

The Advent Sabbath
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The Glorious Reward

By MRS. E. G. WHITE

THE heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge Himself." Now the decisions of earth are reversed. "The rebuke of His people shall He take away." "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed.

Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."—*The Great Controversy*, pp. 650, 651.

EDITORIAL

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

This Second Advent Movement

The Prophetic Picture of Organized Opposition to the Law of God

SINCE Satan lifted up the standard of rebellion against the government of heaven and was cast out into the earth, he has continued on earth the same warfare. In the days of Israel he wrought through the power of Egypt, moving the government to endeavor to stay the purpose of God in the exodus movement. While it seemed to the Egyptians in the interests of the empire to hold these people in bondage, the real purpose behind it all was the determination of Satan, the dragon power (Isa. 51:9), to hold the people of Israel in the bondage of sin, and to prevent the work of reform to which God had set His hand as the time of the prophecy came.

It was a powerful king and a mighty empire through which the evil one worked. Apparently Egypt was a supreme power in that Far West of the ancient world. Thothmes III had carried the borders of the empire to the Euphrates. Historians count him really the first of the great line of conquerors and empire builders. He had had his own part in possibly the first great Armageddon of the nations, emerging a conqueror from the field of Megiddo, the ancient Armageddon.

All this was before the days of the exodus, yet possibly not so long before. Some authorities on Egyptian history place the chronology of the reign of the great Thothmes at a date that makes it possible that he was the Pharaoh from whose presence Moses had to flee into Midian. The point is unessential, but the possibility of it adds interest to the view as one looks on the carved statues of Thothmes in the museums or gazes at the monuments he set up, one of them the hieroglyph needle that stands in Central Park, New York; another lifting up its head amid the surge and flow of traffic on the Thames Embankment, in London.

Whatever the chronology may suggest, it was the ruler of a mighty empire who stubbornly resisted God and His truth in the old days, proudly challenging, "Who is the Lord, that I should obey His voice to let Israel go?"

Egypt had developed an intricate ecclesiastical organization. It was proud of its religious institutions; it despised this people Israel who did not worship according to the popular religion, and who now, under the message of reform preached by Moses, were taking their stand yet more fully to represent the truth and the law of Jehovah.

God's Way of Religion or Man's Way?

History through the ages reveals one un failing purpose on the part of the god of this world,—to build up false religions in order to lure humanity away from the truth of God. The great struggle has not been between religion and no religion; it is between God's religion and man's religion. That was the issue in the first conflict, revealed in the story of Cain and Abel. Cain was religious as well as Abel. But Abel chose God's way in religion, the way of faith. He was obedient to the command of God in bringing the offering of the lamb of the flock, representing faith in the coming Christ, the Lamb of God, who was to give His life as the atoning sacrifice for the sins of the world.

Cain was religious, but he would be religious in his own way. Against the commandment of God in the matter of offerings, he would set up his own commandment. His way would do just as well as God's way. And when Abel stood for the commandments of God and the faith of Jesus in that ancient time, Cain, moved upon by the evil one in the warfare against the commandments of God, rose up to persecute and even to slay the representative of the truth of God.

This has been the controversy through the ages. Not often has it been a conflict between religion and irreligion. The testing issue today is, Shall it be God's Sabbath, or man's sabbath? It is the old issue. The enemy of righteousness whose working is seen through the whole history of mankind, has ever led men to substitute their own ways in religion for God's way, so illustrating the tendency of the sinful heart to exalt itself above God; while all through the ages

since Abel stood for the true God and for obedience to His commandments, the Lord has had His witnesses calling men to give Him worship and honor.

The Conflict With Ancient Ecclesiasticism

While pagan powers have persecuted the church of God through the ages, the prophetic word represents the later conflicts as arising within Christendom. It is from an apostasy within that the greatest peril comes to the church.

The spirit of apostasy was at work in apostolic days. "The mystery of iniquity doth already work," said Paul. 2 Thess. 2:7. Its working was seen in the corrupting of the truth and in the spirit of self-exaltation.

Man was put in the place of God. The Christian faith was changed. Human authority was set above God's authority. Earthly priests were introduced between the sinner and the great High Priest who ministers for us in the heavenly sanctuary. The hand of human ecclesiasticism was laid upon God's law and even the holy time of that law. The holy Sabbath was changed by human authority that set up itself in the place of God.

It was the working out of the very evil forewarned against by Daniel the prophet, to whom was shown this ecclesiastical power, rising to dominion in the midst of the Roman Empire at the time when the empire was broken into lesser kingdoms. Just there, according to the prophecy, the apostasy culminated in the rise of the papal monarchy. It was of the power that the prophet said:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

The time (one year), times (two years), and half a time are three years and one half, or 1260 days literal time; as symbolically used in prophecy, a day for a year (Eze. 4:6), the prophetic period is 1260 years.

The same time of papal supremacy is repeated in the symbol shown to

John in the thirteenth chapter of Revelation. There again prophecy describes an ecclesiastical power rising in the field of the Roman Empire of which it was said:

"There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13:5-7.

It is the same period of time as in Daniel 7:25—1260 days, literally years—and the same kind of power as is described in Daniel's prophecy, an ecclesiastical power warring against the truth of God.

The Seat

Rome papal followed the empire. The old empire was represented in the twelfth chapter of Revelation as the great red dragon seeking to put Christ to death when He came into the world. It was by order of a governor of the Roman Empire that Christ was crucified. And this power it is that gave its own seat, the Roman capital, to the Roman Papacy. Of the papal power that succeeded Imperial Rome it is said, "The dragon gave him his power, and his seat, and great authority."

One Catholic writer tells how the seat of the ancient empire came to the pope:

"Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."—*Rev. James P. Conroy, in the American Catholic Quarterly Review, April, 1911.*

No history passes over the times of the break-up of the Roman Empire and the growth of the Papacy without drawing again in modern terms the very picture of the ancient prophecies. In the prophecy it was foretold that just as the Roman Empire was divided into lesser kingdoms, a great ecclesiastical power would rise to supremacy and oppose the truth of God. In the history, just where the Western Empire of Rome was divided, there rose the ecclesiastical power of the Papacy, which was described as being given special power to work its way for the 1260 years of the prophecy. Not that

the Papacy would come to its end at the ending of the period of special supremacy. In all the prophecies relating to it, the papal power is represented as continuing even to the end.

The Period of Supremacy

The period of special papal supremacy began with the lifting up of the Roman Papacy to the supreme rule over the church, in the days of Justinian. It was a great epoch in history. Finlay, the historian of the Greek Empire, says:

"The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation."—*"Greece Under the Romans," p. 231.*

Just here it was that Justinian's letter of 533, having all the force of a decree of the empire, declared the bishop of Rome supreme above the bishops of the East. In the process of clearing the way for the Papacy, in the year 538 the sword of empire dealt the heretical Ostrogoths a decisive blow at Rome, and the arms of the empire set on the throne of the Papacy the first of the new order of popes. Henceforth, as one historian says, the popes were no longer to belong solely to the church, but "they are men of the state, and then rulers of the state."

Out of that eventful time, when the changes of centuries of ordinary history passed in rapid succession before the eyes of one generation, rose this papal power to supremacy. Twelve hundred and sixty years from that time the world was in the midst of another crisis, when the changes of centuries were crowded into a few short years. The long reign of absolutism in religion, reflected in civil affairs, had brought about the great cataclysm of the French Revolution. Alison says:

"There is no period in the history of the world which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension."—*"History of Europe," Vol. I p. 1.*

And just as the rule of the Papacy began in the epoch-making time of Justinian, the 1260 years of predicted supremacy came to a close amidst the events of the French Revolution.

In the early days of the Papacy, France had been the eldest son of the church. It had been a supporter of that ecclesiastical power through the centuries. But now in the midst of revolution that support was withdrawn, and with a crash that shocked the world France smote the papal power. The decree of the French Convention sought to abolish all religion, in 1793; and in 1798,—1260 years after the stroke with the sword in Rome in behalf of the Papacy,—a deadly blow was struck by the sword in Rome against the Papacy. In the prophecy picturing the Papacy the prophet saw it "as it were wounded to death." Rev. 13:3. It was foretold that this power that had led into captivity in its warfare against the saints, would go into captivity.

Let a Roman Catholic writer tell the story of the fulfillment of this prophecy. He tells it with no thought of this prophetic application, but he supplies the facts. Rev. Joseph Rickaby, of the Jesuit order, says:

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

"But the pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the pope the Papacy was dead."—*"The Modern Papacy," p. 1 (Catholic Truth Society, London).*

It was exactly what the prophecy had said. This power was to be given a deadly wound. But the prophecy continues, "His deadly wound was healed: and all the world wondered after the beast." The Papacy has passed through an experience corresponding in every detail to the predictions of the prophecy.

Smitten so that half Europe, as this writer says, thought that the Papacy was dead; its revival, and now its restoration to temporal sovereignty, the pope being again an earthly king among the princes of this world, the time is surely near when all the world will wonder after this power.

The Mark of Papal Authority

In no way has Christendom given greater honor to this power of the Papacy than in accepting the papal doctrine of tradition as superior to

the Scriptures, which it does in accepting the Sunday of ecclesiastical authority in place of the Sabbath of the Bible. While before ever the Papacy appeared in the ancient city of Rome, the worldly church had gone into apostasy and in places had adopted the Sunday institution. That institution has been built up and exalted before the modern world by the Roman Catholic Church. That church was the inheritor of the whole system of the "falling away" that came after apostolic days. Around this question of the Sunday institution as the supplanter of the Sabbath of the Lord revolves the whole conflict between human authority and divine authority. Through the centuries the Church of Rome has set forth the Sunday institution as the mark of its authority.

In one standard Catholic catechism, "An Abridgment of the Christian Doctrine," we read of the power claimed by the church:

Question.—How prove you that the church hath power to command feasts and holy days?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.—How prove you this?

Ans.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."

So this power sets forth the Sunday institution as the test, or badge, or mark, of its power, the Sunday of tradition being acknowledged by all Christendom.

It is against this very mark, against this following of human tradition in the matter of the Sabbath, that the message of the "everlasting gospel" lifts its warning.

In the picture, presented by the prophecy of Revelation fourteen we see plainly a great threefold message to be preached to the world in the last days.

The first message is a call to worship God as Creator. "Worship Him that made heaven, and earth." His Sabbath is the sign, or mark, of His creative power.

The second message of warning proclaims the departure from the faith and the confusion of teaching in all Christendom as the result. "Babylon is fallen, is fallen."

The third message warns against following the Papacy in this matter of the substitution of the Sunday, the sign, or mark, of papal authority, as opposed to the Sabbath of Scripture, the divinely appointed sign, or mark,

of the Creator. It is God's appeal to loyalty to His throne.

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

This is the message of "the everlasting gospel" for all mankind. The preaching of the full gospel to men today includes the warning against receiving the sign of disloyalty, and calls men to the New Testament platform of the "commandments of God, and the faith of Jesus." W. A. S.



"Take No Thought"

AGAIN and again our brethren have found, when brought before authorities in some of the difficult lands, that of a truth the Holy Spirit gives them in that same hour the right word to speak. Here is a story of the colporteur work in Italy:

For two years one of the leaders had tried to get a passport out of Italy, in order to attend general meetings of the Latin Union, but restrictions were clamped down hard on passports in the region where he was. This time, however, he was sorely needed at a publishing house meeting that was called at the Melun publishing center in France.

His request for a permit to travel out of Italy was denied again and again. The last day came. That night was the last night on which he could start if he was to be of any service at all at the meeting. Again he went to the officials. "No" was the answer.

It seemed final, but our brother was moved to take from his pocket his little Italian Testament, from which he read to the official these words from Romans 13: 1-7:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a re-

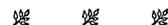
venger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

"Now, I believe that," said our brother to the official. "That is our faith. The government is ordained of God for our protection. I don't want to go out to plot a disturbance or a revolution. I am engaged in God's work for the good of the people. That is why I ask for this permission."

The official turned abruptly to the subordinate officer. "Make out a passport for this man," he said.

Our brother caught the last train, thanking God for His delivering hand.

W. A. S.



Kindness Counts

ONE of our workers in Brazil tells the following story:

A minister of a Protestant denomination warned his people against Seventh-day Adventists, of whom a group was forming in the community. He told the people that these Adventists were very adroit in their methods, that they acted very kindly, and if allowed in the home, would read many texts of Scripture there. The story, told by E. V. Moore, continues:

"An honest soul reasoned that if these Adventists were kind and read the Bible, and were really in error, then it was his duty to tell them of it, so that they would not perish because of lack of light, and their blood be required at his hands.

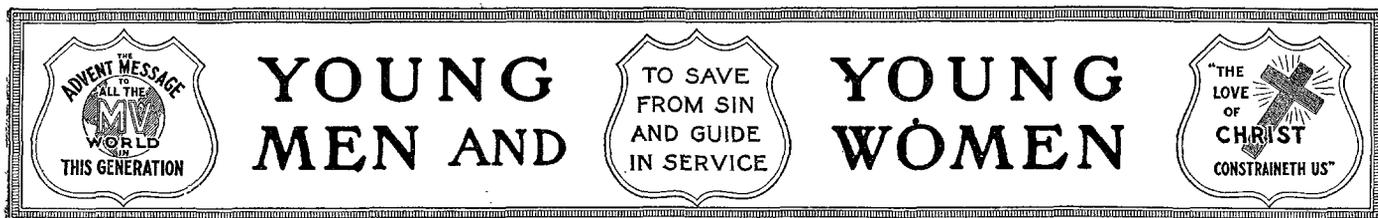
"In the course of a few days this man sought one of the prominent Adventists of the place, and endeavored to teach him the truth as he understood it, but soon seeing that the Adventist had more light than he, became convinced of his own error, and in a few weeks was a baptized Adventist."

Not as a matter of propaganda, merely, does it pay to be kind. Of course the kindness which was mentioned in the warning is simply the outworking of the love of God in the heart. That fruit of the Spirit is surely one for us to seek earnestly.

W. A. S.



"REMEMBER, when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it."



The Call out of Babylon

The Everlasting Covenant of Grace

By W. W. PRESCOTT

THE great theme of the Bible is the work of God in redemption through Christ. The story of this work is found in the history of God's people. Two leaders are clearly revealed,—the Son of God, representing the government of heaven, and Satan, representing the rebellion against that government. Each era of Bible history reveals some characteristic feature or features of this great controversy. I have already dealt briefly with the era from Adam to Noah, and from Noah to Abraham, and I will now give attention to the era from Abraham to David.

It may surprise some to learn that the two eras already outlined cover one half of the time from Adam to the first advent, the whole record being found in eleven chapters of Genesis, while the remainder of the Old Testament is devoted to the other half of this long period. Why is this? I am not sure that I can give a satisfactory answer to this question, but I will suggest that the Bible deals with three worlds,—“the ancient world” before the flood (2 Peter 2:5), “this present evil world” (Gal. 1:4), and “the world to come” (Heb. 2:5). We face “this present evil world,” which continues from the flood to the second advent, and it is during this period that the great facts of redemption, the incarnation of Christ, His atoning death, His resurrection, His ascension, and the coming of the Comforter, are wrought into history. In this period the covenant of grace is fully revealed, both in “His precious and exceeding great promises” (2 Peter 1:4), and in the history of the covenant people. It seems fitting, therefore, that the inspired record of the ways of God for “this present evil world” should be reasonably full and complete. We may well be thankful that they are.

I now call special attention to the first feature of the third era of Bible history. In the second era Babylon appears, and her anti-Christian characteristics are revealed. Immediately following this we find the call of Abraham to get out of his

country. But what was the country of Abraham? His home was in “Ur of the Chaldees” (Gen. 15:7), that is, in Babylonia. No sooner, then, are the pride, the atheism, and the idolatry of self personified in Babylon than the call comes to get out of Babylon, and during all the centuries since then the distinct aim of the gospel of the grace of God has been to emphasize this call, closing with the final message, “Come forth, My people, out of her.” Rev. 18:4. Surely there is a great and far-reaching significance in the call of Abraham and its historical setting.

The Promises to Abraham

With the call of Abraham were associated seven promises, coming to their climax in the great Messianic prediction, “In thee shall all the families of the earth be blessed.” Gen. 12:3. After the test of Abraham's faith, the same Messianic prophecy was repeated in these words, “In thy seed shall all the nations of the earth be blessed.” Gen. 22:18. This seed was Christ (Gal. 3:16), and thus the gospel was preached to Abraham (Gal. 3:8), and the covenant of grace was made with the fathers. Acts 3:25. This covenant included the possession of the new earth. Gen. 12:7; 15:18; Rom. 4:13. Abraham's response to the call of God was the obedience of faith (Heb. 11:8), a faith which was reckoned to him for righteousness (Gen. 15:5, 6), and which took hold upon the resurrection as a reality (Heb. 11:17-19), and he is designated as “the faithful Abraham.” Gal. 3:9. The covenant which was made with him was renewed with Isaac (Gen. 26:3, 4), and with Jacob (Gen. 28:13, 14), was developed by the prophet Jeremiah as the new covenant (Jer. 31:31-34), and was ratified by the atoning blood of Christ. Matt. 26:27, 28. The further development and the fulfillment of this covenant of grace constitute the main line of the gospel history from the time of Abraham until our time, when we look for its consummation.

The remainder of the book of Genesis is occupied in telling the family

story of Abraham, Isaac, and Jacob and the sons of Jacob, an outstanding feature of which is the experience of Joseph, typical in various respects of the experience of Jesus of Nazareth. (Compare Acts 7:9 with Matt. 27:17, 18, and Gen. 50:19, 20, with John 10:10 as a suggestion for further study.)

When we open the book of Exodus, we find the children of Israel in Egypt under a king “who knew not Joseph” (Ex. 1:8), and that the Egyptians “made their lives bitter with hard service.” Ex. 1:14. But “God remembered His covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24; 6:5), and sent to His people the good news of deliverance: “Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with an outstretched arm [a suggestion of the cross], and with great judgments: and I will take you to Me for a people, and I will be to you for a God.” Ex. 6:6, 7. I can only suggest in a very brief way the significance of these covenant-promises, and what was involved in fulfilling them.

Symbolic Meaning of Egypt

The bondage in Egypt represents the bondage of sin. The promises of deliverance are the promises of the gospel. The power revealed in the judgments upon the gods of Egypt indicates the measure of power provided for the deliverance from the hard service of “the god of this world.” The glorious triumph at the Red Sea foreshadows the victory which is assured to every trusting child of God. Thus was the gospel preached to them and to us. Heb. 4:2. But there is one experience, filled with tremendous meaning, which must be emphasized. On the eve of their release, under divine instruction, the children of Israel sacrificed the Passover, and they sprinkled the blood of the slain lamb upon “the lintel and the two side posts,” with the assurance from Je-

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Call out of Babylon

(Concluded from page 16)

hovah, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." Ex. 12:13.

Here we find the heart of the gospel,—redemption by virtue of the blood of the slain lamb,—and this lesson is taught again and again throughout the story of redemption, until we read, in the last book, of those who "washed their robes, and made them white in the blood of the Lamb," and the closing benediction, "Blessed are they that wash their robes." Rev. 7:14; 22:14. No wonder that the night on which the Pass-over lamb was slain was declared to be "a night to be much observed unto Jehovah for bringing them out from the land of Egypt." Ex. 12:42.

And so one of the two ordinances now celebrated throughout all the world by the Christian church keeps in memory "the blood of an eternal covenant" (Heb. 13:20), and recalls the statement, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11:26. Is not the gospel story of the deliverance of the children of Israel from Egypt, of great personal interest to each one of us? After you have read what I have suggested concerning it, will you not go over it again, and see if it does not appeal to you more strongly than ever?

"I will sing unto Jehovah, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the sea.

Jehovah is my strength and song,

And He is become my salvation:

This is my God, and I will praise Him; My father's God, and I will exalt Him."

Ex. 15:1, 2.

Houston, Texas

Berean Seventh-Day Adventist Church
(Colored)

BY H. W. KIBBLE

Soul-Winning Activities

"HEAVENLY intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through their influence, they may accomplish for the saving of souls that are ready to perish."—"Testimonies," Vol. IX, p. 30.

We are using much literature in connection with our missionary work, especially *Present Truth* and the *Signs of the Times*. We are sowing the seed of the printed page among the colored inhabitants of Houston, Texas, which

is a great and important asset to our missionary work.

We are inaugurating plans for still more effective missionary work. The writer is instructor of two home Bible classes for interested people, which meet weekly.

Since the month of August, five persons have been added to our membership and three backsliders reclaimed; others are in the "valley of decision."

We were happily surprised by a visitor, a middle-aged woman, who came to church Sabbath, December 7, when the sermon was about two thirds finished, and took her seat near the front. At the close of the sermon, I felt impressed to make an appeal to those who would take their stand more fully for the Lord. This woman came forward. When I had finished the appeal, I asked her if she would like to say something. She exclaimed, "Yes, if you please!" I told her to speak. She said:

"I was born and reared here in this city. I have been a Christian for over thirty years, and didn't know this truth, didn't know this was the day which God blessed, until this gentleman visited me with copies of the *Present Truth*. Brethren and sisters, I thank God for this knowledge. This morning I take my stand to obey God and to follow Him, regardless of what man may say."

We have inaugurated plans for repairing our church building, that it may be comfortable for the winter months. The repairing consists of re-roofing, revarnishing and repainting the woodwork, and the installation of new heating facilities.

OBITUARIES

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

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

Heidenrich.—Lawrence Heidenrich was born in Germany April 25, 1873; and died at College Place, Wash., Nov. 25, 1929.

Ball.—Mrs. Lillie Harriet Ball was born in Ohio, Feb. 25, 1865; and died in Denver, Colo., Nov. 28, 1929. Her husband mourns.

Boone.—Mrs. W. E. Boone died at Berrien Springs, Mich., Dec. 3, 1929. She is survived by her husband, two daughters, and a sister.

Sturgeon.—Mrs. Sarah Sturgeon died in Kansas City, Mo., Nov. 8, 1929, at the age of eighty-four years. Four sons and five daughters mourn their loss.

Armstrong.—Francis Haxton Armstrong was born Oct. 15, 1852; and died Oct. 15, 1929.

Foos.—Emma Jane Foos was born July 23, 1868; and died at College Place, Wash., Nov. 8, 1929.

Webb.—George L. Webb was born in Texas, Dec. 20, 1865; and died in Portland, Oreg., Nov. 26, 1929.

Holton.—Mrs. Annis Holton, née Gray, was born April 24, 1844; and died in Los Angeles, Calif., Dec. 6, 1929.

Kitts.—Mrs. Elizabeth Kitts was born in England; and died in Nelson, British Columbia, Canada, Dec. 2, 1929, at the age of sixty years. Her husband and eight children are left to mourn.

Yost.—Mrs. Dora Elizabeth Yost, née Blackwelder, was born in Salisbury, N. C., Nov. 24, 1883; and died at Sanitarium, Calif., Nov. 28, 1929. Her husband, five children, two brothers, and a sister survive.

Bloomgren.—Alfred W. Bloomgren was born in Sweden, Nov. 25, 1871; and was instantly killed near Moose Lake, Minn., Nov. 21, 1929, when his car was struck by an express train as he was crossing the railroad but a few yards from his home.

Richmond.—Mrs. Nellie Ozmen-Richmond was born in Elyria, Ohio; and died May 22, 1929, in Wheeling, W. Va., at the age of seventy-seven years. She was long connected with the Life Boat Mission in Chicago, and later with the Hinsdale Sanitarium.

Riddle.—Joseph Madison Riddle was born in Allegheny City (now part of Pittsburgh), Pa., Feb. 4, 1850; and died in Denver, Colo. He is survived by his wife, Sister Agnes Riddle, who was for many years State Senator of Colorado, one brother, and two sisters.

Shultz.—Charles C. Shultz was born in Rush, Ill., June 21, 1862; and died Aug. 17, 1929. His wife, four sons, three daughters, ten grandchildren, one brother, and two sisters mourn. Brother Shultz was a brother of the late Elder Henry Shultz, one of our pioneer workers.

Thompson.—William Franklin Thompson was born at Bushnell, Ill., March 7, 1848; and died at Tacoma, Wash., Dec. 4, 1929. He leaves three sons and three daughters to mourn their loss, among whom are George A. Thompson, pastor of the Tacoma, Wash., church, and Walter C. Thompson, pastor of the Granger, Wash., church.

Chatman.—Mrs. Margaret Ann Chatman, née Saunders, was born near Lagrange, Mo., Dec. 25, 1852; and died in Des Moines, Iowa, Sept. 24, 1929. She was converted at the age of twelve, and united with the Christian Church. In 1869 she was married to Henry Douglas, and four children were born to this union. Her husband died in 1892, and in 1892 she was united in marriage to A. C. Chatman. In 1898 they accepted the Seventh-day Adventist truth, and labored for a number of years in evangelistic work in the South. She is survived by her husband, one son, one daughter, and one sister.

Appointments and Notices

REQUESTS FOR PRAYER

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

Prayer for the conversion of her nephew, who lives in her home and knows the truth, but is bitter against it, is requested by a sister in Illinois.

A sister in Michigan earnestly desires prayer for the conversion of her husband, who has no bad habits, but is opposed to the truth.

An aged sister in California requests prayer for better eyesight and hearing.