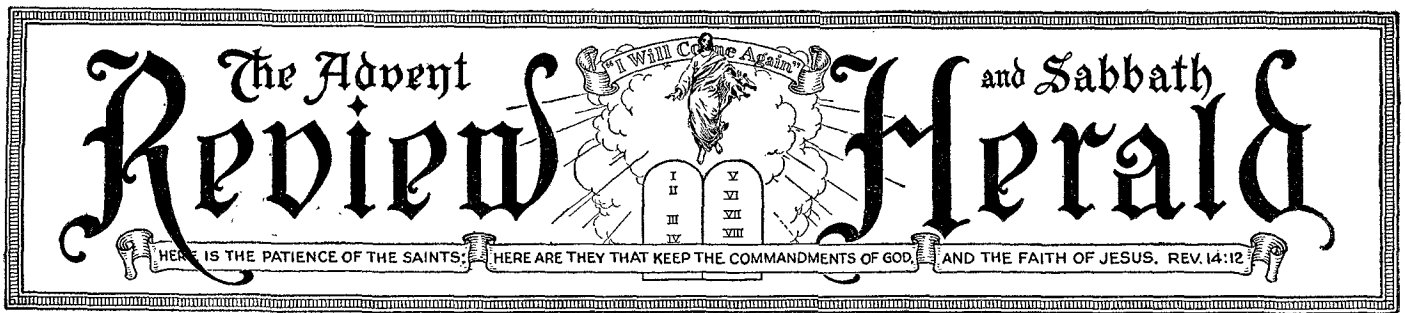
The god of fashion has always borne sway in the hearts of some of God's professed children. And sad to say, this god is worshiped today by some of the members of the Seventh-day Adventist Church. These fail to recognize that the body of the Christian is the temple of the Holy Spirit. Oh, if this truth could be appreciated in its fullness, how differently would we treat these bodies which God has given us! We would see that all that we eat and drink makes for strength and not for drunkenness, for clear minds and strong bodies, minds able to appreciate the truths of God and bodies able to do His bidding. If we realized, indeed, that our bodies are the temples of the Holy Spirit, it would hold us within the bounds of modest apparel and proper adorning. Modesty and dignity and grace would characterize our apparel. We would dress as becomes a sincere, devoted follower of the Lord Jesus Christ.

No Formal Experience Will Save Us

There are other gods that we might mention in this connection. It is for each to study his own heart and discern his own motives of living and his life purposes. We can never gain a home in the kingdom of God by merely fearing the Lord and serving our own gods. No formal Christian experience will take us into the kingdom. We may be members of the church, we may keep the Sabbath in form, we may pay into the church treasury our tithe and give to missions our offerings; all these things we should do, but the great Searcher of hearts looks beneath the surface, and discerns the intents and motives that move the life.

In the last great delusion that is to be sent upon the world, some even who possess the form of the truth will be given over to strong delusions, to believe a lie, and the record is that this sad fate befalls them "because they received not the love of the truth, that they might be saved." 2 Thess. 2:10. It is only he who receives the love of the truth that will be sanctified by its power. But in this love there is a godly fear, not a fear of God's judgments as possessed by the Assyrian colonists, but

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The Unseen Line

THE Levitical system, with its smoking altars, was the gospel in type. The blood of the sin offerings was typical of the lifeblood of Jesus, the Son of God, "who was made a little lower than the angels for the suffering of death, . . . that He by the grace of God should taste death for every man." Heb. 2:9. Thus His blood was poured out for the sins of the whole world.

The blood is the life. (See Lev. 17:14.) It follows that when Christ shed His blood for us, He gave us His life; for here the life means not physical vitality, but character—what one really is. Thus by His death the Son of God made available to every true believer in Him, His own righteousness. And that righteous life is imputed to the believer when he is justified; it is actually imparted to him day by day, hour by hour, moment by moment, in true Christian living.

To believe truly the gospel promise, "He that believeth and is baptized shall be saved," results in being born again. One thus becomes a new creature in Christ Jesus. But as no natural child was ever born a full-grown man, so no believer is ever born a full-grown Christian. The child that is born into the world but never grows, soon dies. There must be growth. In like manner Christian believers must grow until they "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:12.

In the past, old age, ill health, or pining sickness has given some warning to the individual of his near approach to the end of his earthly life; and usually there has been some time for special preparation. But now we stand, as it were, before that

"line by us unseen,
That crosses every path,—

The hidden boundary between
God's patience and His wrath."

And that line is the close of human probation. It is the time of which we are warned in Revelation 22:11:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Soon the whole world will cross that line, and there will be no time for any one to consider that great question, as set forth in the old, familiar hymn—

"How shall we stand in that great day?
Shall we be found before Him wanting?
Or with our sins all washed away?"

Face to face with sore affliction nearly three thousand five hundred years ago, the patriarch Job's testimony was:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

Should not we today, standing as it were only a step from the judgment seat of Christ, be able each one to give an equally clear and confident expression of our faith?

C. P. B.

Studies in the Book of Daniel

Eleventh Chapter—Events of the Time of the End

THE time of the end began in 1798, as was explained in our last study of the eleventh of Daniel. It began at the close of the 1260-year period of papal persecution. The pope was dethroned in 1798. A few months later he was carried into captivity by the French, and died in exile. The overthrow of the Papacy at Rome in 1798 marked the beginning of the time of the end. At this time the portion of the book of Daniel relating to the last days was unsealed, and soon afterward there began that remarkable religious awakening as a result of the study of Daniel's prophecies. There also began that period of invention and research which brought in our age of progress and the great missionary activity which it has made possible. It is the time of the proclamation of the first, second, and third angels' messages.

"At the Time of the End"

Let us next turn to the great international movements arising at the beginning of the time of the end.

"At the time of the end shall the king of the south contend with him [Hebrew, horn with him]." Dan. 11:

40, A. R. V. When the time of the end is ushered in, the prophet sees the king of the south in combat with some power. Daniel does not say which power is the aggressor. The American Revised Version is true to the Hebrew in translating *immo, with*, instead of *at*, as in the Authorized Version. Any one may readily recognize the meaning of this word in the name Immanuel, "with-us-God."

What is this power with whom Egypt, the king of the south, is contending at the time of the end? The nation referred to by the pronoun "him" is described in the preceding verses, for certainly we must go back in the prophecy to find the antecedent of this pronoun. The description is given in verses 36-39. But let us give the historian the responsibility of naming the power referred to:

"Bonaparte appeared before Alexandria July 1, 1798. . . . The capital of Egypt [Cairo] was protected by the army of the Mamelukes, formerly constituted by the Ottoman Porte as a guard for the pacha entrusted with the government of Egypt. They [the Mamelukes] had become the

masters of the country, without any consideration for the sultan or for his representatives. . . . The French army was formed into five squares, each consisting of one division. . . . The Battle of the Pyramids was gained; the soldiers set themselves to rob the dead, collecting rich spoils with ease. The sheiks opened the gates of Cairo to the vanquishers, and Bonaparte established himself in the palace of Murad Bey."—*"Nations of the World," France, Vol. VI, by M. Guizot, pp. 383-385.*

It will be observed that in the very year in which the time of the end began, 1798, France invaded Egypt, the original territory of the king of the south. Napoleon landed in Egypt July 1, 1798. There followed the famous Battle of the Pyramids. The Mamelukes, engaging Napoleon's forces, had made themselves masters of the country, and were at this time ruling Egypt independently of Turkey, says Guizot. The king of the south contended with "him"—France. Then France is the power described in the preceding verses of Daniel 11—verses 36-39.

France in Prophecy

Why should France be introduced into this prophecy in such close connection with the time of the end? (See verses 34-36.) It is because France inflicted the deadly wound upon the Papacy. It was the Franks under their king, Clovis, who first drew the sword in the establishing of the Papacy, as described by the "arms" of verse 31; it was France, the "eldest son of the Papacy," who smote Romanism with the sword in 1798.

It will also be noticed that the description of France is introduced immediately following the mention of the time of the end in verse 35:

"Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above them all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things." Verses 35-38.

This entry of France into the prophetic picture at the close of the 1260-year period is well supported by the prophecy of the eleventh of Revelation under the experience of the "two witnesses:"

"I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and three-score days [1260 years], clothed in sackcloth." "And when they shall have finished their testimony [at the end of the 1260 years], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. 11:3, 7.

This beast which arises at or near the close of the 1260 years of papal supremacy, making war on the Scriptures, is so vividly described in "The Great Controversy," and so strikingly pictures the atheistic power of the eleventh of Daniel, that we quote as follows:

"According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the *atheism* of the Pharaoh and the licentiousness of Sodom.

"This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, 'the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truths which man's soul receives, and renounce unanimously the belief and worship of a Deity.' [Sir Walter Scott, "Life of Napoleon Buonaparte," Vol. I, chap. 17 (ed. 1854)]. 'France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.' [Blackwood's Magazine, November, 1870.]—"The Great Controversy," pp. 269, 270.

This bit of description of French

Revolutionary times is a good commentary on "the king" that did not "regard the God of his fathers, . . . nor regard any god." Dan. 11:37. During the French Revolution the Assembly proscribed the Christian religion, prohibited Christian rites, changing the week to a period of ten days in order to be rid of the Christian Sabbath; prohibited Christian marriage and burial rites.

When a nation turns away from the worship of God, she will worship something. France turned to the Goddess of Reason, or, in other words, the worship of humanity. Likewise there was a turning to the material things of this life,—to the force of arms, the "god of forces." The great landed properties of the church and of the rich were divided among the citizens of the French republic, as predicted in verse 39, they "shall divide the land for gain."

Having noted the time and place France occupies in prophecy, as well as her character during that period, let us consider the purpose of her campaign in the south and east.

Importance of Napoleon's Campaign

As to the purpose of Napoleon's Egyptian and Asiatic campaign, Thiers, the French historian, has this to say:

"To penetrate into those countries of light and glory, where Alexander and Mahomet had conquered and founded empires, to make them ring with his name, and to have it sent back to France repeated by echoes of Asia, was for him a most ravishing prospect."—Thiers' "History of the French Revolution," p. 769.

Myers gives the motive of the campaign thus:

"Bonaparte opposed the plan of a descent upon the island [England] as impracticable, but proposed the conquest of Egypt. This would enable France to control the trade of the East, and cut England off from her East India possessions."—"General History," p. 654.

Guizot states the aims of Napoleon as follows:

"In his secret thoughts, powerful and chimerical, he nursed the hope of pushing forward to Constantinople, seizing that city, and making himself master of Europe by attacking it from its eastern side. It was to the conquest of the world that he marched in advancing against Jaffa."—"Nations of the World," France, Vol. VI, p. 388.

Of late there has been a tendency to minimize the importance of this period, especially Napoleon's campaign into Egypt and Syria, but these

historians clearly set before us the great issue at stake in this campaign.

The Beginning of a New Era

The French Revolution marks one of those turning points of history. A new period began in modern history at the close of the Napoleonic Wars. As we shall see from our next study, Asia was spared the long protracted struggle which would have ensued from the ambitious designs of Napoleon, by the vigorous action of Turkey, England, and Russia; but the wars of Europe were continued until Prussia and Austria were wasted, Russia invaded, Spain overrun, the resources of England heav-

ily taxed, the Papacy smitten,—all before France, after the Napoleonic Wars, was restored to normalcy. But from this great impact of strong nations, as well as the clash of social and religious classes, there emerged a widespread sense of the value of personal and religious liberty, where, before, the so-called divine right of kings held sway; and the way was prepared for a new era of representative government, of social and scientific advancement, of the exercise of religious rights and convictions, which resulted in the remarkable developments and movements of the time of the end. T. M. F.

She Knew What the Book Would Be

I HEARD a colporteur in Queensland, Australia, tell this story at a Brisbane camp meeting some years ago:

"As I knocked at the door, it opened just a narrow space, and a lady spoke through the opening.

"I am introducing a religious book which I would like to show you," I said.

"Who is the author?" the lady called through the door.

"Mrs. E. G. White," I replied.

"It seemed to me I could see the expression on the face at the door

change from antagonism to approval. Without an instant's hesitation the lady called back to me through the door:

"Bring me one in the best binding."

"You see she had had one of the books by this author, as I later learned, and knew that she wanted more from the same pen."

More and more frequently, from all over the world, these stories come of special appreciation of the writings of the Spirit of prophecy. W. A. S.

Will Adventists Alone Be Saved?

An Inquirer Answered

IN TWO PARTS—PART II

THERE have been times when God, in His inscrutable wisdom, has seen fit to give a larger measure of light and guidance for men than at other times. There have been eras when mighty prophets have arisen to speak forth plainly and fully the will of God. There was a time when Christ Himself was upon this earth to bless men with a light and knowledge never before vouchsafed to sinful men. This was followed by a mighty outpouring of the Divine Spirit, which was displayed in the ministry of the apostles. And we believe that today God, in fulfillment of His promise that in the last days there will be a final outpouring of His Spirit, is giving to this final generation of men a great measure of light and opportunity for knowing the truth.

For this reason, if for no other, it is folly for any one to attempt to pass judgment on the relative spirituality, or relative standing before God, of men who lived in different times in the history of the world, or of men who lived even a generation

apart. When God's mighty grace has been displayed, it has often been sudden, making the opportunity of one generation much greater than that of the one preceding it.

But there is a further reason why no one is justified in passing judgment on others, and declaring who is accepted before God and who is not; and that is, that no one of us knows what measure of opportunity for a knowledge of truth a particular individual has had. There may be as great differences in opportunity between persons in the same generation—most evident in the opportunities of heathen compared with those in civilized countries—as between those who live in different generations. Never do the words of Holy Writ apply with more directness than here: "Judge not, that ye be not judged."

A Direct Denial

Seventh-day Adventists do not believe that they are the only ones who will be saved, or that none are Christians who differ with us. That is a caricature of our preaching. We believe that God has graciously given

to us the task of proclaiming the message of the soon coming of Christ, with an attendant call to men to make ready for that day when they must stand before the Judge of all the earth. We believe that the work of reformation, so nobly begun by Luther and others, is yet to be completed. To turn men back fully to the simple truths of the Bible and obedience to all the commands of God in the setting of the everlasting gospel, this is the work to which we are committed.

How could we believe that we alone are God's people when our minds are ever focused on God's appeal that we are sounding forth: "Come out of her, My people"? Rev. 18:4. This teaches that God has His people even in the midst of spiritual Babylon. And this we believe. Not to judge men, but to prepare men for the judgment, is the solemn task to which we have dedicated our lives.

But because it is not our right to judge of men's fitness for heaven, it does not follow that the message we preach may be ignored with impunity. Christ declared: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." John 12:47-49.

There are those who assume the attitude that what was good enough in religion for their fathers is good enough for them. They refuse to examine any other teaching than what they have heard before, even though such teaching is presented from the Bible. It is this attitude that has been the main hindrance to any religious reform or advance. Such persons stand self-condemned.

True Significance of Names

Denominational labels, like party labels, often have attached to them much that is foreign to the main character of the organization. Roman Catholic, Protestant, Methodist, Baptist, Seventh-day Adventist—how often such religious terms are employed to describe a state of mind or a status in society, rather than a precise body of religious belief. These, and like terms, owe their real meaning to a definite group of doctrines. Therefore, in the last analysis, the question that an honest seeker after truth should apply to any denomination is this: Do its doctrines square with the Bible, which is God's re-

vealed will to man? Preconceived ideas or prejudices must not dictate the answer. The Scriptures must be prayerfully and carefully searched; and God's Spirit must be invoked to give clear understanding to the mind. We humbly believe that the one who applies this test to Seventh-day Adventism will decide ultimately that its teachings are in harmony with the Bible. *And we, therefore, must conclude that it is vital to one's soul salvation that these teachings be accepted and practiced.*

Into this conclusion enters no feeling of pharisaical self-righteousness or sectarian pride. It never occurs to a true Seventh-day Adventist that he is better than other men or more in the favor of Heaven simply because of his church fellowship. We believe that God, in His great mercy, has allowed to shine into our hearts a clearer understanding of His will and of fulfilling prophecy than formerly was ours, and that this light is given to us, not to hoard, selfishly, to ourselves, but to share immediately with others. Not to build up simply another sect in the world, but to call men of every race and nation to turn from error into full obedience to God, in preparation for the coming of Christ,—this, we believe, is our task.

Inquirer Directly Answered

We give this incidental reference to the viewpoint of Seventh-day Adventists concerning the ideas they hold of their mission, in order to place the larger problem in its true setting. Summing up the matter, we would say to our inquirer, whose extended question was quoted in the preceding editorial:

1. God hears and answers, in the way that is for their best good, the prayers of all who serve Him with a true heart, and who walk in all the light that they have had opportunity to receive. Indeed, God hears the prayers of those who, though they have lived altogether contrary to His will, now turn with sincerity and contrition to serve Him.

2. Of the "family who have died, ignorant of your doctrine," to borrow the inquirer's exact words, we would say in the language of Paul: "The times of this ignorance God winked at." Acts 17:30. That is, He does not hold them to account for what they did not know. Their standing before God will be measured in the judgment by their relation to such light and truth as came to them.

3. The last and most personal question by the inquirer reads thus: "If it is impossible to be a Christian and to be saved if we do not believe as you do and preach, what's the good or the use to try, or to live?" In the

light of what has been set forth, the terms "Christian" and "saved" have a larger meaning than is frequently given them. We agree that the man who believes on the Lord Jesus Christ is that moment freed from guilt and enters the Christian life. (See Acts 16:31.) But conversion must be followed by growth in grace and "in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. When we first believe, we are as babes; but as we feed upon God's word, we grow. As we see more

Psalms

BY ELIZABETH ROSSER

WHEN this poor heart is full of sin,
And pride and vanity
And trifling things of earth and time
Shut out eternity,
There is a passage in the Book
That points me to the Lamb,
And bids me seek His cleansing blood—
The Penitential Psalm.

When angry storms assail my path
And tempests fierce arise,
When thunders roll from cloud to cloud
And lightnings rend the skies,
There is a passage in the Book
That makes the storm a calm,
And shelters my defenseless head—
It is the Refuge Psalm.

And when upon the grave's cold brink
With faltering feet I stand,
With none to cheer my sinking heart
Or hold my trembling hand,
There is a passage in the Book
That breathes a heavenly balm
To soothe my fainting soul's distress—
It is the Shepherd Psalm.

And when I view God's wondrous love,
His mercies day by day,
The countless blessings that He sheds
Along my heavenward way,
There is a passage in the Book
That hails the victor's palm,
The crown of life, the harp of gold—
The Hallelujah Psalm.

clearly the righteous requirements of the Bible, and accept them, we become stronger and stronger Christians. This growth is to continue. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Be Like the Bereans

So long as a Christian continues to grow, that is, to walk in harmony with the fuller light that results from the study of the Bible, he is on the road that leads to the kingdom of God. The great danger is that the Christian beginner will lack either the spiritual courage or the fervor to press onward to learn more fully God's will, but rather will feel depressed at the suggestion that further advancement is called for.

Our appeal to this inquirer is to view the Christian life as one of growth and advancement. Let him

thank God for salvation from sin and for the measure of truth he already possesses. Then let him proceed, Bible in hand, and with a prayer for divine guidance, to learn whether the teachings brought to him by Seventh-day Adventists are in harmony with the Scriptures.

Then, when, as a result of such study, he has come to a realization of the truth of the message we preach, we would appeal to him to remember the principle set forth by Christ: "If ye know these things, happy are ye if ye do them." John 13:17. Also the words of James: "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

When Paul and Silas were bringing to the Jews in their synagogues a better understanding of the Scriptures, especially concerning Christ, they generally met with strong opposition and prejudice. But there was at least one shining exception, the Jews in Berea: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. The result was that "many of them believed."

We would encourage our inquirer to be like the Bereans. F. D. N.

Have a Purpose

MANY men and women are weak because they lack a definite purpose in life. They have never awakened to life's responsibilities. They are afloat upon the great ocean, without rudder or compass.

Every individual should have a definite aim in life. He should aim at the attainment of some end, the accomplishment of some purpose. His vision of life's responsibilities and opportunities should not be circumscribed by the narrow horizon of his natural environments.

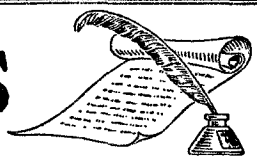
Is he a farmer? Let him aim to be the best farmer in his community. Does he work as a carpenter? Let him earn the reputation of being a leader in his craft for thorough, honest, efficient work. Whatever calling he may follow, let his ambition be to excel in that calling.

Meanwhile let him reach outside of and beyond his present sphere for an enlarged vision and new achievement. From the cobbler's bench Carey rose to become the father of modern missions. Peter laid aside his fisher's net to become a fisher of men.

No one should be content with his present achievements. Onward and upward, higher and still higher, should be his aim in physical, mental, and spiritual endeavor.

F. M. W.

GENERAL ARTICLES



Behold, the Bridegroom Cometh

BY E. E. ANDROSS

WE rejoice greatly in the assurance that God is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

But we must never forget that God is *just* as well as *merciful*; that He "will by no means clear the guilty." Ex. 34:6, 7. His wrath against sin will be appeased only in the destruction of the finally impenitent. In mercy He bears long with the sinner, but in justice to the universe, and to vindicate His own righteous character, He must eventually put an end to sin. That awful hour of retribution is now rapidly approaching.

It is hard for us to realize that God will really punish the transgressor and utterly and eternally destroy sin from the earth, but there is no truth more clearly revealed in the Bible than this. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Men are today treasuring up unto themselves "wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2:5. How blessed to know that now all who will, may "be saved from wrath through Him" who died for them!

Some day, however, all who willfully reject or carelessly neglect His mercy will, in agony of soul, say: "The harvest is past, the summer is ended, and we are not saved." Having with contempt spurned every offer of mercy, many in that day will, in hopeless desperation, cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come." Rev. 6:16, 17.

Warning Signals

That great day will not come unannounced. With clear and unmistakable signs that can be read and understood by all, its approach will be proclaimed. Said Jesus, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with per-

plexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

One writer of international fame, in describing the world situation, says: "All over the world life has become dangerous and uncertain. Men's hearts are failing them for fear. Every nation is suspicious of its neighbors; selfish individualism, masquerading as patriotism, is destroying the very foundations of civilization. Is it too late to turn back? . . . Already there are signs that humanity as a whole is beginning to realize its own peril."

Another, in a book entitled, "The Crisis of the Modern World," uses these thrilling words: "It does seem as though we were approaching the end of the world . . . and walking toward the final catastrophe."

War Preparations

One of the outstanding signs of the approach of the great day of God's wrath, as declared by the prophets, is world-wide preparation for war. It is reported that in 1913 the world's armed forces in man power, including reserves, were 29,095,288, while for the same year the expenditure for war purposes was \$1,300,285,334. In 1934 this force has increased to 38,473,994, while the expenditure for war purposes for this year is reported to be \$3,195,150,370.

In the past twenty years there has been an increase of nearly 10,000,000 men in the world's armed forces, and the expenditure for war purposes has increased about two and one-half times. But this tells only one side of the story, for the increase in their power to destroy during the same period has been multiplied manyfold.

Spirits of Devils at Work

In speaking before the British Parliament not long since, Premier MacDonald is reported as having said: "People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces." Let

us now read the words of the prophet, in describing almost the last act in earth's tragic drama of sin: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. In the light of this scripture, how illuminating are the words of Premier MacDonald!

Approaching Peril

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15. In these words the Saviour gives His final warning of impending destruction that is to come upon the whole world. They are inserted parenthetically in the midst of a prophetic description of the gathering of the armies of earth to the battle of Armageddon under the sixth plague.

As we look out over the world today, we surely behold the prelude to this final cataclysm, so soon to engulf the whole world in irretrievable ruin. For many years we have been solemnly and repeatedly warned of its approach, but now the shadows are deepening, while the storm clouds are gathering over a troubled and distracted world.

"Dark clouds hang low over international horizons. Russia and Japan literally are at each other's throats. France, Russia, and Czechoslovakia have formed an alliance against Germany. The constant threat of war looms over Europe. . . . The world is uneasy. As though economic difficulties were not sufficient, the danger of cataclysmic strife hovers close." —*Pictorial Review*, September, 1934.

The first article in the August number of the *Review of Reviews* (American) is under this caption: "The Lesson of 1914-1934." The article is written by "one of the most distinguished of contemporary English historians." It deals with the events that led to the World War, then with conditions now facing the world. He says: "At no moment since the end of the war have I known so many dark clouds in the sky." Then follows a summary of the steps that now, in feverish haste, are being taken to prepare for the grim struggle. He then adds: "It is a dark picture, and I fear that it is not overdrawn."

The following is quoted from the *Panama Star and Herald* of August 30, 1934: "William Philip Simms, writing in the *New York World Telegram*, says: 'The world race for armaments is growing. Every major power is scanning the horizon with fear and adding to its war strength.'"

Watch, Work, Pray

In the tragic confusion of this awful hour, when everywhere "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth," it surely behooves God's commandment-keeping people to heed the Saviour's injunction, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

Power to Win Others

It will not, however, be sufficient to think of ourselves alone in such an hour as this. As children of God, waiting for the return of our Saviour, our hearts must be all aglow with a love that instinctively reaches out for the lost about us, that will cheerfully make any and every necessary sacrifice for their salvation. While we hail with joy every token of the speedy coming of our Lord, our hearts will yearn with intense longing for a new and strange power that will move every honest heart to immediate preparation to meet our coming Redeemer and Saviour.

"Hungry and Waiting"

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. . . . They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis."—"Prophets and Kings," p. 537.

From a magazine with a weekly circulation of over a million I quote the closing words of an illuminating article: "Ours is a world broken and disillusioned, weary to the point of blindness, rocking upon the precipice of ruin; ours is a world listening to the seductive promises of tyrants and of exploiters who would destroy both religion and democracy. But it is a world hungry, and waiting." What a confession as to the fearful state to

which the world has been brought! How pathetic, and yet how hopeful are the words, "hungry, and waiting."

At this hour of supreme crisis, when the destiny of the world is trembling in the balance, shall we who have been entrusted with the most solemn responsibility ever committed to men, prove untrue to this sacred trust?

Never, till now, through the long reign of sin, has it been so completely demonstrated that the world without Christ is entirely lost, and is now on the brink of eternal ruin. Shall we who hold in our hands the bread of life for a famishing world refuse, at any cost to ourselves, to heed the pathetic cry of the distressed? Think again of the pitiful words, "hungry, and waiting."

"Many there are who have faithfully walked in the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy

Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in."—"Testimonies," Vol. VI, p. 71.

Remember the Foolish Virgins

How our hearts rejoice over the assurance that many of our dear people are awaking from spiritual slumber and are very zealously and unselfishly laboring for those outside the fold of safety; they joyfully share in every personal sacrifice called for in the support of this great world mission program. But this cannot be said of all. Let me now sound a note of warning to you who are still slumbering in ease on the very brink of eternity.

As you love your own souls; as you love your Saviour, who for you suffered the loss of all things, even unto death, arouse, trim your lamps, do your utmost to gather in the lost; put on the robe of Christ's righteousness and stand momentarily in readiness to meet the Bridegroom. With a heart that yearns with intense longing for every believing soul, young and old, I appeal to you, "Prepare to meet your God."

The Keystone of the Prophetic Arch--- Daniel's 2300 Years

BY CARLYLE B. HAYNES

THE central figure in the Bible is Christ. The central theme is salvation. Both prophecy and history unite in giving Christ the central place. Both prophecy and history are employed to set forth the supreme importance of salvation.

The heart of prophecy will be found in the great vision of Daniel which deals with the sanctuary and its cleansing, beginning in Daniel 8 and continuing through the ninth chapter of the book.

In the Mosaic sanctuary was set forth in type all that God is doing for man in His dealing with sin and making a way of escape from death. That sanctuary, built after God's own pattern, and its services, conducted in accordance with His own instruction, contained a revelation in symbol and type, in sacrifice and offering, in priestly ministry and intercession, in form and ceremony, of all that is in the gospel of our Lord. Its removal and the cessation of its services became one of the high points of sacred history.

The significance of its history becomes one of the high points of prophecy. There is no prophecy more important, or of greater duration in its time element, or more essential

to a true understanding of God's purposes, or more illuminating regarding modern religious developments, than the great prophecy beginning in Daniel 8.

Vision of Daniel Eight

This chapter opens with the prophecy of the ram (verses 3, 4, and 20), representing the empire of Medo-Persia; the goat (verses 5-8, 21, 22), representing the empire of Greece; the little horn, which waxed exceeding great (verses 9-12, 23-25), representing Rome in both its pagan and papal phases.

Following this the prophet was given a prophecy relating to time. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

Not understanding this, Daniel set himself to seek for the meaning. Verses 18 and 15. He then heard the angel Gabriel commanded to make him understand. Verse 16. In re-

sponse to this command the angel began his interpretation of the prophecy, covering in this explanation the meaning of the ram (verse 20), of the goat (verse 21), of the four horns (verse 22), and of the little horn (verses 23-25).

The angel then made brief reference to the twenty-three hundred days, but did not explain the meaning nor make Daniel to understand.

Explanation of the 2300 Days

The narrative is continued in the ninth chapter of Daniel. The prophet understood now the meaning of the ram, the goat, and the little horn, for these had been fully explained. He did not yet understand the 2300 days. The first four verses of Daniel 9 relate how the prophet was seeking by study and prayer to pierce the veil of this mystery. As he prayed, the angel Gabriel, in carrying out his divine commission to make Daniel understand, returned to him and bade him consider the vision. As Daniel recalled its symbols, he came again in thought to the 2300 days. The angel begins at that point where his explanation was interrupted.

Of the 2300 days he declared that seventy weeks of this long period were cut off "upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24.

This explanation divides the 2300-day period into two parts, describes what was to occur during the first part, but does not give its beginning.

The two parts into which it divides the period are the first part of 70 weeks, or 490 days; and the second part, which would be the remainder, or 1810 days. As these days are symbols for years (Eze. 4:6, last clause), there are two periods,—one of 490 years and another of 1810 years, or 2300 years in all. Daniel 9:25-27 gives the starting point of the entire period, and at the same time divides the first part of 490

years into three smaller parts,—seven weeks, or 49 years; sixty-two weeks, or 434 years; and one week, or seven years. The city of Jerusalem would be rebuilt during the first period of 49 years; the Messiah would come at the end

of the second period of 434 years; and the full end of the Jewish people would be reached at the end of the third period of seven years. After this, there would still remain 1810 years of the 2300, and at the end of this last period, the sanctuary would be cleansed.

The starting point of the whole period of 2300 years, and of the 490 years as well, since it is the first part of the 2300, begins with a decree or command to restore and rebuild Jerusalem. This will be found providentially preserved in the seventh chapter of the book of Ezra. And the date of this decree, a date which has been confirmed and verified by exhaustive research, is 457 B. C.

With this date, 457 B. C., we obtain the starting point of the 2300 years, and thus are able to determine with precision the accuracy of this prophecy and its fulfillment. During the forty-nine years, beginning at 457 B. C., Jerusalem was to be completely rebuilt and restored; the 483 years, or "seven weeks, and threescore and two weeks," reckoning from 457 B. C., was to reach to the appearance of the "Messiah the Prince;" the 490 years from 457 B. C. to the end of the time allotted to the Jewish people; and the 2300 years from 457 B. C. to the time of the cleansing of the sanctuary.

All of this has been literally and exactly fulfilled. The prophecy regarding the coming of the "Messiah the Prince" points directly to the year 27 A. D. Christ was born before this year, of course. The word of the prophet, however, is "unto the Messiah the Prince." The words "Messiah" in the Hebrew language and "Christ" in the Greek both mean "the Anointed One." Hence, the prophet points to the time of the "anointing" of Jesus of Nazareth. That anointing was at His baptism. This record will be found in Matthew 3:13-17. The date of His baptism was 27 A. D. It was at this time, immediately following His baptism, that "Jesus came into Galilee, preaching the gospel of the kingdom of God,

and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

At this point the 69 weeks, or 483 years, of the prophecy of Daniel ended. At this point the Messiah, the Anointed One, was to appear. At this point, the Messiah did appear, being anointed at His baptism, and then began to preach the word, "The time is fulfilled." In these words He called attention to the very prophecy that proved His Messiahship.

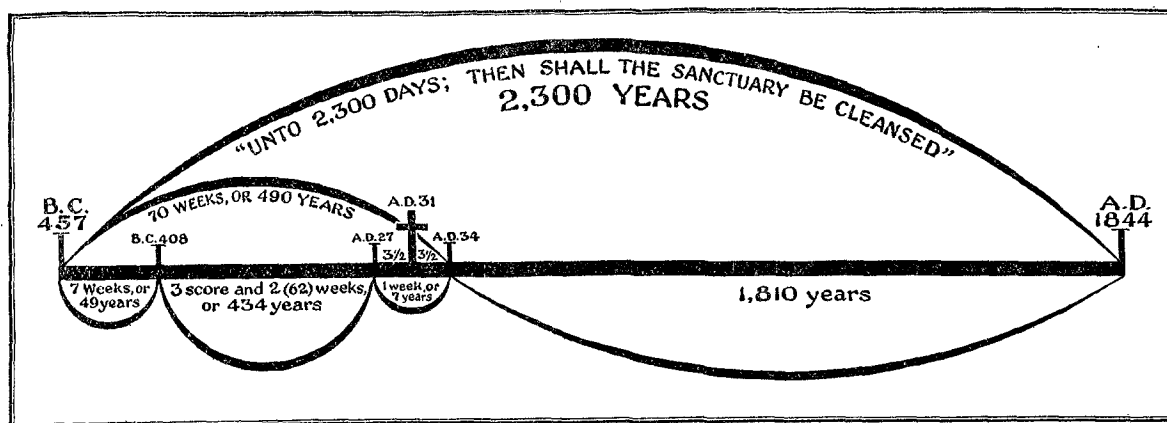
There is one more week of the 70 allotted to the Jewish people. The sixty-nine weeks ended in 27 A. D. Adding the final week to the sixty-nine weeks, we are brought to the year 34 A. D. as the end of the seventy weeks of the prophecy.

In the middle of this last week something was to take place that is especially noted in the prophecy:

"He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27. In the "midst" of the final week given to the Jewish people, the sacrifices and oblations were to cease. During the entire week, that is from 27 to 34 A. D., the covenant was to be confirmed with many, evidently the Jewish people, for this period was given especially to them.

In the "midst" of the week would be just three and one-half years from the baptism of Christ. What was to take place then? At that precise time Christ was crucified, thus causing the whole system of sacrifices and oblations to come to an end. This sacrificial system was typical of Christ, the great sacrifice. And when Christ died on the cross, type met antitype, and the typical system closed. This was marked by the rending in twain of the veil of the temple. Matt. 27:51.

Thus the full period of the 70 weeks, of 490 years, given to the Jews, expired in 34 A. D. At this point the prophecy was fulfilled by the official rejection of the gospel of



Christ by the ruling body of the nation, the Sanhedrin, in the persecution of the disciples, and especially in the martyrdom of Stephen. From this time the apostles turned to the Gentiles. It was at this time, too, that Paul, the future great apostle to the Gentiles, was converted.

When we add to the 490 years, which ended in 34 A. D., the remainder of the 2300 years, or 1810 years, the date of 1844 A. D. appears

as the grand terminal point of the entire period of the 2300-year prophecy. The accuracy of this date cannot be successfully disputed; for it is based on the central facts of the gospel of Christ, His baptism, ministry, and crucifixion.

According to the prophecy, then, the sanctuary was to be cleansed in 1844. The sanctuary and its cleansing will be explained in the article to follow.

The Great Commission

BY J. A. STEVENS

"GENTLEMEN, what are your marching orders?" This query was propounded to a group of churchmen by the Duke of Wellington, who then referred them to the gospel commission, "Go ye into all the world, and preach the gospel to every creature." "Gentlemen," said the great general, "obey your marching orders."

The church is God's fortress. Every believer is to be a "good soldier," battling loyally under the banner of Christ. The field of action is the whole world, a world in rebellion against God. Christ Himself is the captain of the Lord's host, and He declares, "Lo, I am with you alway, even unto the end of the world."

The church is to be the militant administrator of her Lord's commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19, 20. This responsibility of the church rests not alone upon the church as a body, but upon the individual members.

"When Jesus ascended to heaven, He committed His work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of His truth. 'Go ye into all the world, and preach the gospel to every creature.' 'And, lo, I am with you alway, even unto the end of the world.' This solemn commission reaches us in this age. God leaves with His church the responsibility of receiving or rejecting it."—*"Historical Sketches,"* p. 288.

Down through the ages God has had faithful representatives, a great host of them, men and women, through whose witness many have been won to Christ. In this last generation, in a special sense, however,

God places upon the whole church the responsibility of finishing the gospel plan, the preaching of "the everlasting gospel . . . unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. This responsibility was never exclusively delegated to a certain class of believers. In the early days of the Christian church Christ did ordain twelve men to be the responsible leaders of His church, but He also called seventy other men, laymen, and sent them to preach and to heal.

"Among those to whom the Saviour had given the commission, 'Go ye therefore, and teach all nations,' were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow His example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during His earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ."—*"The Acts of the Apostles,"* pp. 105, 106.

Surely the hour has struck for the whole church to "go" in loving obedience to the Lord's command. Earth's inhabitants unconsciously rush toward eternal ruin, and many may be saved if every church member will but join the army of loyal workers. Brother, sister, the Lord has commissioned YOU. "He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:23, 26.

"Souls are perishing out of Christ, and those who profess to be Christ's disciples are letting them die. Our brethren have talents entrusted to them for the very work of saving

souls; but some have bound these up in a napkin, and buried them in the earth. How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? What manner of entreaty can be brought to bear upon the idlers that will arouse them to go to work for the Master? What can we say to the slothful church member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? There will be no idler, no slothful one, found inside the kingdom of heaven. O that God would set this matter in all its importance before the sleeping churches! O that Zion would arise and put on her beautiful garments! O that she would shine!"—*"Testimonies,"* Vol. VI, p. 434.

Startling fulfillments of prophecy point to the nearness of the Lord's coming in glory. The world's harvest is ripe. Let every believer put in the sickle.

"They Feared the Lord, and Served Their Own Gods"

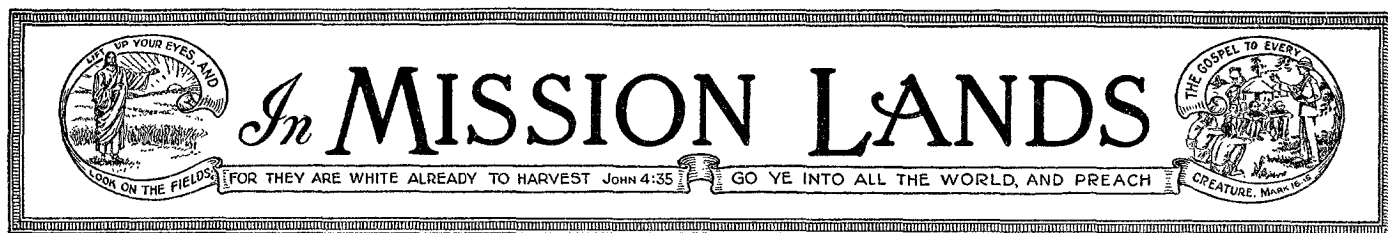
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a fear which gives to Him the holiest reverence and the warmest love; and in this love of the truth there is sweet communion. It brings a joy which surpasses all the joys of the world. It enthrones within our hearts the blessed Christ as King of our lives.

In our joy in this whole-souled allegiance, in this consuming love, the gods of this world lose their attraction for us. Then we will love His word above the novel and the story-book. We will love the house of prayer above the house of feasting. The theater, the movie, the race track, the worldly game, the party of pleasure, will lose their attraction for us. This is the experience to which God invites His people. This is the experience into which they must enter if they shall find a home in the kingdom of God. To enter into the joy of the Lord in His glory, we must enter into the joy of the Lord as we associate with Him in this world.



As you receive the Spirit of Christ,—the spirit of unselfish love and labor for others,—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely.—*"Christ's Object Lessons,"* p. 67.



Progress of the Work in Northeast India

BY E. D. THOMAS

I HAVE just returned from a trip to the Northeast India Union, where are one third of all the inhabitants of India. There are twice as many people in this mission field alone as there are in the whole of the South American Division. About forty different languages and dialects are spoken in this section, but we have begun work in only eight of them. We have twelve main stations, with twenty-six substations. There are at present forty-two Sabbath schools, with a total membership of 1,025, while our baptized membership is only 706. There are twenty-five schools, with a total enrollment of 677. These figures will give an idea of what has been accomplished so far.

G. G. Lowry, superintendent of the mission, was with me during this tour for about two weeks; then he was called away to the Northwest India Union on urgent business. This section of the division is also under his supervision.

Our Work at Ranchi

At Ranchi Brother and Sister C. C. Kellar are working among the people in the town. This being a semihill station, the residents vary from time to time. Sister Kellar has been in poor health for some time, but is convalescing slowly. Her daughter, Helen, is giving good help at home.

Brother and Sister W. B. Votaw are also located at Ranchi, working among the Hindi and Oran people. At the time of our visit Brother Votaw was away from the place, but we were pleased to meet Sister Votaw and the children.

Brother and Sister J. E. Saunders are in charge of our work among the Mundari people. It was a privilege to visit some of the outstations on the top of the hills in company with Brother Saunders. In one place we visited a school conducted by one of our sisters. This girl receives only a few annas from her pupils as fees, yet she is happy that she can do something to train them for the kingdom of God. We found several families faithful to the message, even though they are very poor in this world's

goods. One brother, who holds family worship regularly in his home, invites others to join him. He looks after the spiritual welfare of the different members who are scattered far and wide in that section.

On Sabbath we visited a village where the people had been prompt in attending worship and Sabbath school. It was my privilege to give six one-year bookmarks for faithful study and regular attendance. One illiterate brother has brought six people into the truth, and four others are studying with him. Many of the Indian workers associated with Brother Saunders have come from our training school at Baragain.

At Baragain, which is very close to Ranchi, we have a training school. H. H. Mattison is the principal. He and his wife are working very hard to give a real Christian education to the Santali, Mundari, Hindi, Oran, and Bengali students who come over here. Owing to the different languages, it is very hard for the students to enter into the spirit of the devotional meetings as fully as they should, yet they are doing their best. During the last six or seven years seventy-five students have passed through this school, and about half of them have entered some branch of our Lord's work. This is indeed encouraging. We have a small press in the school, where the students are doing very efficient work.

A Visit to Karmatar

From Baragain we visited Karmatar, our oldest mission station, where Brethren Brown, Robinson, and Little have been laid to rest. I understand Elder W. A. Spicer worked in this station in the early days. We have at present a boys' boarding school, manned with efficient teachers. There is a well-built hospital, now operated as a dispensary, under the management of Brother and Sister H. D. Streever. Brother C. Jensen and his wife are in charge of the school and the evangelistic work. There are forty-one students in the school, and the Sabbath school has a membership of sev-

enty. They have a neat little church building. With all the equipment I am sure the workers here have a bright future in winning souls for the kingdom of God.

R. J. Borrowdale is in charge of our work among the Santalis. Babumohal is his headquarters. There is a girls' school here under the direction of Sister Borrowdale. She is very anxious to raise her school from the sixth to the eighth standard. The buildings and compound are kept very neat and clean. Some of the girls have been well trained in laundry work. Brother Borrowdale has plans to improve the estate, and to be of more service to the public by running a small dispensary on the compound.

From this place Brother Lowry had to leave me. In company with Brother Borrowdale I visited two of the outstations. Since they are situated between hills, we had to reach our destination by car and horseback. It was necessary to walk quite a little distance while climbing the hills. We reached a station called Chottra in the evening when all the students were about to go home. We found a neat little building, with proper accommodation for the worker to live with his family, and ample space for the students to study. I was told that the building was put up by people of five villages without any expense to the mission. The teacher told me that he had twenty students in the morning, twenty in the afternoon, and fifteen at night. As all of them are herdsmen, most of the day is spent in tending cattle. There is a Sabbath school here with a membership of thirty-six. Many of our people here are too poor to buy rice or any other grain. They live mostly on flowers gathered from a peculiar jungle tree.

The next morning we went to another village, where we found a similar situation. The mission has not spent a single cent in the erection of the school building and the workers' quarters in this place. I was sorry I could not visit more of the outstations similarly situated.

The Work in Calcutta

In Calcutta we have a live English church, where H. M. Peak is in charge. He holds two meetings on

Sunday for the public, one at six o'clock and the other at nine o'clock in the evening. The second meeting is a lantern lecture. He is giving Bible studies to interested persons, and hopes before long to bring them into the church. Miss Jessie Bragan and her assistants are very busy with the church school in Calcutta.

Most of East Bengal was under water during the time of my visit. In Chuadanga, where Brother and Sister M. Matson are located, we have a small school and a dispensary. They have just moved to this place and are studying the language.

From Chuadanga I visited Jalirpar, where Dr. C. F. Schilling worked before his furlough. We have good, substantial buildings, well equipped, but all of them stand idle. The people desire to know when the doctor will be coming back, and when the hospital will be opened again for active service. They miss him and his coworkers very much. [Dr. and Mrs. Schilling will be back at their station before this report reaches our readers.—Ed.]

My next stop was at Gopalganj. We have a school and a dispensary at this station. The girls want to have the school raised from the sixth to the tenth standard. They are anxious to get a higher education, so they may be of more service in the Master's work.

Dispensary Work

I was very much interested in the dispensary work at this place. We have a small building, about 14 x 16 feet. Brother and Sister LeRoy Hunter, with five Indian helpers, are doing faithful work for the people who flock to them for treatment day by day. The day I was there they treated 168 patients, seventy of whom were new. Each new patient must buy a ticket for one anna, or about two cents, in cash. The fees brought in four rupees and six annas that day (a rupee equals nearly 36 cents), and the patients paid 64 rupees and four annas in cash for their medicines. A little more than three rupees was given away in medicines to charity patients. These people came in about fifty boats from within a radius of fifty miles. Before I left that night, other boats had arrived, fully loaded with people waiting for the next day's treatment.

One of the patients said to Brother Hunter, "Doctor, the last time I brought four dead people; you restored them to life. Another time I brought three people, and they were also raised to life. I have now come for treatment." No doubt he meant that the patients he had brought had

been very ill and near death, but that the treatment given in the hospital had restored them to normal health. This shows the confidence the people have in the dispensary at Gopalganj.

I was told that in the month of March, 4,959 patients were treated, who paid 1,234 rupees and fifteen annas in cash for the medicines; while medicines worth 327 rupees and five annas were given away in charity work. In the month of August they made 224 blood tests and gave 334 injections for kalahazar. During the last twelve months they received 7,239 rupees and four annas in cash, and medicines worth 1,463 rupees and six annas were given to those who were too poor to buy. Six thousand Bible portions were sold last year.

I was deeply impressed with the way these people are treated here. Brother Hunter comes in close touch with the patients, and makes them understand his sympathy for them by asking many questions in a very friendly way. This seems to touch their hearts. The people have every

confidence in him as he takes a personal interest in each man, woman, or child, however poor.

That town has competent physicians and well-established pharmacies, but in spite of these, the people flock to our dispensary. I was told that one day Brother Hunter treated 325 patients, working from early in the morning till 10:30 at night. He and his wife are willing to do all they can to help the people and to bring them to a knowledge of the Great Physician.

In the interest of the Sabbath school and educational work I had the privilege of holding one or two meetings in each of the places I visited. In some stations several meetings were held.

As we have not entered a very large section of the field, the workers have a great task before them, but I feel encouraged over the situation, since most of the Indian workers seem to be loyal and faithful, and consecrated to the work. This means a great deal to the success of the work. The prospects are very bright.

A New Church Organized in Alaska

BY H. L. WOOD

AFTER the fishing fleet leaves Bering Sea, about August 1, the only practical means of travel is by plane until after the freeze, when one can use a dog team. Because of the great distances and no roads, airplanes are fast becoming the general means of transportation for both passengers and freight. This is especially true in the interior and the far west of Alaska. However, along the coast, boats will always be the most practical means of travel.

We left Pilot Point on the west side of the Aleutian Peninsula by plane August 21. We had spent twenty days with our first company of baptized Eskimos, and it was indeed hard to leave these dear simple people, whom we had learned to love, knowing that it would be at least two years before we could visit them again. It would be cheaper and take

less than half the time to go from the Alaska mission office to New York than to go from the mission office to these believers in the far west of Alaska.

Many Villages Visited by Plane

Fortunately, the plane took a circular route to Dillingham, which enabled us to visit many villages along the coast of Bering Sea, and at one third the cost of chartering a boat to make the trip direct. We flew within plain view of many well-known volcanoes. While not active, they always pour forth much smoke and steam. We flew a little west of the "Valley of Ten Thousand Smokes," but fog and rain just at that time made visibility poor, much to our disappointment. As we visited village after village, we wondered how the message could be carried to these people so far to one side of the general current of world commerce and activities. Yet it must be done and will be done, and is being done, as we were soon to learn. Difficulties of distance, transportation, expense, scattered population, arctic storms—nothing can stop the onward progress of God's blessed, saving truth, and we are made to rejoice in God's ever-present Spirit, which is going before us and preparing men for the coming of Jesus by means of which we know nothing.



The Dillingham church of twenty-five members, north of the Bering Sea, is the farthest western church of Seventh-day Adventists in America.

At Dillingham we were met by Ray Smith, with his gas boat; and though it was getting dark, we started up the Nushigak River, to the Wood River, and then to its source, Lake Aleknegik. These rivers are swift and dangerous, with many hidden bars, and must be navigated with favorable tide from Bering Sea. It was here that brother Moody and his oldest son were drowned two years ago, going up the river after dark in a snowstorm.

A Colony of Seventh-day Adventists

At the head of Wood River we were very much surprised to find a colony in which both parents in every home were Seventh-day Adventists. These people had waited for years for a visit from a minister; and how happily they all entered into the spirit of the camp meeting as we held both afternoon and evening meetings. The question box and round-table talks proved very profitable.

We were two weeks at this place, and space forbids telling of the many interesting experiences and blessings. During this time we organized a church of twenty-five charter members, baptized four, elected church officers, ordained the elder and deacon, and held a quarterly service. We also organized a church school for the ninth and tenth grades, and arranged for a Junior Missionary Volunteer leader to give Bible instruction to the children, grades one to eight, each day from 3:30 to 4:30 in the day school. This is being done by Brother and Sister Merl Smith. The church elder is teaching grades nine and ten. Both received their schooling at Walla Walla College.

From Dillingham we flew with a high wind behind us to Anchorage, stopping at several places on the way. We flew high over the Aleutian range, through the Clark Lake Pass, which gave us wonderful views of lofty, sharp mountain peaks, and dozens of glaciers miles in length, never seen by man except from a plane. The terrible airpockets, caused by the downdrafts over these glaciers, made this part of the trip very unpleasant, and some of the passengers became airsick. I was thankful for my air training sixteen years ago. Flying over the water of Bering Sea and Cook Inlet was smooth and pleasant. Cook Inlet has the second highest tides in the world.

From Anchorage we went by rail to Fairbanks, visiting the believers in each place. At Fairbanks, Harry Fry and his wife, whom I baptized while on my last trip there three years ago, were faithfully doing home

missionary work in the systematic distribution of literature.

From Fairbanks it is four days' journey over the trail to Livengood. We were glad for the PAA air service, which landed us in Livengood in thirty-five minutes, at a cost of \$10.80, which would pay for only a third of the meals one would have to buy in going over the trail, where

*Sister Ray Smith,
of Dillingham,
Alaska, and Her
Dog Team*



meals cost \$2 each. Here we held meetings over the week end in a hall. Brother John Alm, of Seattle, has been faithfully doing the work of a lay preacher while working in a placer gold camp. He has been holding meetings every Sunday evening since spring, and the attendance has averaged about twenty. Some of these people are interested.

Meetings at Seward and Valdez

We stayed a week between boats at Seward and Valdez, holding meet-

ings and Bible studies with the believers. For the last two years, due to the lack of means, we have not had a worker in all the interior of Alaska, or west of Juneau, and we are so anxious that the Lord will bless in tithes and offerings, that we may soon place workers in this great field. The Lord is blessing and the work is growing in spite of the fact that we do not

have a worker in this territory. A worker in this district would soon become a financial asset, for the people are very liberal. More than half the expense of my trip was met by those visited. Besides this, on the whole trip, nearly \$1,500 was collected in tithes and offerings. This year marks the greatest advance in the number of converts baptized since the mission was organized. The need is great, and we ask your prayers in behalf of Alaska.

Good Advice

BY O. B. KUHN

DURING our recent Harvest Ingathering campaign, we visited a Chinese Christian physician who is developing hospital work at Nantung in Kiangsu Province north of the Yangtze River. After politely listening to our report of the work we are doing in China, he remarked that such a great and good work should have the support of all to whom we appealed for assistance.

"Personally, I would like to contribute to your work," he said, "but I am unable to do so just now, for I have but recently mortgaged my building, and am paying interest on thousands of dollars which I borrowed to purchase electrical and surgical equipment from a firm in Germany. Moreover, I am doing considerable charity work for the poor who are unable to pay for medical care."

Thinking that, under the circumstances, we could not expect the man to give at this time, and not desiring

to urge the matter further, I closed the signature book and took up the fountain pen which I had laid beside it, and prepared to depart.

"Really, I do not know how we are going to come out with such a great indebtedness," he explained with great concern, "but I am hoping that God will bless my work." Wishing to encourage this good man, I replied, "Put your trust in the Lord, for He will help you." The physician's face brightened, and reaching for my pen and signature book, he said, "Well, that is good advice. I will give \$2 to help your work, and I regret that I cannot give much more."



"THERE is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are."



Conducted by Promise Kloss

My Neighbor

My neighbor met me on the street;
She dropped a word of greeting gay,
Her look so bright, her tone so sweet,
I stepped to music all that day.

The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along,
With air and step of liberty,
Freed by the sudden lift of song
That filled the world with cheer for me.

Yet was this all? A woman wise,
Her life enriched by many a year,
Had faced me with her grave, true eyes,
Passed on, and said, "Good morning,
dear!"

—Margaret E. Sangster.

Our Children

BY LENNA GARDNER

WHEN God gives us children, He commits to us one of the most sacred charges ever laid upon mortal beings. It means the bringing up of those children in an atmosphere that will give them a desire to press on to the heavenly gates to spend eternity with Jesus. The tender plants must be jealously guarded with prayers that ascend to the throne of God continually.

While their minds are susceptible, we should put before them ideals that will lead them on to higher and nobler deeds. If we see that our children have talents along certain lines, we should do all we can to encourage those talents.

When my son was seven years old, he came in one day from his play, and repeated to me a little poem he had composed. It was very good indeed. I was surprised, but only said to him that I hoped some day he would be able to compose words like that to be put to music and sung to the glory of God. We encouraged that talent, as he grew to manhood, and now he is an evangelist and composes many songs used in his meetings.

Dear fathers and mothers, we are hoping soon to leave the scenes of earth and associate with the inhabitants of heaven. Are we preparing

for this change? Especially in these days, the importance of truthfulness should be taught. Of course this has always been the aim of Christian parents, but especially at this time, children see dishonesty practiced till their sense of discernment between right and wrong has been dulled.

And does not our responsibility extend to other children whom we may help? A child in our neighborhood today can tell a falsehood and look a person straight in the eye while he does it. A person is perplexed to know just what he should do to accomplish the good that needs to be done. Although this child does not seem to realize what it means to tell a falsehood, and is the terror of the neighborhood, yet he is a most beautiful artist. He is only eight years old, yet can become so absorbed in his drawings that he is lost to all around him.

My heart aches when I see a child who could be trained for good, living in an atmosphere that is leading him in the broad way; and my heart is lifted to God for help to know how to arouse the interest of his parents in the proper training of their child. I hope some day to see him use his gift to the glory of God and to the saving of souls.

May we be so faithful that when the Lord asks, "Where is the flock that was given thee, thy beautiful flock?" we can say, Here they are, Lord, the children Thou gavest me. And may there be other children there whom we have helped.

Better Than Fences

BY MINERVA HUNTER

SUMMER came and the back yard no longer offered enough shade for Ralph when at play.

"The lawn is the place for him," Charlie, his father, said, "but you cannot watch him every minute."

"It is a pity front fences went out of style," Lena, his mother, observed.

"I used them chiefly to climb over," answered Charlie, laughing.

"We had to be taught to stay inside," Lena recalled. "I remember a

story mother told us that helped more than any threats or punishments. I will tell it to Ralph, and see how it works with him."

The next day Lena told Ralph this story:

"Once there was a prince who lived in a castle. All around the castle and the courtyard was a high wall, and outside the wall was a deep ditch filled with water. This ditch was called a moat. No one could get out of the courtyard unless the drawbridge was let down across the moat. The prince played in the courtyard every day as safe as could be, for the drawbridge was never let down unless the king or the queen told the guards to lower it. The prince was very happy in his castle home and in the courtyard."

"It must be wonderful to be a prince," Ralph said.

"How would you like to play that you are a prince?"

Ralph smiled his delight at the suggestion.

"I'll show you how," his mother promised, and together they walked over the front lawn. She told him the house was his castle, the front lawn was the courtyard. The hedges that marked the boundaries were high walls outside of which the moat lay. The path through the yard to the sidewalk was the driveway through the courtyard, and the walk next to the street was a part of the moat. The drawbridge was at the end of the driveway, leading across the moat.

The explanation appealed to Ralph. He played the game so well that day that the next morning his mother decided to let him play on the lawn again. "Now, Prince Ralph," she said, "you may play in the royal courtyard this morning. You will be perfectly safe, for the great wide moat will protect you. King Charlie and I have ordered the guards not to lower the drawbridge."

"Are you Queen Lena?"

"Yes, and you may come into the castle and talk with the queen whenever you like."

Several times Lena looked from the window that morning, and saw Ralph playing happily on his own lawn. Of course she had been careful to provide the kind of playthings that

would keep him interested. The prince must be happy and busy this side of the moat, or he might try to ford it.

Once a child called to him to come across the street.

"The water's too deep, Robert," Ralph replied.

"Huh?" said the child.

Later this nice game was explained to Robert, who liked it at first as well as Ralph did. Each had his castle, his courtyard, and his moat, and neither went outside without the lowering of the drawbridge at the command of the queen. But Robert's mother had not given him the kind of playthings that would keep him busy, so, for him, too great a strain was placed upon the strength of the little "make believe," and the charm soon broke. But for Ralph it lasted until his kindergarten days arrived.—*Issued by the National Kindergarten Association.*



Love Does Last

WHEN men or women are unfaithful to their marriage vows, it is news passed from lip to lip and frequently published in our newspapers; but when life and love flow on through decades, it is so taken for granted that it is the subject of comment only in cases of unusual devotion, and finally the impression obtains that love simply is not strong enough to weather the storms of life.

A beautiful little story, told recently in the *Washington Post*, will help us to look at the other side of the question. The one who reported the incident, tells of climbing a flight of stairs to a large, high-ceilinged room over a grocery.

An elderly man and woman were working among an assemblage of dress forms, she sewing, he at a tailor's table. He was squat and florid-faced, with bushy white hair. She was wispy and bent.

"Mamma, honey, please take those pins out of your mouth," he pleaded as they worked at my fitting. She smiled at him indulgently. "She's always been like that," he explained. "Does just as she pleases."

"How long have you been married?"

"Forty-five years," he boomed. "She was my first sweetheart, and what's more, my only one."

"Now, dad, don't get started on that."

He stood back, his hands on his hips, talking loudly in the manner of the hard of hearing. "We started going together when we were in our teens. I hung around her house so much her dad had to chase me away.

I would run out the front door, go around to the back, and she would meet me in the kitchen.

"Then I got a job in a dry goods store at \$15 a week. We got married. I would run home every noon to see her and once in the afternoon. Then I was made a traveling auditor, and



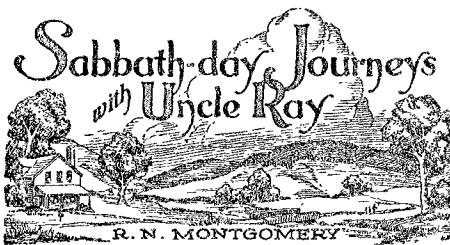
I would come home every week end.

"We couldn't stand being apart, so we took up tailoring. We've been together ever since."

He looked at her, his old eyes rapturous. "Ain't she wonderful?"

"Now, dad—please."

Her face rounded and smoothed in a sudden glow. He linked his arm through hers and drew her close to him. "Look at her blush," he chuckled. "Ain't she beautiful?"



(Concluded)

"How do ants manage to return to the home colony after wandering a long distance?" Mr. Scott asked, as he had been listening to the discussion.

"That is one of the most wonderful things we know about ants," Uncle Ray explained. "When, in the olden days, a sailor set out from shore, he steered his frail bark by the stars. When the ant fares forth in search of food or building material, he guides himself by the light of the sun. When traveling north in the morning he goes in more or less of a straight line, though he wanders back and forth considerably, and the light of the sun would fall on his right side. Desiring to return home, he travels back in a direction that will cause the sun's heat to be felt on his left side until he finds a familiar track leading to the nest."

"How do you know they are guided by the sun?" Mr. Scott again asked.

"Naturalists have determined this by experiment," replied Uncle Ray. "They have caught wandering ants

and imprisoned them in the dark for perhaps three hours. At the end of this period they released them, and in trying to reach home the ants missed their way about as far as the sun had gone down in the three hours. Scientists find that ants become used to electric lights in the room where a colony is kept for observation, and when wandering from the colony any distance, will become hopelessly lost if the lights are moved. This shows that they depend on the lights for guidance.

"Another remarkable ability is exercised by the ant in returning home. It seems he has some kind of pedometer in his head that measures the distance traveled. If he becomes misdirected and fails to come across familiar runways after traveling the same distance back as he has gone away, immediately he begins to circle about endeavoring to locate the home nest."

"Well, that's convincing enough for me!" exclaimed Mr. Scott. "They are certainly clever little creatures."

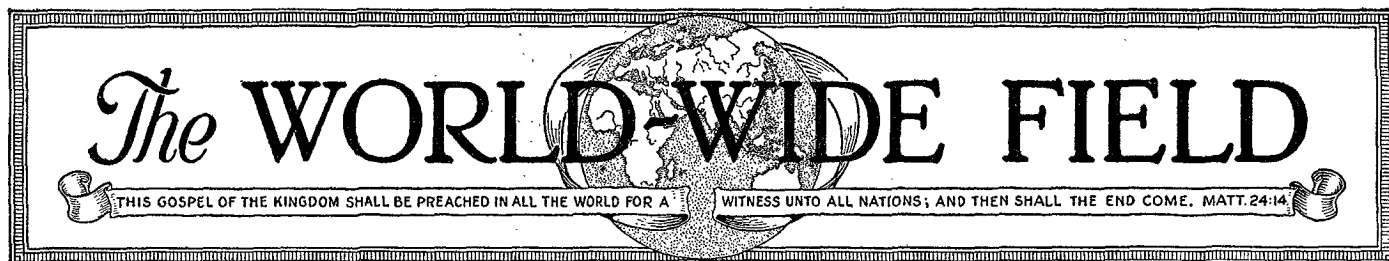
"These are not by any means all the clever doings of ants. They have been known to bridge small streams of water by the use of dry twigs and chips. Each ant grasps a piece for a float and holding by its hind legs to the one behind forms a bridge across the water. The remaining ants hurry across. Then the first ant releases its hold on the shore and walks over the backs of its companions, the second does likewise, and the rest follow, until all are safely on the other shore. Another instance of insect intelligence was once seen when some ants were trapped up a tree by a tar band placed to protect the tree from insect pests. They cleverly placed a row of their own ant cows, or aphids, across the band with feet stuck in the tar. Then the trapped ants marched across their cow bridge to safety.

"Ants are very cleanly in habit, and love to have other ants comb and brush them, removing every speck of dust. The ant being cleaned by this dry cleaning method lies down, turns over or moves to any position necessary, while his benefactor begins with his antenna and carefully scrapes each and every part of the body. He will then perform the same service for the other ant. The desire for cleanness goes farther than this. They quickly remove the body of any dead a safe distance from the colony, or bury it, which prevents the spread of disease."



HE who seeks to pluck the stars
Will lose the jewels at his feet.

—Phoebe Cary.



Evangelism in North American Division*

BY W. H. BRANSON

Vice-President

It was in 1930, at Omaha, in the Autumn Council just following the session of the General Conference, that a special movement was launched which we called a movement for greater evangelism. You will recall the very earnest study that was given at that time to the need of such a movement. The actions that were taken calling for it were based upon the statement that "the return of our Lord, so long desired and expected, is near," and the further statement that consequently "our chief work is the work of evangelism." A mighty call was sounded that has gone out throughout the length and breadth of the world for our preachers, who were giving overmuch time to the shepherding of the flocks that had already been established, to lay some of the burden of the details of the work upon the strong laymen who were in the churches, and give more of their time to going out and bringing new believers into the message, thus increasing the constituency of this denomination. I think that suggestion brought courage to the heart of every preacher, and surely to the heart of every believer.

Our dear people believe in evangelism; they believe in our preachers' going out and raising up new churches. They realize that the movement set on foot at that time was not only an answer to the call of the Autumn Council of 1930, but to the repeated calls of God through His servant, and I believe this effort has meant a great deal to this people. It has resulted in the gathering of thousands upon thousands of people into our churches throughout the world, who would not be with us today if this movement had not been launched. And I believe that this movement for greater evangelism launched in 1930, and which has swept over the world, is a fulfillment of this statement: "With mighty power the cry is again to be sounded in our large centers of population,

'Behold, He cometh. Go ye out to meet Him.'"

A Survey of Evangelistic Efforts

I have recently made a survey of the conferences in the North American Division to find how many evangelistic efforts were being held in this field each year for those not of our faith. I have found by the reports of last year that the number was about five hundred.

I think this is far in excess of anything that we have ever done before in this division. There were individual conferences that reported from thirty to forty evangelistic efforts during the year. These efforts are held in large halls, our men often securing the largest halls they can find in large cities; they are held in empty theaters, in tabernacles constructed of rough boards; in our own churches, and in churches of other denominations as we are able to get them; they are held out under the canopy of heaven with a bit of wall of some kind around the seats; and they are conducted in city parks. Some efforts have even been successfully conducted on the street corners of large cities. One thing that has especially encouraged us and that has been a wonderful encouragement and inspiration to our preachers out in the ranks, is the fact that so many of our administrators—conference presidents, union presidents, and department secretaries—have joined hands with the evangelists in the field and gone out and conducted efforts themselves. I find that last year between forty and fifty such efforts were conducted.

The treasurer of the General Conference took his Bible and hymnbook and went out a few months ago and conducted a strong effort in the State of New Jersey. Several of our union and local conference presidents have been out this year also, and I think nothing has brought greater inspiration and encouragement to our evangelists than has this movement on the part of the leaders of our work to go out thus and give such time as

they are able to preaching and raising up companies of new believers.

I am glad to tell you that many of our evangelists are reaching out to far greater accomplishments in evangelism than they have ever experienced before. There are quite a large number of evangelists now in this division who are baptizing from their own efforts from 100 to 400 new believers every year. I had a report from one evangelist who, during the last twelve months, had baptized 350 new converts in conservative New England, where a few years ago it seemed almost impossible for us to get the attention of the people. I have a report of one evangelist who has, since the last General Conference session, baptized 1,403 new converts as a result of the work he and his helpers have done.

There are a number of our men who have baptized 200, 300, 400, and 500 during the last three years. I believe this is just an indication of what many of our men could be doing, and will be doing in a short time, under the blessing of God.

Our men are using the radio in their work in certain localities, and this has proved to be a great soul-winning agency, where it has been properly employed.

Fruitage From Radio Sermons

H. M. S. Richards, on the West Coast, is covering the whole Pacific Coast and out to the Hawaiian Islands, with his radio work. The last word I had, reported that at least 100 people have taken their stand for the message through the radio ministry from his stations. Another worker sends me the word that seventy people have taken their stand recently as a result of his radio work, besides those who come into the message through the public efforts held in connection with the broadcasts.

It is wonderful to read some of the letters that come in from people all over the field who hear the radio sermons of our preachers. I remember, when I was in California not so long ago, Elder Richards read us some letters that had come in that day. He gets scores and hundreds from all over the Pacific seaboard. One of these letters especially impressed me. It was from a farmer in Utah, I be-

* Portion of a report at the Autumn Council, Battle Creek, Mich., Nov. 7, 1934.

lieve. The Sunday night radio broadcast did not begin until 10:30 at night, and this farmer wrote: "We are farmers, but we have a radio. We have to retire early, as farmers do, but when Sunday night comes, before we go to bed we set the alarm clock for 10:20; and after we have slept two or three hours the alarm awakens us, and we get up to hear the radio sermon from Los Angeles. I am glad to tell you that I and my family have decided to keep the Sabbath and become Seventh-day Adventists." They had never seen an Adventist, but they had arisen in the middle of the night to listen to the message presented over the air, and had learned the message and decided to obey it.

Scores of letters have come to our men who are using the radio, from sick people in hospitals, and in lonely homes where they have been confined as invalids for many years, telling how the message has come floating through the ether into their sick rooms. They have embraced it, and many of them have died in the blessed hope. These perhaps would never have heard the story, except through the radio.

Gains in Membership

I want to bring to you now briefly a few statistics of the progress of our work in North America during the last three and one-half years. In 1931 the gain in souls won was 7,227; in 1932 it was 8,050; in 1933, a few less, 7,940; the first half of this year (that is, the first six months of 1934), 5,429, which gains give us a total for the three and one-half years since the General Conference of 28,646.

The gains in North America since the last General Conference session are greater than from the rise of the message to the year 1889. For three and a half years, from 1930 to the present, the gain is 28,646. The world membership in 1889 was only 28,324, just a few hundred less than the gains that have been made in North America in three and a half years. I want to analyze that a moment, so you will get the full import of what it means. The year 1889 was forty-five years after the disappointment. Therefore, we have gained in North America in three and a half years more members than the whole movement gained in the whole world in the first forty-five years of its history. I think we ought to thank God and take courage.

Let us put it another way. The year 1889 was twenty-seven years after the organization of the General Conference; so that the gains in North America in three and a half years equal the whole world member-

ship twenty-seven years after the General Conference was organized.

The membership in North America is greater now than in the world field eighteen years ago. The North American membership is 149,206 at the present time. The world membership eighteen years ago was 141,488, which means that in eighteen years North America has gained more members than all the fields outside of North America had eighteen years ago, in 1916.

There have been greater membership gains in North America since the last General Conference session than in the twelve years previous. This is bringing the comparison down now to the time immediately preceding the last General Conference, from 1918 to 1930, a period of twelve years, reaching down to the General Conference year. For those twelve years the gain in North America was 28,588. During the last three and a half years the gain is 28,646, which in comparison with the twelve previous years shows a better gain in three and a half years than in the twelve years immediately preceding this period. The world gain from 1930 to 1933 was 69,898.

North America's gain from 1931 to 1933 is over 23,217. This covers only three years, not three and a half years. North America therefore has gained one for every two gained in the rest of the world. That is encouraging for the home base. We are certainly very happy to see this increase in the home base, because we hope it spells better support for our work out in the other divisions, as these new people get under the burden of supporting our work.

North American churches are now accepting an average of 1,200 new converts each month.

Laymen Joining Evangelistic Forces

One thing that has greatly encouraged our workers in this field is the fact that scores of our laymen are now joining forces with them in preaching the message in a public way. You will remember that a part of our call in 1930 was for lay evangelists. We called for men who earn their own living to go out evenings and Sundays, whenever they could, and conduct public efforts. Our Home Missionary Department has printed a manual for lay preachers, and institutes for lay evangelists have been held in many conferences, until today we find that about 100 public efforts a year are conducted by men who support themselves. Many of these efforts have been very successful. As these brethren gain in experience, they will, of course, become more and more successful. This is

in harmony with the statement which came to us long ago:

"We are nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."—*"Testimonies,"* Vol. VII, p. 270.

Brethren, we are seeing that statement fulfilled before our eyes today. We appreciate the efforts of these laymen who are thus joining us in raising up new believers and new churches, and wish to encourage them in this good work. Every department of the work has been helping. Our Sabbath School Department, the Home Missionary Department, the Publishing Department, young people's leaders,—yes, every branch of the work has rallied to the call for evangelism, and every leader of every department, we believe, is studying how to make the work of the department tell more in soul winning, in bringing people to a decision for the truth, than in anything else. We believe this is the real, fundamental purpose of every department of the work, and that soul winning ought to be the one great goal that we would always keep before us.

I do not believe greater things are being accomplished today than formerly because we have any better men, or men of more outstanding ability, but because our men have consecrated themselves to the one thing that is all-important,—the winning of souls,—and that the Holy Spirit of God is coming upon our preachers and people and baptizing them with the power of the Holy Ghost. In a special way He is also working on the hearts of men and women everywhere, preparing them for the reception of the truth when it comes to them.

Manifest Providences in Soul Winning

A woman on a farm in the Central West was recently kneeling by her bedside in her private room, praying to God for light on the sanctuary question. She knew very little about our message, but her mind was agitated about the sanctuary. While she was kneeling there, a Seventh-day Adventist minister rapped at the front door. Since she was praying, she could not answer the call. The minister turned away, but met her husband coming home, introduced himself, and was invited back to the house. Without knowing anything about the woman's prayer, he pro-

ceeded to give the family a study on the sanctuary question, and the woman said, "This is an answer from God. This man must have the truth." In a short time they had embraced the message.

Just a casual mention of our truth by a non-Adventist in the northern woods of Saskatchewan resulted in scores of persons, mostly Ukrainians, accepting the message up there.

Fourteen years ago, in a Seventh-day Adventist Sabbath school in Wisconsin, a five-year-old girl stood up with a group of other young children and repeated the ten commandments. This girl's part of the program was to repeat the fourth commandment, which she did, but that was the last time she ever attended a Seventh-day Adventist Sabbath school. Her mother drifted out of the truth just at that time, and the girl was reared out of the faith. Later on she moved to the city of Minneapolis, and united with one of the popular churches of that city. Just recently one of our ministers in Minneapolis started an effort, and it stirred the city. The pastor of the church where this woman was a member launched into a series of attacks against the Adventists, and preached against the law and the Sabbath. One Sunday morning this woman went back to her home very thoughtful. She said, "Why all this dispute about the Sabbath? I wonder which day is the Sabbath?"

That night she had a dream in which she seemed to be back again in that little Sabbath school in the State of Wisconsin, where she had been reared until she was five years of age. The thirteenth Sabbath program was on. Ten little children were standing in a row, saying the ten commandments. She was fourth in the row, and when her time came, she repeated the fourth commandment—the first time it had been recalled to her mind during the fourteen years. She awoke from her dream and said, "There I have the answer to my question. The seventh day is the Sabbath." She arose the next morning and went to the telephone book and found the address of the Adventist minister, and today rejoices in the truth. She went back to Wisconsin and found a brother, a sister, and her old grandfather, and brought them into the faith, and today they rejoice with her again in the blessed hope. She has become a colporteur.

I believe, brethren, there are indications that God is at work for us. The Spirit of God is giving men and women impressions that they ought to turn to this message as He speaks to them in the night season or

through any means that He can employ to call their attention to this truth.

In northwestern Saskatchewan, a Norwegian Lutheran family knelt one night and prayed for light. They were unsatisfied; they had never heard this message. A neighbor living near came over within the next day or so, and brought a couple of books in the Norwegian language. He was not an Adventist, but he said, "I have bought these books. They are good books, but I do not need them, and I need the money, and I am trying to see if I can dispose of them to somebody."

So he sold one of them to this Norwegian man who had been praying for light. The book happened to be "The Great Controversy." The family read it through, and felt that God had answered their prayers, and they accepted the message.

And a few weeks ago two colporteurs came that way. They knocked at the door. This man came and they began to canvass him for their book. He said, "If you men are Christians, you will have to keep the Sabbath."

"Bless you," they said, "we do keep the Sabbath."

"O," he said, "come in. I have been wanting to find Sabbath keepers. Come in, I want to talk to you." Later they arranged for the baptism of the family.

Down in Kentucky, just a few weeks ago, a very sick girl remembered, as she lay on her bed of sickness, that up in the attic there was some Seventh-day Adventist literature. They had very little to read, and she wanted something to pass away the time. She asked if some one would not go up and get that literature so she could look it through. As a result, the whole family are today rejoicing in the message. Her father holds a responsible position with the L. and N. Railway.

In the city of Louisville, Kentucky, a young woman sat in her home, thinking of what she had heard in another city about the Adventists; and she felt a longing to know more about these people, and wondered if perhaps they had the truth. She thought, "I wish I could meet them and hear their message." Just then a knock was heard at the door. As she was alone in the house, she was frightened, and was afraid to answer the call. As she sat debating what to do about it, she heard the strains of music coming through the door, and the words, "Jesus is tenderly calling thee home." Instantly her fears were gone, and she arose and went to the door. She opened it to greet a Seventh-day Adventist

preacher, who was soliciting for a singing band that was singing out in the street. She learned that he was an Adventist, and she said, "God has answered my prayer. I was just longing to meet somebody who knows of your faith." Today she is one of us.

Out in San Francisco, a woman had boarded a street car on her way to the ferry to jump overboard and drown herself. She passed our tabernacle, where Elder Boothby was holding an effort. She saw there the advertisement of the meetings. She said, "I am going to hear one more sermon before I die." She got off the street car and went into the meeting, to hear her funeral sermon, as she supposed. Her interest was awakened in the truth, and in life again, and today she rejoices in the message and in the blessing of living for the purpose of trying to bless others.

Well, I might go on. I have many more stories that are just as interesting as these, showing how God is working in a special way in bringing the knowledge of the truth, or a desire for the truth, to the hearts of men and women everywhere, and then bringing them in a providential way in contact with the message so they may receive it and rejoice with us in it.

Greater Achievements Ahead

But while we are very happy this morning over the gains that have been made, nearly 30,000 in the three and one-half year period; yet, brethren, we are conscious this morning of the fact that they ought to be much greater. I do not take too much pleasure in what we have accomplished because of the realization in my heart that we ought to have done more. I believe with all my heart, brethren, that we could have done better. I believe we must do better if we are to meet the mind of God. I am not satisfied with 7,000 or 8,000 net gain in North America out of a baptism of 14,000. I believe we ought to have held more of these 14,000, and I am sure we ought to have baptized many more than 14,000 in a year. It does not seem to me that we in North America ought to be satisfied with anything less than a net gain of 10,000 or 12,000 a year. With all the resources we have, with all the thousands of believers, with all our force of evangelists, we ought to push up these gains year after year to a much higher point than they have ever reached. While what we have seen in the last three and a half years represents greater gain than any in our previous history, I believe the next two or three years ought to exceed anything we have

seen so far. I think we ought to double our gains in the next like period.

Then, just this closing word from the servant of God; she says:

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still."—*"Testimonies," Vol. V, p. 754.*

Brethren, I trust we will allow this risen Saviour to lead us on to greater and still greater achievements, not only in North America, but in all lands of the world. One of the great

ambitions I have is not merely the raising of a large constituency in North America for the blessing it will be to our churches and to the people here; but I have a great longing in my heart—and I know my brethren in the leadership of North America share that burden—to see North America built into a much stronger base of supply for the mission fields beyond the seas. Brethren, we are not doing for the mission fields what we ought to be doing. We have been helping them just to hold the ropes the last three or four years. The time has come when we must authorize the mission fields to advance, and that can be done only as we increase the supply of men and means.

May God help us to do better work, and to rejoice in the hope of His soon appearing.

The Reform Calendar Issue Coming to the Front

BY C. S. LONGACRE

WITH surprising swiftness the reform calendar issue has again come to the front. This time it is not the thirteen-month, blank-day calendar, but the twelve-month, equal-quarter, blank-day calendar. So far as the blank day is involved, it destroys the weekly cycle and the Sabbath in the proposed twelve-month, equal-quarter plan, the same as it did in the thirteen-month, blank-day scheme.

This time the principal leaders of the Protestant churches have been inveigled by the World Calendar League to espouse the twelve-month, blank-day calendar instead of the thirteen-month, blank-day calendar. A questionnaire was submitted to more than a thousand Protestant church leaders, asking which plan of these two they would prefer, and over 90 per cent of these Protestant church leaders answered that they would prefer the twelve-month, equal-quarter, blank-day plan. Since this vote was taken several months ago, Dr. Cadman, formerly president of the Federal Council of Churches of Christ in America, and Bishop Manning, of the Protestant Episcopal diocese of New York, have been very active in carrying forward a campaign to secure the endorsement of all the churches throughout the entire world in favor of the twelve-month, equal-quarter, blank-day calendar, so that when an international congress is finally convened to consider the question of the reform of the calendar, there may be no objection raised by the leading Protestant churches against the adoption of the aforesaid calendar scheme.

Church Leaders Approach Congressmen

These Protestant church leaders have already approached the United States government leaders and some of the Congressmen, preparatory to the opening of the Seventy-fourth Congress, to ascertain their willingness to introduce and sponsor a resolution during the coming session of Congress, authorizing the President of the United States to call an International Congress of representatives of all nations to be convened in the United States in the very near future, for the purpose of considering immediate legislation, making the adoption of the twelve-month, equal-quarter, blank-day calendar a reality in all the nations of the world.

In order to bring about a universal endorsement of the aforesaid calendar, an educational campaign is being carried on among church leaders, which is of the most seductive character. Hardly anything is being said in the literature that is being circulated, or in the correspondence which has fallen into our hands for examination, about the blank day and what is involved in it. In discussing this issue with some church leaders, as well as commercial representatives, who have already endorsed the proposed reform calendar plan, we found them entirely ignorant as to what was involved in the blank day. They were not aware that the plan they had endorsed would change the weekly cycle, so that Saturday and Sunday of the new week would fall on different days of the time-honored and unchanged weekly cycle each year, and that the weekly cycle and

the days held sacred by religious organizations would be changed twice each leap year.

The promoters of this calendar scheme understand the effect of the blank day perfectly, but they are not stressing that point nor clarifying it. The result is that many are being deceived into endorsing the blank-day plan when, if they fully understood it, they would not approve it.

Systematic Work Among Chambers of Commerce

When the thirteen-month, blank-day plan was pushed so hard four years ago for its adoption before the International Conference called by the League of Nations, the same methods were pursued by the reform calendar advocates relative to the blank day and what was involved in it. It was demonstrated by a questionnaire we sent out to the same chambers of commerce to whom the Fixed Calendar League had sent its questionnaire; and in a large number of cases these same chambers of commerce, after comprehending fully what was involved in the blank day, completely reversed their former decision. In every case where we were given an opportunity to speak before these chambers of commerce that had already given their endorsement to the blank-day, thirteen-month calendar, they reversed their decision after learning of all that was involved in the destructive blank day, and the other inconveniences of the thirteen-month calendar.

Seventh-day Adventists Blamed for Calendar Failure

The secretary of the International Fixed Calendar League, who sponsored the adoption of the thirteen-month, blank-day calendar before the League of Nations in 1931, which plan was then defeated, has just written a book entitled, "The World's Work and the Calendar." He gives an account of that great international gathering of representatives from forty-two of the leading nations of the world, and why the plan failed at that time before the League of Nations. In this book several chapters are devoted entirely to the peculiar religious beliefs of Seventh-day Adventists, to their small membership, to the tremendous influence they have been able to exert upon Congress and other legislative bodies, all out of proportion to their numerical strength, and the extensive and intensive campaign they carried forward, leading to the defeat of the thirteen-month, blank-day calendar before the League of Nations. How to humiliate this Mordecai, who is standing in the gate hindering the adoption of their pet calendar scheme, seems to be the

burden of the book throughout. A few paragraphs from the book will give an idea of its character.

Chapter XIII of this book, entitled, "Calendar Reform in These Last Days," begins by saying:

"By far the most aggressive opposition to the adoption of a perpetual calendar comes from a unique and little understood religious sect, a divinely commissioned people known as Seventh-day Adventists.

"Although small in membership, about 300,000, with headquarters in the United States, this sect has conducted an organized campaign against the thirteen-month fixed calendar, and has been responsible for disseminating the greater part of the publicity against its adoption.

"Despite its small numbers, it is strong in financial resources, reporting an annual aggregate income from its evangelistic and institutional work in excess of \$40,000,000, derived from tithes, offerings, publishing houses, sanitariums, and health food factories.

Methods Employed

"The campaign has been conducted by means of the distribution of pamphlets, articles published in their church periodicals, and one especially written and expensively prepared book; by questionnaires, sermons, lectures, the securing of signatures to petitions, the adoption of resolutions by their church gatherings, the circularization of Congress, and by matter widely contributed to the daily press by their publicity department and individual ministers. . . .

"The campaign has been chiefly directed by the Religious Liberty Association, a concern which does not advertise its connection with the Adventists, but which is wholly controlled and managed by them, with headquarters in Washington.

"To what extent does this opposition deserve consideration? What is the special interest of this small but zealous body of religionists in seeking to prevent the reform of the calendar? Certainly the substantial body of public opinion desiring the reform is entitled to be enlightened. The nature of the beliefs of this sect, its position in the religious world, and its attitude toward modern life need to be understood."

Our Beliefs Represented as Incredible

Following this introduction of the calendar controversy and our connection with it, the writer gives a succinct account of the various doctrines of Seventh-day Adventists relative to the second coming of Christ, and states that the destruction of the world "by a deliberate act of God is still seriously held as a tenet of reli-

gious faith." The writer infers that Seventh-day Adventists alone hold these views, and asks those who imagine such a belief as incredible, to read only the current periodicals of Seventh-day Adventists, such as "the *Watchman*, the *ADVENT REVIEW AND SABBATH HERALD*, and *Signs of the Times*," or "such Adventist publications as 'Satan: His Origin, Work, and Destiny,' 'Twelve Great Signs,' 'Great Judgment Day,' 'The World in Preparation,' 'Our Paradise Home,' and the like." He calls the doctrine of Christ's second coming and the final judgment of the world "grotesque and terrifying," and asserts that William Miller, who had at numerous intervals set the time for the destruction of the world, was the "founder of the Seventh-day Adventist sect," and that "groups of Miller's converts awaited the end amid scenes of religious delirium,—wild prayer meetings and religious parades." All through this book the writer not only misrepresents the facts of history and the doctrines of Seventh-day Adventists, but heaps contempt and ridicule upon them because they believe in "an infallible Bible," in the creation of the world in six literal days, instead of evolution, which took "millions and millions of years."

After heaping contempt and ridicule upon many of the doctrines held by Seventh-day Adventists, and grossly misrepresenting their views in a number of instances, the writer winds up the chapter by saying: "The foregoing chapter is written with a realization that to enter into a controversy with this sect over its beliefs and methods is not likely to modify them. Indeed, the logic of Seventh-day Adventism demands that what has been said here be cited as further confirmation of the persecuting activity of Satan just before 'the end' in fulfillment of the prophecy. But it is only fair to the substantial body of public opinion which desires the adoption of a fixed calendar, that the aggressive opposition of the Seventh-day Adventist sect should be understood."

Representation Out of Proportion to Our Numbers

The thing that the aforesaid writer greatly lamented was the fact that "the Seventh-day Adventists sent eleven of their ministers to the International Conference at Geneva, including a representative of their Religious Liberty Association;" and that "four of them spoke before the conference." Thus, he says, the Seventh-day Adventists "were able to play a part at the conference all out of proportion to their numbers. This

fact, together with the influence they had already brought to bear on some governments, undoubtedly prevented the conference from making a definite pronouncement in favor of a fixed calendar at that time." He says "the Seventh-day Adventists insisted upon being heard rather than to act in the capacity of observers, with the result that their particular religious views were forced into consideration and took a large place in the discussion." "The single obstructing influence," says this writer, was "the opposition of a group of extreme religionists."

That is the reason why he devotes so much of the discussion in his book on the hearing before the International Conference to the beliefs of Seventh-day Adventists in an endeavor to belittle them in the eyes of the public.

A Call to Renewed Effort

Now that another International Conference is likely to be convened shortly, if Congress can be induced to pass a resolution authorizing the President of the United States to call such a gathering for the consideration of the adoption of a twelve-month, equal-quarter, blank-day calendar, it behooves us to bestir ourselves at once, and that we do all we can to enlighten the clergymen, as well as the laymen, as to what is involved in this issue before they array themselves upon the wrong side of this question. God wonderfully blessed our efforts during the previous campaign, and brought His Sabbath truth to the attention of the mighty men of the earth, representing many governments; and He will bless again and work for the glory of His cause if we do our part in this coming crisis.

We crave your prayers at this time, that we may be given wisdom and favor as we interview public officials upon whom this new calendar issue has been thrust, and who are requested to bring the question before Congress for its consideration. New and startling developments may be sprung upon us as soon as Congress opens at the beginning of the new year.



A Veteran's Appreciation

J. B. LOCKEN, of Florida, writes as follows:

"Yes, renew my Big Four. I cannot live without them. I have been a *REVIEW* reader for forty-five years."



I AM a total abstainer from alcoholic liquors. I always felt that I had a better use for my head.—*Thomas A. Edison.*

Appointments and Notices

PRAYER FOR HEALING

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.

A sister in Illinois requests prayer for healing from rheumatism.

Prayer is requested for the healing of a sister who is new in Christ.

A sister in Washington State requests prayer for the healing of herself and her husband.

A Kansas sister desires prayer for the healing of her mother, who has been ill two years.

Prayer is earnestly requested for a young mother in Missouri who is very ill with cancer.

An Arkansas sister desires prayer that she may be relieved of severe nervousness following an operation.

A sister in California asks the prayers of the Review family for healing from a long-standing trouble.

A Missouri sister who has been given up by the doctors requests prayer that she may be healed if it is the Lord's will.

A brother in Ireland requests prayer by God's people for what he describes as that healing which God alone knows he needs.

Prayer for the healing of her son who is in a State institution, that he may return home to his small children, is requested by a mother in California.

Another Illinois sister writes: "I wrote to you to pray for my mother who had a stroke a year and a half ago. Praise God, she has begun to improve rapidly, but still needs prayer for complete victory." She also requests prayer for her husband who is suffering from an acute illness.

ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "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 as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

W. A. SCOTT

William Alexander Scott was born in Baltimore, Md., Jan. 1, 1892; and died at Shanghai, China, Oct. 10, 1934. His education was received at the Washington Missionary College and at Union College.

While still continuing his studies he became interested in the printing work, entering the employ of the Review and Herald as an apprentice in August, 1909, at the age of seventeen. For the twenty-five years since that time he had been connected with our printing and publishing work, in various capacities and responsibilities. At the Review and Herald

Brother Scott served in the shipping room, type-room, pressroom, and bindery.

In 1915 he was united in marriage to Miss Mary L. Johnson of Ruthven, Iowa. Four years later he was called to India for service in the Oriental Watchman Press. Here he served for a time as superintendent and later as manager. After eight years of self-sacrificing and very successful work in India, he returned to America. Almost immediately he reentered the employ of the Review and Herald. In 1932, while serving as foreman of the bindery at the Review and Herald, a call came to Brother Scott to connect with the Signs of the Times Publishing House in Shanghai, as general manager. His varied responsibilities in the publishing work up until that time had well qualified him for such a post. He arrived in Shanghai on December 23, 1932, going to Peiping very soon after for a year's study of the Chinese language. There he applied himself diligently to his task; in early morning and late at night he was absorbed in the study of the Chinese character and dialect.

At the end of 1933 he returned to Shanghai to take up his duties at the Signs Press. From the time of his arrival in Shanghai, Brother Scott served untiringly and with unstinted devotion in the work to which he had dedicated his life. Often in frail health, he continued at his work, giving of his strength, his inspiration, and his counsel right up to the very last few hours of his life.

During the last few weeks Brother Scott was not in good health. Often he complained of headaches, but day after day he stayed by his work in the publishing house. The morning of October 10, a holiday for the workers of the Press, found him once more at his office desk. There we later found his open Bible and notes that he had been preparing for a talk that he was to have given in prayer meeting that evening. The subject of the talk was, "Peace," and the text was Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Shortly after dinner that afternoon, Brother Scott went to the Division office building, and there suddenly collapsed. He was assisted to his home, and he complained of a very severe headache. A premonition of what was to follow must have come to him, for as he lay down on his bed he said to his wife that he was never to arise. He gave directions concerning his funeral, and requested that a farewell message be conveyed to his relatives at home. Very soon afterward he lapsed into unconsciousness, from which he never recovered, falling asleep that night at 11:25.

Brother Scott leaves to mourn, his wife, Mary L. Scott; his daughter, Doris Mae; his father and mother, Mr. and Mrs. William A. Scott of Baltimore, Md.; a brother, Roy Scott, of Cambridge, Md.; and two sisters, Mrs. Harold D. Smith and Mrs. Joe Leon of Baltimore, Md.

The funeral service was held in the East Shanghai church, Sabbath afternoon, October 13. The service was conducted by Frederick Lee, assisted by Y. H. Chu, C. O. Ko, and the writer. Interment was at Hungjiao Cemetery.

E. R. Thiele.

Roskrige.—Mrs. Anna Maria Watkins Roskrige was born in St. John, Antigua, British West Indies, on Nov. 5, 1850. She fell asleep in Jesus in London, England, Nov. 18, 1934, at the age of 84 years. Sister Roskrige was one of the very first to accept the truth in London. It was in the year 1887, when Sister Roskrige was staying in London on a visit from the West Indies, that Sister Hetty Hurd (afterward Mrs. S. N. Haskell), calling from house to house, offering to give Bible studies, found her an active member of the Church of England. She accepted the message, and immediately began to give it to others, one of whom was Pastor W. T. Bartlett. After being baptized by Elder Haskell, she returned to the West Indies in 1888,—the first Seventh-day Adventist on the islands,—and through her labors many were soon won to the truth. For nearly twenty years she enthusiastically assisted the early ministers in the Leeward Islands.

In 1907 Sister Roskrige came again to London, England, with the eldest of her brother's children, John Alexander Madgwick, and was joined later by the four younger children. Largely as the fruit of her labors, three of her nephews are now doctors, two are engaged in dentistry, and one is a minister at present laboring in Nottingham. Of her three nieces two became nurses and one a teacher. Sister Roskrige's life truly was very full and fruitful. She was greatly beloved and will be sorely missed.

H. W. Armstrong,
W. R. A. Madgwick.

ERNEST ERWIN COVEY

Elder Ernest Erwin Covey was born in Thurman, N. Y., March 31, 1868; and died at Lancaster, Mass., Nov. 26, 1934. At the age of thirty-six he accepted present truth. For many years he served as field missionary secretary in the Eastern New York, Western New York, Maine, and Northern New England Conferences. He also served as a district superintendent in the Northern New England Conference.

A few years ago failing health compelled him to retire from active service. He passed to his rest at the home of his son-in-law, Clarence Gerald, treasurer of the Southern New England Conference. He was an earnest worker, and sleeps in Jesus.

J. K. Jones.

Macmillan.—Mrs. Margaret Jane Macmillan was born in Belfast, Ireland, Feb. 13, 1856; and died at West Englewood, N. J., Nov. 22, 1934. Sister Macmillan became a Seventh-day Adventist approximately forty years ago, and during all these years her trust and confidence was ever in the message. Her life of service and fortitude was an inspiration to all who knew her.

Hutches.—Mrs. Ethel Lindahl-Hutches was born in Nebraska City, Nebr., Oct. 29, 1904; and died at Shelton, Nebr., Sept. 27, 1934. After being graduated from Union College in 1926, she was employed for a time by the Southern Publishing Association. In 1927 she was married to G. E. Hutches, and joined in evangelistic work in Omaha, Nebraska City, and York, working for about six months with the Pacific Press Branch while in Omaha. In the spring of 1932 she went with her husband to Shelton Academy.

Hoff.—Mrs. Lois A. Hoff was born in Canada, May 5, 1844; and died at San Diego, Calif., Nov. 19, 1934. In 1863 she was united in marriage to Wesley Hoff in Illinois. She is survived by two daughters. At the age of thirteen years, with her parents, Sister Hoff accepted the third angel's message and remained a faithful member of the church for seventy-seven years. She and her husband had resided in Iowa, Missouri, and California. Sister Hoff was a devoted reader of the Review and Herald, and had had it continuously in her home from the time of the first edition.

C. L. Lingenfelter.

Hackney.—Jesse Edson Hackney was born at St. Helena, Calif., Oct. 9, 1863, and died at Coalinga, Calif., Nov. 8, 1934. His parents accepted present truth in 1873, and he followed shortly. He attended Healdsburg College, and was a faithful helper at the St. Helena Sanitarium. He and his devoted wife spent many of their later years in Fresno, during much of which time he was elder of the church. Faithfulness and courage characterized his life to the last, and he went to sleep in the blessed hope of soon greeting his Saviour with joy. His wife and a host of friends await that glad day.

L. E. Folkenberg.

King.—Alfred Henry King was born in Illinois, May 21, 1846; and died at Shreveport, La., Dec. 3, 1934. He accepted the message in Texas when a young man, and later assisted many of our young men and women in receiving an education in our schools. Brother King frequently told about a vision Sister White had one time when in Dallas, Tex. She warned him against a certain woman's teaching and advised him relative to his financial affairs, stating that if he would follow the advice the Lord had given him, his last days would be very happy. He obeyed the instructions, and his closest friends testify that to the day of his death he was happy and cheerful and never complained. He passed away with the hope of Job, David, and Paul, the hope of coming forth in the first resurrection.

Isaac Baker.

Berry.—Mrs. Ettie Hishfield Berry was born in San Francisco, Calif., May 18, 1877; and died at San Luis Obispo, Calif., Oct. 24, 1934.

Mattos.—Mrs. Lucy Florence Correia Mattos was born in Gilroy, Calif., Sept. 11, 1887; and died at Pacific Grove, Calif., Oct. 30, 1934.

Kunz.—John Kunz was born at Albany, N. Y., March 30, 1855; and died at Los Angeles, Calif., Oct. 3, 1934.

Egolf.—Mrs. Rose Egolf was born in Kalida, Ohio, Nov. 8, 1861; and died at Bell, Calif., Nov. 18, 1934.

Woods.—Mrs. Rosanna Woods was born in January, 1851; and died at Inglewood, Calif.

Detweiler.—E. C. Detweiler was born in Missouri, Nov. 16, 1858; and died at Tampa, Fla., Nov. 4, 1934.

Kalin.—Mrs. Blanch Kalin was born in Illinois, Sept. 6, 1876; and died at Denver, Colo., Nov. 15, 1934.

Boyce.—John Daniel Boyce was born in Delaware, Aug. 26, 1880; and died at Wilmington, Del., Sept. 7, 1934.

Boutelle.—Marcus E. Boutelle was born in Wisconsin, Jan. 6, 1848; and died at Madison, Wis., Nov. 5, 1934.

Reynolds.—John W. Reynolds was born in Illinois, in 1854; and died at Canon City, Colo., Nov. 5, 1934.

Collier.—Henry Oscar Collier was born in Calhoun, Ga., in 1858; and died at Fresno, Calif., Oct. 15, 1934.

Harte.—Mrs. Minnie Tabitha Harte was born in West Virginia, May 29, 1876; and died in California, Nov. 17, 1934.

Phillips.—Mrs. Myrtle Bell Phillips, nee Pearson, was born March 7, 1907; and died in Virginia, Sept. 9, 1934.

Burgess.—Walter Burgess was born at Des Moines, Iowa, April 3, 1881; and died at Gooding, Idaho, April 30, 1934.

Deavers.—Robert D. Deavers was born near Rileyville, Va., May 1, 1902; and died at Cleveland, Ohio, Dec. 1, 1934.

Wiedrick.—Martin Marenus Wiedrick was born in Canada, Oct. 10, 1871; and died at Sonoma, Calif., Dec. 2, 1934.

Ames.—Raymond D. Ames was born in Osborne County, Kansas, July 2, 1884; and died at Denver, Colo., Oct. 20, 1934.

Stevenson.—Andrew S. Stevenson was born at Levee, Ky., Aug. 21, 1844; and died at Los Angeles, Calif., Nov. 27, 1934.

Irwin.—Charles William Irwin was born at Reno, Nev., June 20, 1880; and died at Los Angeles, Calif., Nov. 30, 1934.

Freeman.—Ethel Bell Freeman was born at Bishop, Calif., March 14, 1916; and died at Loma Linda, Calif., Dec. 5, 1934.

Eymard.—H. A. Eymard was born in San Francisco, Calif., Dec. 14, 1887; and died at St. Helena, Calif., Oct. 31, 1934.

Spargur.—Mrs. Olga Kruger Spargur was born in Russia, Oct. 18, 1905; and died at Indianapolis, Ind., Nov. 28, 1934.

Cullison.—Louisa Douney Benson Cullison was born at Edina, Mo., Oct. 21, 1857; and died at Twin Falls, Idaho, Nov. 30, 1934.

Schmidt.—Mrs. Josephine F. Schmidt was born in Denver, Colo., June 1, 1894; and died at the same place, Nov. 17, 1934.

Wagenveld.—Mrs. Nellie Wagenveld was born in Ottawa County, Michigan, in 1870; and died at Holland, Mich., Oct. 12, 1934.

Kneisell.—Richard Duane Kneisell was born in Harrisonville, N. J., Oct. 16, 1870; and died at Wilmington, Del., Jan. 24, 1934.

Fuller.—Ruth Elizabeth Fuller was born at Roswell, Colo., Jan. 1, 1897; and died at Colorado Springs, Colo., Nov. 17, 1934.

Dickens.—Mrs. Lucy Dickens, nee Redner, was born in Hector, Pa., June 8, 1842; and died at Dexter, Minn., Oct. 30, 1934.

Bergendahl.—Mrs. Anna Sofia Bergendahl, nee Johnson, was born in Sweden, Oct. 27, 1851; and died at Moline, Ill., Nov. 27, 1934.

Hamstra.—Mrs. Anne Hamstra was born in the Netherlands, Jan. 12, 1867; and died in Olive Township, Mich., Nov. 23, 1934.

Sauerwein.—John Sauerwein was born in Younderbloom, Germany, March 21, 1860; and died at Loma Linda, Calif., Nov. 21, 1934.

Erwin.—Mrs. Gladys E. Neely-Erwin was born at Tonasket, Wash., June 8, 1908; and died at Sanitarium, Calif., Nov. 18, 1934.

Kuykendall.—Clayton Hiram Kuykendall was born at Windham, Pa., July 28, 1880; and died as the result of an accident Aug. 20, 1934.

Dalglish.—Archibald Thomas Dalglish was born in Bristol, England, Sept. 11, 1879; and died at Redlands, Calif., Nov. 30, 1934.

Marshall.—Mrs. Margaretta Marshall, nee Barclay, was born in Wilmington, Del., Dec. 10, 1855; and died at the same place June 20, 1934.

Price.—Mrs. Annie Senior Price, nee Bennett, was born near Delaware City, Del., July 11, 1852; and died at Wilmington, Del., Jan. 19, 1934.

Truslow.—Frank Warren Truslow, son of Frank Warren and Gaberilla Truslow, was born at Blythedale, Md., March 25, 1931; and died April 1, 1934.

Russ.—Robert Russ was born at Harpers Ferry, Va., Dec. 25, 1865; and died at Denver, Colo., Nov. 14, 1934. He was serving as local elder of the Denver church at the time of his death.

Warren.—Dewey Herman Warren was born near Mankato, Minn., Dec. 24, 1857; and died in California, Nov. 2, 1934. He filled the office of elder many years at San Fernando and other places.

Cook.—Mrs. Marinda Cook was born in Indiana, Nov. 28, 1852; and died at Portland, Oreg., Nov. 7, 1934. She has been a faithful member of the Seventh-day Adventist church for over fifty years.

Carr.—Mrs. Lucy Carr died at Ashland, Va., Oct. 15, 1934, at the age of eighty-seven years. She accepted the truth forty-five years ago, and was a devoted Christian. She was afflicted by blindness the last ten years.

Cantwell.—Mrs. Ella Mae Cantwell, nee Garrett, was born at Cherry Hill, Md., April 2, 1868; and died at Elsmere, Del., Oct. 10, 1933. She was a charter member of the church in Wilmington, Del., organized in 1890.

King.—John H. King was born in England, Aug. 10, 1848; and died at Sutherlin, Oreg., Nov. 25, 1934. He was a faithful Seventh-day Adventist more than sixty years and a constant reader of the *Review and Herald*.

Cochran.—John V. Cochran was born in Tennessee, Oct. 14, 1836; and died at Clinton, Mo., Dec. 4, 1934. He accepted the Seventh-day Adventist faith in 1875. Among the surviving relatives are his son, James H. Cochran, now the manager of the Pacific Press Publishing Association.

Gilbert.—Hellenia I. Gilbert was born at Friendship, N. Y., March 12, 1872; and died at Belmont, N. Y., July 25, 1934. She was a lifelong Seventh-day Adventist, and a graduate nurse of St. Helena (Calif.) Sanitarium, class of 1898. Surviving is her sister, Effa Gilbert, for many years a Bible worker in the New York Conference. C. E. Eldridge.

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OF SPECIAL INTEREST

OF a recent visit he made to our Puno (Peru) mission field and of the good work going on there, Ennis V. Moore writes under date of November 20:

"I have been here a few days visiting our institutions, and plan to go on over to Bolivia to meet with the brethren there in committee. In these times of war and crisis we have many problems to meet, but the Lord is with us, and we are of good courage.

"Last Sabbath I was out to the Plateria Mission, and spoke to a large group of faithful Indian brethren. It did seem good to look into their earnest faces, transformed by the power of the gospel. They looked so different from those we met on our way to the station. I also stood with bared head at the side of the grave of Elder Wheeler, who gave a life of loyal service for these poor souls. Sister Wheeler is earnestly and faithfully carrying on work in the hospital at Chulumani, Bolivia. Pray for the work in this needy union."

ELDER A. T. ROBINSON writes recently of a trip he made through the East visiting former scenes of his ministerial labor in New England. He says that he passed his eighty-fourth birthday working in the hayfield. He had the pleasure of spending a week in New Brunswick, where he was born and lived during the years of his childhood and boyhood days. He preached Sunday in the Baptist church where he was converted at the age of fourteen and in which church his father was a deacon for forty years. During his journey east he preached ten sermons and gave several short talks. He spent most of the time with relatives who are not Adventists, and he hopes that his labor among them was not in vain. Surely this is a fine record for a man of Brother Robinson's years. He concludes his letter with these cheering words:

"I love this blessed cause and message, and I love the good men and true who are carrying the heavy burden of the work in these strenuous times, and pray that God will give special grace and courage in the performance of these heavy responsibilities."

The Igorots Call Us

FOR a long time our missionaries in the Philippines have hoped to do aggressive work for the pagan Igorots, who inhabit the mountains of northern Luzon, but up to the present we have only a small school and a dispensary operated by two converted Igorots. E. N. Lugenbeal, director of the Northern Luzon Mission, now writes that another society, which has developed quite a work among this people, has withdrawn from the field on account of shortage of finances, and an appeal has been made to our workers to take over that work. Brother Lugenbeal says:

"After waiting so long for an opening in the mountain province, it does seem very hard to turn down such an opportunity as has just come. But at present we have really more than we can do to care for eighty-six Sabbath schools, with only six evangelists in the field.

"We are praying that the Lord may in some way provide ways of answering the many needs we have before us while we have such favorable opportunities in the Philippines."

It is very evident that now is our day of opportunity in the Philippines. Shall we advance? M. E. KERN.

REGARDING the colporteur work in Brazil, J. Berger Johnson, the manager of our Brazilian Publishing House, writes under date of November 26:

"I am glad to tell you the work in Brazil is advancing. The student colporteurs have been especially successful during the holidays. Three young men sold \$1,200 worth of books in a month. Nearly all the fields have sold more books this year than last, and there is a good spirit of enthusiasm among the bookmen.

"Our evangelists find that the work done by the colporteurs is a great help in their public efforts in behalf of the people. One striking feature of the work of the students in the field has been that in many instances they find a large number of our books in a single home. This shows that the old theory of territory becoming 'burned out' doesn't hold good here in Brazil. In some places where 'The Return of Jesus' has been sold twice, these students are now making these remarkable sales."

Christ's Priestly Ministry

EVERY year the REVIEW AND HERALD seeks to present to its readers articles dealing with the fundamental truths of the word of God. Particularly do we seek to feature articles on the heavenly sanctuary and the priestly ministry of Christ, because this subject constitutes the very heart of the gospel. During 1931 we presented studies from the writings of Mrs. E. G. White on this subject. In the year 1932 we published a series of articles from Elder W. E. Read, entitled "Studies on the Sanctuary." The following year, 1933, Elder C. Edwardson furnished us a series of articles on this subject. During 1934 we published a series from Prof. W. E. Howell on "God's Way of Dealing With Sin."

We are glad to present this year an excellent series of articles drawn from the recent book by Elder C. H. Watson, entitled "The Atoning Work of Christ." It was our privilege to read a number of the chapters in this book while in manuscript, and at that time arranged with Elder Watson for the use of these in the REVIEW. We had, however, already in hand, more than a year ago, the series from Professor Howell awaiting publication, and felt that we should not use two series on the same subject in one year.

We shall begin Elder Watson's articles in the REVIEW about the middle of February. Their titles are as follows:

1. Reconciliation.
2. The Sanctuary in Heaven.
3. The Most Holy Place.
4. The Investigative Judgment.
5. The Cleansing of the Sanctuary.

We believe that these articles will prove of great interest and that they will clarify and emphasize the great truths connected with the sanctuary service and the priestly

ministry of Christ. Elder Watson has for several years given earnest and faithful study to the subject on which he writes, and he presents it in a clear, logical, and forceful manner.

This series of articles, with others of great importance to be published sometime during the year, makes us long to see the REVIEW in every English-reading Seventh-day Adventist home. We wish that there might be sounded a rallying cry throughout the field to bring this about, that our conference officers, our ministers, our church elders, and indeed every reader would use personal and continuous influence to accomplish this aim throughout the world-wide ranks of our believers.

About Church Advertising

Do you believe in church advertising? We do, provided such advertising is governed by good sense and good taste. Announcement boards in front of church buildings are becoming common, and unfortunately many of them are common indeed. We have seen in front of handsomely appointed church buildings announcement boards that were a disgrace.

If it is worth while to have an announcement board, the officers of a church ought to see to it that it is artistically attractive. Good paper and good printing are too cheap nowadays to justify any church in sending out to the public such topic cards and topic folders as many churches do send out.

A church is judged by the character of its printing. Of course, the newspapers afford the largest opportunity for church advertising. In the large cities such advertising is expensive, but in smaller cities, towns, and villages, it is generally inexpensive. If we take into consideration the number of people reached by the newspaper, it is always the cheapest kind of advertising. Every church should avail itself of the use of newspapers. To fail to do so on the ground of economy is a penny-wise and pound-foolish policy.

The cause of Christ has been greatly injured by the men who have turned their churches into theaters and circuses. In spite of all this, the fact still remains that there are innumerable subjects that may be attractively advertised, and that such advertising is advantageous all successful pastors will acknowledge. There is an art in the wording of a sermon topic. For instance, such a subject as "The Atonement of Jesus Christ" would attract few to a service, but "How Christ Saves a Man From His Sins" would be attractive to many. How to draw people to church is a subject for thoughtful consideration.—*The Watchman-Examiner*.

A Record in Magazine Circulation

THE printing order of 110,000 January *Life and Health* was probably the largest ever placed for a regular edition of any of our monthly magazines. At the time this is written (December 24) less than 10,000 copies remain on hand, with every prospect indicating there will not be enough to complete the month's business.

The average net paid monthly circulation of *Life and Health* for the past six months was 74,047. The subscription list now stands at 31,068, which is equal to the entire monthly circulation at the beginning of 1934.