

The Advent Sabbath

# Review and Herald

THE FIELD IS THE WORLD

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No. 13

## Missionary Volunteer Congress

Sao Paulo, Brazil

By G. F. RUF

LAST summer a congress of the Young People's Missionary Volunteers for the state of Sao Paulo was held at our college. We believe this meeting marks an important forward step for the Missionary Volunteers in this field. All the meetings were well attended, and a real interest was manifested in all things presented. It was also proposed to send the following greetings to the General Conference Missionary Volunteer Department:

"We, the young people of the South Brazil Union, assembled in Missionary Volunteer Congress at the Collegio Adventista, desire to extend to the Missionary Volunteer Department of the General Conference our most cordial greetings, expressing to our leaders in this great Missionary Volunteer movement our hearty appreciation of the great work being done in our behalf, and to assure you of our loyalty to the sublime principles and purposes of the Missionary Volunteer organization. As an army of Missionary Volunteers in Brazil, we rejoice to tell you that during our congress we have renewed our vows of loyalty to our Master and placed our lives anew on the altar of service."

You may be interested in another resolution that was adopted during the congress, addressed to the parents of Brazil:

"We, the Young People's Missionary Volunteers of South Brazil Union, and particularly of the Paulista field, assembled in congress at the Collegio Adventista, after having given study to the fifth commandment as a special message from God to us, have voted unanimously to send the following greetings to our parents, with our pledge of loyalty to the principles that have made them fathers and mothers in Israel:

"Resolved, That we hereby send to our fathers and mothers greetings and a message of love, loyalty, and gratitude for their untiring efforts and great sacrifices in giving us a Christian education, and in helping us to form right habits of character and high ideals. May God bless our fathers and mothers."

The work in the Missionary Volunteer department in this union is progressing, and we are of good courage.

# BIBLE QUESTIONS ANSWERED

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

By CALVIN R. BOLLMAN

## The Eastern Question

*"What is today the Bible teaching on the Eastern Question? Is it true that any changes in the Near East, incident to the World War, affect in any wise the view long set forth among us, that Turkey is the king of the north of Daniel 11:8, 9? If the Ottoman power answers to this description, is it true, as some affirm, that this power has already established the tabernacles of its palace in Jerusalem?"*

The generally accepted view all down through the years has been that the prophecy regarding the king of the north of Daniel 11 has met its fulfillment thus far in the history of the Turkish power; that this prophecy has met its complete fulfillment, with the exception of the events predicted in verses 44 and 45. And so far as we are aware, there has been no change in this viewpoint. Individual members of the church may have advocated different views, but the position which the church has set forth for years in its literature regarding this question is still its position.

As expressing this teaching, we quote the following statement from the *Present Truth* of May 15, 1929. Those who desire a fuller exposition should read this entire number of *Present Truth*.

"Not alone of the history of ancient nations does the 'sure word of prophecy' bear witness. Political events of our own and coming days are described.

"The nations of the latter day are pictured as preparing war, gathering their forces for the great Armageddon, the battle of the day of God.

"As a signal of the last struggle, the fall, or 'drying up,' of the power ruling the territory watered by the river Euphrates is foretold. Rev. 16:12. The Euphrates in all modern history has been suggestive of the dominions of militant Mohammedanism. And Armageddon, designated as the meeting place of armies in the last clash of nations, is in Palestine, which, through all modern times, has been a stronghold of the followers of the Arabian prophet.

"The index finger of prophecy points, therefore, to this region of the eastern Mediterranean as the pivotal point in the closing history of nations; and with the fate of Moslemism is wrapped up the fate of all the nations of the world.

"All this adds deepest and most solemn import to the study of what is known as the Eastern Question, a question that has been to the fore in international politics much of the time throughout this generation. Wars have been fought over it, cabinets have wrestled with it, and still it

holds its place in the first rank of living issues today.

"As every one knows, the Eastern Question involves the dominion or supremacy in the Near East. This region was a pivotal point in the struggles of the nations in ancient times—the meeting place of East and West. Maspero, historian of ancient empires, says of it:

"Some countries seem destined from their origin to become the battlefields of the contending nations. . . . The nations around are eager for the possession of a country thus situated. . . . From remote antiquity Syria was in the condition just described. By its position it formed a kind of meeting place, where most of the military nations of the ancient world were bound, sooner or later, to come violently into collision."—*Struggle of the Nations*, chap. 1.

"It is not strange, therefore, that one of the great outlines of historic prophecy should deal with events centering around this pivotal region. The prophecy of Daniel 11 does so, outlining the course of history from ancient times to the final solution of the Eastern Question amid the scenes of the end.

### Rise and Fall of Ancient Empires

"The prophetic outline of Daniel 11 begins with Persia, in the third year of Cyrus, the conqueror of Babylon. (See Dan. 10:1.) The angel of God appeared to Daniel, and in the longest and most detailed single prophecy in all the Bible, told the story of events connected with this region of the Near East for the centuries to come, until the end. Putting the word of prophecy and the record of history side by side, we see how exactly history has fulfilled prophecy; and we may know certainly that the brief portion of the prophecy yet unfulfilled will surely come to pass.

### Persia

"*Prophecy.*—'Now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.' Dan. 11:2.

"*History.*—The three kings following Cyrus were (1) Cambyses, (2) Smerdis, (3) Darius. The fourth, Xerxes, was 'far richer than they all.' He had the treasures of his father, Darius, who was called the 'merchant' or 'hoarder' by his own people, and Xerxes gathered stores of wealth in addition. When Xerxes was on his way to invade Grecia, a Lydian named Pythius entertained the whole Persian army with feasts, and offered to aid in bearing the expense of the campaign. Xerxes asked who this man of such wealth was. He was answered:

"This is the man, O king! who gave thy father Darius the golden plane tree, and likewise the golden vine; and he is still the wealthiest man we know of in all the world, excepting thee."—*Herodotus*, book 7, par. 27.

"Richer than they all,' Xerxes,

'through his riches,' was able as the prophecy had foretold, to 'stir up all against the realm of Grecia.' Forty-nine nations marched under his banner to the attack.

"Xerxes boasted that he was leading 'the whole race of mankind to the destruction of Greece.' But his invasion ended in the total rout of his forces by land and by sea.

"The next great world change was to be the rise of Grecia to dominion. So, although a number of kings followed Xerxes in Persia, the prophecy passes from his disastrous invasion directly to the coming of Grecia under its 'mighty king,' Alexander the Great.

### Grecia

"*Prophecy.*—'A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity.' Dan. 11:3, 4.

"*History.*—Alexander the Great stood up and ruled with great dominion, over a kingdom stretching from India to Grecia, with kings yet farther west sending embassies to Babylon to make submission. But in the height of his power, as the prophecy suggests, he was suddenly cut down by death. All his posterity perished, and out of the struggles of his generals for supremacy came the division of the empire toward 'the four winds' (301 B. C.), as the prophecy had declared so long before. Rawlinson, the historian, says:

"A quadripartite division of Alexander's dominion was recognized: Macedonia [west], Egypt [south], Asia Minor [north], and Syria [stretching eastward beyond the Euphrates]."—*Sixth Monarchy*, chap. 3.

"Next, a rearrangement of these powers is noted; and it is this that gives us the key to the study of the closing portion of the long prophetic outline dealing with events of our own day. The narrative continues:

### The Kings of the North and South

"*Prophecy.*—'The king of the south shall be strong, and one of his princes . . . shall be strong above him; . . . his dominion shall be a great dominion.' Dan. 11:5.

"*History.*—The history testifies that the king of the south (Egypt, under Ptolemy) was strong; but one of the four princes was 'strong above him.' Seleucus, of Syria and east, pushed his dominion northward, subduing most of Asia Minor, and extending his boundary into Thrace, on the European side, beyond the Dardanelles. Henceforward, as Mahaffy says, 'there were three great kingdoms—Macedonia, Egypt, Syria—which lasted, each under its own dynasty, till Rome swallowed them up.'—*Alexander's Empire*, p. 89.

"Thus Seleucus took the territory of the north, and the Syrian power became king of the north, its empire extending

(Continued on page 8)

# The Advent *I Will Come Again* and Sabbath *Review* Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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## Necessary Steps to Revival

*"Buy of Me gold, . . . that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eyesalve, that thou mayest see."*

To the Laodicean church there is extended an earnest invitation to repentance. After telling the church of Laodicea that they are "wretched, and miserable, and poor, and blind, and naked," the True Witness gives the definite counsel to buy of Him gold tried in the fire, the white raiment, and the eyesalve, and concludes the counsel with this exhortation: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

To this statement of Holy Writ we may add the words of the Lord's messenger:

"A revival of true godliness among us is the greatest and most urgent of all our needs. . . . It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer."—*Review and Herald*, March 22, 1887.

### *The Meaning of Repentance*

What is involved in the work of repentance and confession? Repentance is "sorrow for sin and a turning away from sin." And this represents the experience of every true seeker after God. The apostle Paul, in his second epistle to the church at Corinth, chapter 7, speaks of two kinds of sorrow,—the sorrow of the world and godly sorrow. The former is the sorrow that the criminal feels because his violation of law has brought him within its toils. Freed from his incarceration, he will go out and improve the first opportunity to repeat his offense. It is a sorrow which many who are regarded as respectable members of society feel when they have been overtaken in some covert act, some deed they would be ashamed to do in the light of day. They are sorry only that they have lost their reputation among their fellows, the place

of social prestige and respectability which they previously enjoyed.

This is not the kind of sorrow that will actuate the truly penitent man. Godly sorrow takes possession of the desires of his heart and the purposes of his soul. The quickening Spirit of God has led him to see himself a sinner. He knows that he is lost and undone. In contrast with the perfection of beauty that he sees in the Lord of life, he sees his own vileness. In his utter despair he cries out to God to save him from the pit into which he has fallen, to free him from the polluting body of death and sin with which he is encumbered. Even though not another soul in the world may know of his deep, hidden iniquity, he abhors it, and abhors himself that he has ever indulged his evil propensities. He throws himself at the feet of his Saviour and cries, "Save, Lord, or I perish."

We fear there are some in the church of God today who never knew this kind of sorrow in their efforts to get rid of sin. They have had the superficial counterfeit. They have been ashamed of what they have done because others have been ashamed of them; but they have never realized that they were indeed "wretched, and miserable, and poor, and blind, and naked," and that their only hope was in the gold tried in the fire and in the white raiment and in the eyesalve.

### *How to Get Rid of Sin*

When one sees himself a sinner, lost and undone, when he sees that he has sinned against God and his fellow men, the one desire of his heart and purpose of his soul is to rid himself of his unrighteousness. There is just one divinely ordained way in which he can do this, and that is by confession

to God for the sins he has committed against Him—for all sin is against God—and confession to his fellow men for the sins he has committed against them.

There are men and women in the church of Christ today who are weak and wavering in their experience, who are leaners instead of lifters, who are clinging vines instead of pillars of strength, because they have never made a thorough confession of their sins.

Declares the prophet: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

### *The Scope of Confession*

In what manner should sins be confessed? Sin should be confessed as broadly as the knowledge of the sin. Have I sinned against God in the recesses of my own heart, unknown to my fellow men? Then to Him alone belongs the confession. Have I been unkind and critical and overbearing in the home? Then my confession belongs to the inmates of the home who know of my wrong-doing. Have I sinned against a brother or sister in the church, and he or she only has a knowledge of my evil ways or words? Then to the ones directly concerned belongs the confession. Have I committed some outbreaching sin against the church? Then to the church as a whole my confession is due. Regarding this we have very plain and definite instruction from the Spirit of prophecy, which we quote in this connection:

"There are confessions of a nature that should be brought before a select few, and acknowledged by the sinner in deepest humility. The matter must not be conducted in such a way that vice shall be construed into virtue, and the sinner made proud of his evil doings. If there are

things of a disgraceful nature that should come before the church, let them be brought before a few proper persons selected to hear them, and do not put the cause of Christ to open shame by publishing abroad the hypocrisy that has existed in the church. It would cast reflections upon those who had tried to be Christ-like in character. These things should be considered.

"Then there are confessions that the Lord has bidden us make to one another. If you have wronged your brother by word or deed, you are first to be reconciled to him before your worship will be acceptable to Heaven. Confess to those whom you have injured, and make restitution, bringing forth fruit meet for repentance. If any one has feelings of bitterness, wrath, or malice toward a brother, let him go to him personally, confess his sin, and seek forgiveness."—*Testimonies*, Vol. V, pp. 645, 646.

We are all inclined to make respectable confessions to save our own dignity. The spirit of true contrition will make confession specific in its character. An incident of several years ago illustrates this principle:

One of the leading workers in an institution had a quarrel with his stenographer. Unkind words had passed between them, and there had developed a real spirit of strife and animosity. We sought to place before each one involved the need of making wrongs right. The young woman was truly penitent, and willing to go more than half way in confessing her wrong-doing. But the one for whom she labored was obdurate. To our entreaties he replied, "What! I confess to that girl, my subordinate! I have a dignity to maintain. I cannot lower myself to confess to her." What a sense of Christian dignity! We are glad that this dear brother later saw the inconsistency of a Christian's maintaining such a standard. It is lowering to one's dignity to sin, but to make wrongs right is ennobling and elevating.

We are inclined to confess in a general way, without specific reference to the sins of which we are guilty. The spirit of true contrition will lead us to be specific.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Steps to Christ*, p. 43.

#### Personal Acknowledgment of Guilt

The spirit of true contrition will never lead us to throw the blame for our sin upon another. In differences with others, we will confess our sin as though we were the chief offender.

"If there have been difficulties, . . . if envy, malice, bitterness, evil surmisings,

have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, 'Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record.' Who, think you, would withstand such a movement as this? There is too much coldness and indifference—too much of the 'I don't care' spirit—exercised among the professed followers of Christ."—*Mrs. E. G. White, in Review and Herald, Dec. 16, 1884.*

As we have said before, all sin is against God. David sensed this so deeply in his sin against Uriah that he gave utterance to this heart-rending cry, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." And his cry to God was, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." May this be our prayer as we sense our own unworthiness, and we may be assured that God will hear us and send us answers of peace.

#### Making Restitution

The genuineness of confession will be demonstrated by deeds. If we have stolen from a neighbor, it is not suffi-

cient that we express to him our sorrow; if truly penitent, we will seek, so far as lies within our power, to restore that which we have stolen. This principle is illustrated in the profession of faith by Zacchæus. He declared: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus set His divine approval upon this profession of faith when He said: "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

Have we robbed our neighbor of his property? of his good name? Have we scattered evil reports about our brother or sister in the church? It is for us to undo the wrong just so far as lies within our power. We are to go to those who have been influenced by our words, and confess to them our evil propensity of wicked criticism. We are not only to confess our sins, but we are to make restitution for the injury that our sins have caused others. This is Heaven's way of righting wrongs and putting sin from our lives. This prepares the way for a work of transformation, of which we shall speak later. F. M. W.

## This Second Advent Movement

### The Spirit of Prophecy

Up in the New Hampshire mountains of New England one group of Adventists had, in 1844, found their way into the Sabbath truth, the testing truth in the last message of Revelation 14, with its call to keep the commandments and its warning against the Sunday institution, the mark, or badge, of the great apostasy.

Over in western New York another group, in 1844, were feeling their way into the doctrine of the heavenly sanctuary, the doctrine that was to explain the great disappointment and show that the judgment hour had verily come in 1844. Christ had opened the closing ministry of judgment,—the cleansing of the sanctuary. But the solemn scene was staged in the heavenly sanctuary above, before the Ancient of days, and not here on earth.

Thus in the closing days of 1844 two great main features of the advent movement were preparing for recognition. So soon as ever these and related truths should be united in the minds of believers,—the Sabbath and the work of Christ in the heavenly sanctuary,—it would make plain a great work yet to be done, even the carrying of the threefold message of

Revelation 14 to all the world. Providence was preparing the factors for launching fully the advent movement of the prophecy, already taking shape in 1844.

But in this movement, as we have seen, the gift of the Spirit of prophecy was to appear.

#### The First Call of an Agent, and the Refusal

The hand of Providence was leading. A large number of Adventists lived in and about Portland, the metropolis of the State of Maine. In the days of 1844 one of these believers was given a vivid presentation of the future before the Adventist people. It was a vision. He was convicted that it was of the Lord, and no mere dream. He was commanded to tell the vision to the Adventist people of that place. The vision described the journey of the Adventist believers from 1844 to the city of God.

The man was startled. He felt that he could not tell a vision, a dream, to the people. In his experience with the Lord in the vision he refused the call. He begged, he demanded, that he be excused. Persisting in this course, he finally had answer from the Lord, saying, in effect, "I have excused you;

and I will lay the burden upon one of the weakest of the weak."

But as the man thought over the matter, he felt that he had placed himself on dangerous ground. He determined to retrace his steps.

He arranged for a public meeting. He announced that he had been given a vision by the Lord, which he was instructed to relate. The believers were invited to come and hear. At the hour appointed the man stood up to deliver his message. But he stood speechless. After a moment he said:

"I cannot remember a word of the vision. God has fulfilled His word. He has taken the vision from me. I am a lost man."

He related that the Lord had said to him that he was excused, and that the burden would be laid upon one of the weakest of the weak.

*The Call of Another Agent*

Some time later the man waited at the door of the meeting hall to listen while a young woman, a member of the Adventist band in Portland, stood up to tell a vision which she said the Lord had given her, with the command that she relate it to her fellow believers. She told of the journey of the Adventist believers from 1844 to the city of God, closing with a description of the glories of the heavenly city.

As the man at the door listened, we are told:

"He said the vision was as near like that shown him as two persons could relate the same thing. And thus was known what he saw but could not remember when trying to relate it. On getting a view of the person afterward, he said, 'That is the instrument on whom the Lord has laid the burden.'—*J. N. Loughborough, in "The Great Second Advent Movement," page 183.*

This was late in 1844. Still many of these believers were looking for the Lord to come in glory at almost any time, at least during the next year, having decided that the chronology of the 2300 years had been wrongly reckoned. Any idea of a movement yet to arise with a message for all the world was farthest from their thoughts. As yet these in Maine knew not of the Sabbath truth which was being laid hold of in New Hampshire, nor yet of the light on the cleansing of the sanctuary which was growing in the hearts of Adventist believers in western New York.

But here came a message professing to be by the Spirit of prophecy, and attended by a power that sent conviction that the experience was of God. The vision described apparently a longer continuance of time than any had thought of, and told of the gathering out of thousands still, to be made ready for the coming of the Lord.

*Accepting the Call*

The young woman thus called to be an agent for the speaking of messages given her in vision by the Spirit of prophecy, was Miss Ellen G. Harmon (later Mrs. E. G. White). She was but seventeen years old in 1844. She and her parents had been Methodists, of the staid New England type of that period, earnest, plodding Christian believers. They had left that church because their pastor ob-

struggles and victories gained in the group prayer meetings as she gathered faith and courage to bear her part in audible prayer and testimony in their little meetings. But her Christian experience was bright, and with all her heart she loved her Saviour and longed to be ready to meet Him.

While praying at the family altar in a Christian home, she became unconscious of her surroundings, and was in vision. By the Spirit the things of the future experience and work of the Adventist people in their journey to the Holy City were impressed upon her mind, with the command to relate these things to others.

Like others, in this experience of the call of God, this young woman shrank from the responsibility. In her own eyes she was utterly unfitted for it. She was young. She was inexperienced. She was physically frail, due to an accident, and on account of this her education had covered only the common branches. She was in her own sight just the kind of agent the man called before her and excused had been told that the Lord would choose,—"one of the weakest of the weak." Is not this the method, often, of God's selection?

After coming out of the vision, and considering the work to which the Spirit had called her, she felt it an impossible task. In the little book, "Early Writings," pages 20, 21, she says:

"I went to the Lord in prayer, and begged Him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, 'Make known to others what I have revealed to you.' . . . Said the angel, 'If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.'"

*The Messages Still Speak*

She could not refuse God's call. And there upon her face before God, though begging for release, she yielded her heart to Him, and accepted the call to the seemingly impossible. And for more than seventy years she lived to bear messages of counsel and warning and instruction by the Spirit of prophecy in the advent movement. And still the written and printed instruction so given is a guide and blessing in all the manifold departments of this growing, expanding work. The gift still speaks through these volumes of instruction, though the agent sleeps in the grave.

Soon the believers who had the light on the Sabbath truth, and those who had the truth of the sanctuary and its cleansing, came together in faith with those among whom the Spirit of prophecy had begun to speak. Light

*Why?*

BY T. H. JEYS

*The Question*

- FRIEND, pray tell what is the object,
- What the goal, and what the purpose?
- Why expenditure of money?
- Why anxiety and effort?
- Why the great program of printing
- In the language of all people?
- Why are many men and women
- Called as colporteurs to travel?
- Why, forsaking home and loved ones
- And their pleasant household comforts,
- Go to seek their fellow beings
- In the highways and the hedges?
- Why are all these sanitariums?
- Why these nurses, and the doctors?
- Why are all these church schools founded?
- Why academy, or college?
- Why are missionaries going
- Out to earth's benighted corners,
- Far away from home and country,
- Facing darkness dire, and danger?
- Why these tithes? Why offerings given?
- Why these Big Weeks? Why Ingathering?
- Why Investments? Birthday offerings?
- Constant calls for men and money?

*The Answer*

Ah, my friend, the "Go ye therefore"  
Of the Saviour has been sounded.  
Jesus calls His servants to Him,  
Every man to do his duty,  
Every soul to sound the summons,  
And respond with all his being.

He calls you to spring to action,  
He needs you in His great vineyard.  
You, the object of His effort,  
May co-operate with others  
In the gathering of His loved ones  
From all kindreds, tongues, and peoples.  
And at last, when all is over,  
When the heavenly program's finished,  
And you stand among the ransomed,  
Then the answer to your questions  
Will be seen in all its beauty.  
Then the "Why" will be apparent—  
Why the printing plants, the college,  
Sanitariums, doctors, nurses,  
Why Investment days, and Big Week,  
Why the tithes and why the offerings.

These are all that you may gladly  
Have your part in heaven's program;  
These are planned because the Saviour  
Wants you in His blessed kingdom.

jected to any mention of the hope of Christ's coming. So they had joined the Adventist group, studying and encouraging one another in the blessed hope.

Miss Harmon had been of a quiet, retiring disposition. She tells of her

from the Holy Scriptures came flooding in as they studied the meaning of the past experience in the advent awakening and the future work lying before them. The threefold message of Revelation 14 was seen to be the message due to the world. The definite advent movement was launched by a people keeping "the commandments of God, and the faith of Jesus," and preaching the judgment hour according to the prophecy, and in their midst was the gift of the Spirit of prophecy, as foretold of the "remnant" church.

The world has scoffed at the idea of the gift of prophecy among this people. Those who have despised it and sought to ridicule the idea, little know the tower of strength that gift has been in the movement, guiding in right ways, holding the people in loyalty to the Holy Scriptures, lifting up the standard of righteousness, and in crises in the development of the work bringing light and help and guidance in problems of administration and methods—a sureness of counsel through the years that could have come from no unaided human source.

That opposers of the movement have directed particular attack against the Spirit of prophecy is not to be wondered at. Two things in the movement have all along been the constant objects of attack,—the fact that Seventh-day Adventists have kept the Sabbath commandment, and the fact of the Spirit of prophecy in their midst. And these two features are the very things which the prophecy foretold would be objects of attack. The dragon was to be wroth with the "remnant," because they "keep the commandments of God, and have the testimony of Jesus Christ," which "is the Spirit of prophecy." (See Rev. 19:10.) The opposers attacking these identifying features fulfill the prophecy to the very letter.

#### *Movement at Right Time*

The advent movement came at the right time; a people keeping the commandments of God appeared, lifting up the cry, "The hour of His judgment is come;" and in their midst was the gift of the Spirit of prophecy.

Things like this do not come about by chance. Now and then some person or group within the movement, falling out with associates or letting slip the faith, has repudiated the Spirit of prophecy as manifested in the movement, saying in effect, "Oh, we believe in the Spirit of prophecy as a Scriptural gift, but this has not been the genuine gift. Come with us, and we will seek for the right gift!"

But again we ask, When, according to the type and the prophecy, should the right gift appear in the movement?

In the days of the exodus this gift appeared at the very start, and by the gift the Lord led the movement out. That is the picture the type sets for the advent movement. According to the prophecy of Revelation 12:17, also, this gift should appear in the advent movement at the beginning. It was to be one of the identifying features, so must needs appear at the very start. And to one who now says, "Come, let us seek the right gift," we reply, "If this gift that appeared in the advent movement in the days of 1844 has not been the right gift, then it is more than eighty years too late now to seek the right one, and there has been a failure."

But there is never a failure in fulfilling prophecy. We can work out the certainty of these things mathematically, as we would prove a problem in arithmetic. We go over the evidences of prophetic fulfillment in the history of the advent movement in the assurance that the evangelist Luke desired to impart to Theophilus and early believers when he wrote:

"That thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

By the "sure word of prophecy," and by the experience of God's intervening providences all the way, we know the certainty of these things of the advent movement. W. A. S.

## *A Latter Day Sign---Babylon Is Fallen*

### *Part IV*

#### *The Effect of Liberalism on Missions*

MISSIONS may very properly be considered the thermometer of the church. The church of the first century, warm with the love of Christ in their hearts, went everywhere preaching the gospel. They spread out from Jerusalem to Judea and Samaria and into the uttermost parts of the earth. It was inevitable that they should do this, both because Christ had commanded them and because they were fired with the conviction that they possessed good news which all other men ought to have the opportunity to hear and accept. When the church lost its fire and fervor, and no longer, from personal experience, realized that the gospel is the power of God unto salvation, the missionary program was allowed to languish. It takes more than a theoretical belief in religion to make men ready to risk sickness, persecution, danger, and even death in the far corners of the earth in the preaching of that religion.

So, then, whenever the missionary activity of the church begins to decline, we are confronted with the most serious symptom. In this fourth article in our series we wish to deal chiefly with the evidence that missions present to us in our indictment of Liberalism.

#### *What Are the Facts?*

It would seem to be almost a foregone conclusion in the light of the evidence set forth in the preceding articles, that surely the missionary program of the church must be suffering as a result of the anti-Christian teachings being proclaimed in theological seminaries and Christian pulpits.

Now what are the actual facts in the matter? They are these: There

has been a very marked slowing down of missionary activity on the part of the great Protestant denominations in recent years. Indeed, the situation is so marked as to call forth strong articles in religious journals. Only a few months ago the *Sunday School Times* contained an article under the arresting title, "Why the Halt in Foreign Missions?" And the *Christian Herald*, a widely circulated interdenominational journal, took up the subject under the rather startling head, "Will Foreign Missions Die With This Generation?" As we write, there lies before us a page from a recent issue of the *Christian Advocate*, discussing the 1930 mission budget for the Methodist Episcopal Church. It contains the address of Bishop Edgar Blake at a meeting of the board of foreign missions. Here are a few paragraphs:

"The statement to which we have just listened is not new to us. The situation which Dr. Ward has described is one that has faced us with perennial regularity for the last nine years. Every year except two since 1920 has shown a decrease in world service receipts below the receipts of the preceding year. We seem to have reached a state of mind where decreases and deficits no longer surprise us or move us to action. They are accepted as the normal and expected outcome of the year's efforts. We meet and make the customary cuts in the appropriations, and return to our homes apparently satisfied with the 'day's work,' and leave the missionary to make the adjustments on the field as best he can. . . .

"In nine years we have decreased our appropriations to the field by more than 50 per cent, and now we propose to decrease again by 9 per cent. We have recalled 328 missionaries from the foreign field and dismissed 4,219 native workers. We have closed 1,500 day schools, and shut the door of hope to 40,000 children who had no other opportunity to secure an education. We have discontinued

more than 2,000 Sunday schools, and given up the Christian training of 127,000 children and youth.

"Our membership growth has practically ceased in several of our largest fields because the support for the work has failed. The situation is critical. Indeed, it is pretty nearly desperate. Unless we stop the downward tendency in our missionary income that has persisted since 1920, the fruitage of years of sacrificial labor is likely to be dissipated. The board of foreign missions has seldom, if ever, met under more trying conditions than those that confront us this year."

#### Missions and Church Life

Bishop Blake then follows on to show something of the relationship between the mission program and the life of the church. Here is a statement that may very well be pondered by Seventh-day Adventists. He says in part:

"We registered the largest membership gains in our history when we registered the largest giving to foreign and home missions. It is likewise true that since our missionary income began to decrease, our membership gains have begun to dwindle. Our net increase in church membership, at home and abroad, last year was less than 20,000, and this year our membership will show a net loss of 56,000. Whenever and wherever we cease our efforts in behalf of others, our efforts in behalf of ourselves show diminishing returns. We cannot prosper at home if we neglect our responsibilities abroad.

"Dr. Ward said in his address to the board that the church is in the 'doldrums.' We seem to be spiritually becalmed. The breath of God is not filling our sails and driving us forward to our goal as it should. Another speaker said the spirit of 'defeatism' is upon us. Continued defeats and repeated retreats are destroying our fighting spirit. Methodism is losing its old-time militancy. We are in danger of going stale."

Surely he is correct when he says, "We cannot prosper at home if we neglect our responsibilities abroad."

Commenting on this same situation, the *Western Christian Advocate* runs an editorial under the title, "The Broken Spirit of Methodism." We quote a portion:

"Methodism has witnessed one of the greatest tragedies in her history. For some reason many stand by largely complacent, scarcely understanding the significance of what is happening. Apparently we are drugged. Some opiate has been administered. Who did it? Who was the physician? What did he administer? Who will answer? If we could really appreciate the situation we are now in, the whole church would be on its knees in sackcloth and ashes, crying out to God in heaven to save us from our present shameful lack of spirit, faith, devotion, sacrifice, and loyalty.

"What is the meaning of the 15-per-cent cut in our benevolences? It has caused the recalling of over 200 of our missionaries, the dismissal of hundreds of native workers. Yes, it means almost the collapse of our missionary work. We have withdrawn our missionary enterprise from entire provinces. It has not apparently

disturbed the great body of believing Methodists in America. We wonder why."

#### Chief Reason for Decline

But what is it that has caused the Christian church to lose its sense of responsibility for the benighted in heathen lands? Perhaps no one specific answer will suffice as a sufficient reply to this weighty question. But we believe that that which heads the list, and bulks very large in the series of causes, is the increasing acceptance by the churches of the doctrines of Liberalism, which sap the very life and fire of the church. It often takes years for the fruits of a doctrine to be brought forth. Men do not in a day discard old views and programs, even though they may in a sense have mentally assented to a new theology.

It has taken the ministers and members of the Christian church some time to change completely their viewpoint from that of believing the gospel to be the *one* cure for sin-sick humanity, to believing the Modernist doctrine that it is merely one of *many* cures. But when this changed viewpoint has been obtained, the next step is the conclusion that if the gospel is only one of several ways of solving the moral and spiritual problems of the world, there is really no good reason for our spending our money and risking our lives in bringing to other people *our particular* cure for their spiritual maladies. Perhaps they may even have a better cure.

We repeat, it has taken some little time for this changing viewpoint to produce the final startling conclusion that missions are really quite unnecessary. This, we believe, is the reason why missions have been adversely affected only during the last decade or so, even though Liberalism has been spreading itself out for a generation now.

#### "Sunday School Times" Speaks

In the article in the *Sunday School Times*, to which we have already referred, some very alarming statements are made. This article opens with a quotation from a professor writing in the *Yale Review*, scholarly quarterly of Yale University. We quote:

"Something is happening to foreign missions, so at least church papers are telling us, and so even a cursory reading of the scanty items in our newspapers would lead us to suspect. Those who are best informed declare that little short of a revolution is in progress." Thus writes Prof. K. S. Latourette in the *Yale Review*. He continues more specifically: "In 1926 the amount given to six of the major American mission boards was between six and seven million dollars less than in the peak years. Several of the largest boards count their debt in six digits, are sending out almost no new missionaries,

and are holding many at home after furlough. It is significant that the number of students annually deciding to devote their lives as missionaries has fallen more than half in the past six or seven years. Just at this time, then, when Protestant missions are facing elsewhere a more serious set of problems than has confronted them for a generation, they are undercut at home by a declining support, wavering convictions, and new divisions. It is quite the most alarming situation with which they have had to deal in the century and a quarter since they became important."

The fact is then brought out that although "the contributions for church work have rapidly increased in the last ten years," most of this has been consumed on the churches in this country, with the result that "foreign mission work has actually fallen off in the last five or six years." Then the writer asks the question: "Why did this amazing recession in missionary giving set in at the period of America's greatest prosperity?" Alongside the financial feature of the proposition he places "the fact that the number of missionary recruits has declined even more sharply than the giving." And he appropriately adds, "Unquestionably a crisis of major proportions is imminent in the missionary enterprise, and the outcome may be spiritual tragedy."

#### Startling Agreement as to Causes

The writer then proceeds to tell us that during the spring of last year he had the privilege of accompanying a leading missionary from China on a tour through the larger cities of the United States and Canada in a series of missionary conferences, and that his analysis of the missions situation is based on this extensive series of conferences. "The unanimity of conviction," says he, "regarding the underlying reasons for the present ebbing tide of missionary support, was almost startling." Heading the list of reasons, regarding which he found such complete unanimity of conviction, is this:

"The first answer that is given promptly and emphatically to any query as to why the church is halting in her onward march is invariably 'Modernism,' or 'Liberalism.' The vast majority of laymen appear to be loyal to the faith of their fathers. There is very keen resentment of Liberalism because of its reputed unfairness in appropriating some of the accumulated resources of orthodoxy. It is this sense of unjust treatment that causes bitterness even more than divergencies of view. There is widespread suspicion that unbelief is entrenched in high places, and that it is useless to support even sound missionaries under some large boards because changes for the worse may be effected at any time. The smaller independent boards are always favorably mentioned from the standpoint of soundness. But the denominational boards have always carried about nine tenths of the responsibility for world evangelization. There is little prospect of the interde-

nominal missions assuming a proportionately larger share, unless they undergo very radical changes. Therefore the issue of Liberalism must be squarely faced by the denominational organizations as the primary hindrance to any large advance.

"There is much encouragement in the fact that in a recent conference on the missionary preparation, attended by representatives of the principal foreign missions boards and training schools of the United States and Canada, two important admissions were made, even though Liberals protested their inclusion in the report:

"Unitarianism leads to sterility of propagating power."

"Religious Liberalism has yet to reveal the dynamic passion which missionary ministry requires."

This quotation reveals the double effect produced by the vicious teachings of Modernism. Not only do such teachings dry up the missionary zeal of those who believe them, but also the missionary money of those who still believe the old doctrine. For such church members are loath to contribute their funds to a mission board which no longer stands true to the faith.

F. D. N.

(To be continued)

## The Eastern Question

(Continued from page 2)

from Thrace, in Europe, through Asia Minor to Syria and the Euphrates. The seat of empire was removed from the east, and Antioch, in northern Syria, 'once the third city of the world,' became the famous capital.

"The prophecy next foretold in remarkable detail the contests between these two strong powers, the king of the north (Syria and Asia Minor) and the king of the south (Egypt). The conflict raged back and forth till the coming of the Romans. The Holy Land was the frequent meeting place of the contending armies. The Encyclopedia Britannica describes it:

"Palestine was as of old the battlefield for the king of the north and the king of the south. . . . The history of these times is lost in its details."—*Ninth edition, art. 'Macedonian Empire,' Vol. XV, p. 144.*

"We shall not follow the details of this contest as foretold in the prophecy, nor yet the outline of events after the coming of the Roman power ended the rivalry between Syria and Egypt. It is necessary only that we fix the events and geographic terms of this early portion of the prophecy. Then we shall have the key to the closing portion, dealing with events of the last days, when the king of the north again appears.

"In the last verses of Daniel 11 we find the king of the north a chief actor in this same region, 'at the time of the end.' Verse 40. And we are told that when this power comes to its end, it is the signal that the great day of God is at hand. (See Dan. 12:1.)

### The Modern King of the North

"What power has held dominion over this territory in modern times?—The Turkish or Ottoman Empire, now the Turkish republic. It therefore seems clear that in speaking of 'the king of the north' in the time of the end, the prophecy designates this power, for centuries identified with those regions of Asia Minor and the Euphrates which formed so large a part of the dominions of the ancient king of the north.

"Of the later history of the king of the north and his end and the events following it, the prophecy says:

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

"And he shall plant the tabernacles of his palace between the seas in the glorious

holy mountain; yet he shall come to his end and none shall help him.

"And at that time shall Michael stand up, and the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.' Dan. 11: 44, 45; 12:1.

"The opening verse of this scripture describes exactly the history of Turkey in modern times. Turkey's disquietude has come because of tidings out of the east and out of the north. In both these directions there has been a pushing back of the Turkish frontier, particularly in the north. Again and again, during this time of the end, Turkey has gone forth with fury to resist these encroachments and prevent the loss of territory. It has 'destroyed' and 'made away many' in the furious onslaughts upon the Armenians of Asia Minor in our own times, alleging these attacks as necessary to maintain its position against threatened dangers.

### A Move That Precedes the End

"Some refer these tidings from north and east to events yet future in connection with the very last struggles of this power. However this may be, the prophecy pictures the king of the north, despite the struggles, as moving inevitably down the incline of history to his end.

"Through all recent years Turkey's hold in Europe has visibly loosened, and it has been a matter of common world expectation that one day Turkey—which, it is argued, is an Asiatic power—would remove its seat of government from Constantinople to find a capital somewhere in Asia Minor.

"The prophecy of Daniel 11:45, given more than five centuries before Christ, was long believed by many to indicate that, late in his history, the king of the north, the power occupying the northern division of Alexander's empire, would change the seat of his government. In April, 1920, the seat of Turkish power was transferred from Constantinople to Angora, an inland city of Asia Minor, far out of range of the menacing guns of the European powers. But the language of the prophecy seems to indicate a further removal. Says the prophet:

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

"Jerusalem is the 'holy mountain' of

Scripture. Zech. 8:3. In view of the prophecy it becomes suggestive that according to Mohammedan tradition, Jerusalem is supposed to play a leading part in the closing history of that people. Hughes, in his 'Dictionary of Islam,' article 'Jerusalem,' summarizes the teaching:

"In the last days there will be a general flight to Jerusalem."

"It is a wise counsel that says, 'Tread lightly in the details of unfulfilled prophecy.' Just how events are to turn, by what route or processes the steps are to be taken, it is useless to conjecture. But there the prophecy stands. Every word of the early portion of the prophetic outline has been fulfilled to the letter in the history of the ancient empires battling century after century over this region. Every word spoken of the final scenes will as certainly be fulfilled. Human forecasts may err, but the unerring word of prophecy holds true.

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

"Following that, what comes? The prophecy declares, 'Yet he shall come to his end, and none shall help him.'

### What Comes When Turkey Falls

"The fury of his goings forth 'utterly to make away many,' the moving of his capital from one place to another, avail nothing in the end. 'He shall come to his end, and none shall help him.'

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time."

"The suggestion of the prophecy is that this power has hitherto been helped to stand."

"As a republic, Turkey has for a number of years been comparatively quiescent, so far as international questions are concerned, but gaining rapidly in population, influence, and power. In 1920, Turkey's territory had been reduced from 710,224 to 100,000 square miles, and her population from 21,273,900 to about 5,000,000. But by 1927 her territory had increased to 282,627 square miles, and her population to 13,641,810. How soon the king of the north shall be fully rehabilitated for the closing scenes of the world's history, none can tell, but with present forces supplemented by other millions of Mohammedans, surprising results may be seen in an incredibly short time.

### In the New Testament

"In the prophecy of Revelation 16 the last great clash of the nations is represented as following the fall of the power that rules the territory drained by the Euphrates. Describing the last events in human history, under the pouring out of the vials of judgment upon the world, the prophet says:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.' Rev. 16:12.

"The water of the Euphrates represents the people or power ruling by it. When anciently the Assyrians dwelt by that river and were about to invade Israel, the prophet said, 'The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria.' Isa. 8:7. At that time the waters of the Euphrates meant the Assyrian power.



"Here, as in Daniel 12, is pictured a time of trouble for the nations such as never was, and the end of the world, when the power ruling in these regions of Asia Minor and the Euphrates, comes to its end.

*The Approaching End*

"For years statesmen and observers have discussed the approaching dissolution of the Turkish power. Travelers in Turkey have reported that thoughtful Turkish people held the conviction that the crisis of their nation was near at hand. Years ago Mr. Charles MacFarlane wrote:

"The Turks themselves seem generally to be convinced that their final hour is approaching. 'We are no longer Mussulmans,—the Mussulman saber is broken,—the Osmanlis will be driven out of Europe by the *gaiours*, and driven through Asia to the regions from which they first sprang. It is Kismet! We cannot resist destiny!' I heard words to this effect from many Turks, as well in Asia as in Europe.—'Kismet; or the Doom of Turkey,' p. 409. (London, 1853.)

"A later Turkish traveler, Mr. Wilfred Scawen Blunt, says:

"Ancient prophecy and modern superstition alike point to the return of the Crescent into Asia as an event at hand, and to the doom of the Turks. . . . A well-

known prediction to this effect, which has for ages exercised its influence on the vulgar and even on the learned Mohammedan mind, . . . places the scene of the last struggle in northern Syria, at Homs, on the Orontes. Islam is then finally to retire from the north, and the Turkish rule to cease. Such prophecies often work their own fulfillment.'—'Future of Islam,' page 95.

"Thus native tradition and human forebodings have contemplated the breakdown of the Turkish power, as the course of the years has witnessed the shrinkage of its territory and the ever-increasing difficulty of its position.

"Now and then there has been a renewal of Turkey's vigor and prestige; then again its situation has been rendered yet more precarious. It has been a buffer between the clashing interests of the great powers. Speaking of Turkey's difficult position in this respect, the London *Fortnightly Review*, May, 1915, expressed a common view thus:

"When once the nations of Europe set foot in Asia Minor, the pace of Turkey's further downfall will be set not so much by Turkey's strength or weakness as by the mutual jealousies of the occupying powers."

"The storm clouds hang ever low over the Near East; while above all the din of wars and rumors of wars, the voice of

divine prophecy declares that when this power comes to its end, the closing events in human history will quickly follow.

"The fact that one of the great 'Christian' powers holds a mandate over Palestine need raise no question as to the application of the prophecy to Turkey. In this thing Christendom may have to reckon not only with Turks, but with Mohammedans, irrespective of nationality.

"With growing unrest in all parts of Asia, and increasing determination of the peoples of the East to rule their own continent, it is not difficult to see how a situation might easily arise enabling the Turks again to occupy, not only Palestine, but practically all the territory drained by the Tigris and Euphrates rivers.

"Since the fortunes of war have given Jerusalem into the hands of the Christian powers, and since it is unthinkable that the Holy City will ever be handed over again to the followers of the Arabian prophet, the question may be asked, How can these things be?

"It is not for any one to tell how the prophecy shall be fulfilled. It may not be amiss, however, to remark that the wording of the prophecy itself suggests only a very temporary occupation of Jerusalem by the king of the north, or in other words, by the forces of political Mohammedanism.

"His palace' is his capital. But he plants merely its 'tabernacles,' or temporary quarters, in Jerusalem. True, that city is now held by Christians, but who can tell what may not happen by a sudden movement on the part of the Mohammedan world to recover from the 'infidels' (Christians) the holy sepulcher and Holy City? Nor is it hard to imagine what would follow such a movement on the part of the Mohammedan hordes; it could be nothing short of a repetition of the Crusades and the calling of all the military forces of Western civilization to Palestine, the old battle ground of the nations, the scene of the Armageddon of the sixteenth chapter of Revelation.

"The solemn truth rings in our ears like a trumpet peal; the age-long Eastern Question is hastening on to its final solution, and its solution brings the end of the world.

"As these things are seen coming to pass exactly as the prophecy foretold, we recognize them as God's call to men in the last generation to turn to Him and prepare their hearts to meet the coming Lord. Let no one think to wait until he sees Turkey come to its end before making his peace with God. The end of this power, as described in Revelation 16, comes during the falling of the seven last plagues. And the last verse of the preceding chapter shows that Christ's ministry for sinners in the heavenly temple has ended before the plagues begin to fall. Human probation will already have closed. The solemn decree will then have been issued in heaven:

"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. And, behold, I come quickly.' Rev. 22:11, 12.

"Now is the accepted time,' calls the Spirit; 'now is the day of salvation.' 2 Cor. 6:2. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1:9. Our part is to believe and confess; His part is to forgive and cleanse and make us ready for the coming kingdom."—W. A. Spicer, in "Our Day."



*Confidence*

BY ANNA WILKINSON

O SOUL distressed, doubt not thy Father's love  
When one thou lovest is withdrawn.  
God hears thy cry, up in those realms above,  
And feels thy heart's deep anguish.

And should earth's night be long, and dark, and drear,  
Know this, the Pilot's at the helm,  
And all is well, for He with help is near.  
Then calmly trust and have no fear.

And when one day life's troubled sea is crossed,  
And we are anchored safe and fast,  
No more to weep, on billows no more tossed,  
Earth's mysteries shall be explained.

Ah! then we'll know as also we are known,  
And sorrow's cloud shall hide no more  
The glory of the sun; death will have flown,  
And we shall nevermore be sad.

# Contributed Articles

## *The Simplicity of the Former Days*

By E. R. PALMER

NEARLY thirty-five years ago, when traveling from Sidney, New South Wales, to Brisbane, Queensland, in the Australasian field, I found myself pleasantly associated as a seatmate with a young, enthusiastic captain of the Salvation Army. I was intensely interested in the activities of the Salvation Army in that country. Their leader, a son of General Booth, was an enterprising, aggressive man. The country at that time was broken up into colonies, having relationship with the mother country through a governor-general. The limited population and the great need of highways, railroads, and many other public utilities, had resulted in backward conditions in certain important lines. Commander Booth, quick to seize upon opportunities thus afforded, placed the Salvation Army to a certain extent in close co-ordination with the government in the establishing of reform schools and provisions for the poor.

The young captain, above mentioned, was enthusiastic over these matters, and with keen interest I led him on by questions. He told of growing favor with the government, the provisions that were being made for charitable and rescue work. Finally I said to him, "Do you think, my friend, that the time might come when the Salvation Army will receive its

chief support from the government and from the gifts of wealthy, generous people, instead of depending upon the precarious supplies coming from your own members and from the tambourine and drumhead collections on the street?"

My friend almost sprang to his feet in his enthusiasm, as he said, "Indeed, that time has come now; the old system has nearly passed, and a new day for the Salvation Army has dawned."

And then followed the final question: "Other denominations have begun small and poor and humble, and yet those days at the beginning were the days of their greatest power. Do you ever fear in your own heart that the time might come when the Salvation Army will become popular like the other churches, and lose the power and simplicity so characteristic of it in the beginning, under the leadership of the great man of God who organized the Salvation Army?"

My traveling friend dropped his head; his enthusiasm was gone, and a pained look came over his face as he replied, "That is the greatest fear and anxiety of my life."

Think it over, dear reader. What is our great danger at the present time? What is your great danger as an individual follower of the meek and lowly Christ?

## *The Spirit of Prophecy---No. 2*

By A. G. DANIELLS

MESSAGES from God to His people through the prophets have many times led into situations of great difficulty and serious perplexity. The fact that we are called by the Lord to do or to refrain from doing certain things, does not give assurance that in our endeavor to be obedient to the instruction given there will not be difficulties to meet; and therefore when we encounter perplexities or opposition in the path of obedience to the call of God, we should never waver in our purpose, or feel tempted to conclude that we are mistaken regarding the instruction that has been given.

As we study the history of the prophets in Old Testament times, we find that messages from the Lord to

them often dealt with serious conditions and perilous crises which had developed among God's people. We also find that in the attempt to carry out the instruction which the Lord gave through the prophets, the people were many times compelled to undertake difficult, dangerous, and apparently impossible tasks. For example, there is the experience of Deborah, a prophetess in Israel, as recorded in the fourth and fifth chapters of the book of Judges. At this time, Israel had been overcome and taken into captivity by their enemies, the Canaanites. For twenty years they had been "mightily oppressed." In response to the cry of Israel for help, God directed Deborah to send a mes-

sage to Barak, saying, "Go and draw toward Mt. Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." Judges 4:6-8.

This was a startling message. After twenty years of Israel's defeat before the forces of Jabin's army, Barak was now directed, by a message sent from the prophetess Deborah, to go out and meet this hostile army. Viewing this part of the narrative alone, it is not surprising that Barak said to Deborah, "If thou wilt go with me, then will I go; but if thou wilt not go with me, then will I not go." Without a moment's hesitation, Deborah replied, "I will surely go with thee." She knew the Source from which the message had come for Barak; she saw beyond the deadly struggle of the armies of Jabin and Israel, and rested upon the assurance of deliverance, "I will deliver him into thine hand." So "Deborah arose, and went with Barak to Kedesh. . . . And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon."

The forces of both armies were facing each other, ready for battle, when Deborah said to Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" Then Barak and his ten thousand men went down from Mt. Tabor, and soon Sisera, seeing his mighty army going down in defeat, leaped from his chariot and fled for safety. But he did not escape, for he met his death in the tent of Jael. The Canaanites were utterly destroyed, and Deborah, Barak, and the ten thousand men they led into the conflict were gloriously triumphant. Thus were the children of Israel delivered from that long period of cruel bondage.

Inspiration has recorded this historic event for the benefit of succeeding generations, and from it we may gather a number of important lessons:

1. The Lord knew all about the cruel bondage of His people, and was ready to deliver them when they were in the right position to appreciate and to use the blessing of deliverance.

2. When Israel sincerely and earnestly cried to God for deliverance, it was then that He responded.

3. He chose to bring about their deliverance by sending through the prophetess Deborah a direct message of procedure.

4. The Lord did not remove obstacles, trials, and dangers. On the contrary, He brought His people face to face with their cruel oppressors.

5. In the hour of crisis and struggle, He wrought a marvelous deliverance for Israel.

#### *History Repeated*

In the history of the advent movement we have witnessed experiences similar to that of Israel in the time of Barak. Through His chosen messenger, Mrs. E. G. White, the Lord has sent messages to the leaders in this movement, calling them to the performance of difficult tasks, tasks which sometimes seemed utterly impossible. Whenever seemingly insurmountable difficulties were laid before Sister White, she expressed no fear; she wavered not. Like Deborah of old, she always said, Surely I will be with you in the undertaking; I will share the responsibility, the toil, the difficulties, and also the rejoicing when our efforts shall have been crowned with success.

One of the significant experiences of God's leading in connection with the proclamation of the third angel's message, is the removal of our headquarters from Battle Creek, Mich., to Washington, D. C., which occurred in 1903. All who had any part to act in that experience were deeply impressed by the evidences of divine leadership, and the lessons which that experience was designed to convey should be understood and appreciated by all our people to the end of time. It is well to call to mind frequently the experiences connected with that event.

#### *The Message to Move From the East to the West*

The first rays of light revealing the cluster of truths which we term "the third angel's message," and which have brought into existence a worldwide movement, had their beginning in the New England States. It was there that the first believers were gained, and our printing work was begun. The first little paper was printed in Middletown, Conn. Some time later the printing was done in Paris, Me., later in Auburn, N. Y., and still later in Rochester, N. Y. Lacking the facilities of a printing plant, the pioneers prepared their copy and hired the printing done. On moving to Rochester, however, funds became available, as a loan, wherewith

to purchase a Washington hand press, with type and material for fitting up a small printing office, the total expenditure being \$652.84; and on May 6, 1852, appeared the first publication printed on a press and with type owned by Seventh-day Adventists.

The number of believers located throughout the Eastern States was very few, but from that point the message had been sent forth and had gained a footing farther west. In the State of Michigan, a company of warm-hearted, loyal, and earnest believers was established, and these believers extended an urgent invitation to the leaders in the East to come to Michigan and establish the printing plant on a larger scale, offering to provide considerable financial help. It was the acceptance of this invitation which led to the establishment of our denominational headquarters at Battle Creek, Mich.

This transfer brought great sorrow to the believers in New England. James White and his wife, Joseph Bates, J. N. Andrews, and Uriah Smith had lived among them; these pioneers had brought the third angel's message to them; and now to have them leave the East and go West, caused a feeling of desertion and sore grief. To these sorrowing believers came a message from the Lord which explained why it was best for the move to be made. It was stated that the great disappointment of 1844 had created strong prejudice throughout the Eastern States, and because of this the message of present truth could make but little progress at that time. It was also stated that in the West the expenditure of means would be productive of much larger gains than in the East. But assurance was given that when the work became strongly established in the West, the time would come to return to the East, and that the message would then have greater effect upon the minds and hearts of the people. This explanation and assurance brought comfort to the brethren and sisters who remained in the East, and in their limited vision they thought it would be only a short time until the promised return would be brought about.

Upon locating in Battle Creek, the work of the third angel's message seemed to take wings, going on westward farther and farther, crossing rivers, plains, and mountains, until it reached the Pacific Coast. Believers were added in far greater numbers than had ever been known in the East, and just as the message from the Lord predicted, the work grew rapidly and developed into strength throughout the Western States.

#### *The Call to Remove From West to East*

For nearly half a century the message went forth from the headquarters in Battle Creek, in connection with which large institutions were built up,—a well-equipped printing plant, a great sanitarium, and a splendid college. During all this time there was no indication of a call to return to the East.

But near the close of this long period, circumstances developed which caused much perplexity to those then bearing the responsibility of leadership in this movement. In February, 1902, the sanitarium was destroyed by fire. Serious differences in the interpretation of fundamental features of the gospel arose soon afterward. In December of the same year the large printing plant of the Review and Herald was totally destroyed by fire. These conditions caused much anxiety to the officers of the General Conference, and led them to feel that it might be better if the headquarters of this work could be located elsewhere than in Battle Creek; but there was no general discussion of this question until the General Conference convened in Oakland, Calif., in March, 1903. Sister White was in attendance at this meeting, and gave definite instruction concerning this important matter, in the following words:

"In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review office there. God has a better place for it."\*

After due consideration, and in the light of this positive counsel, the following action was taken by the conference:

"Voted, That the General Conference offices be removed from Battle Creek, Mich., to some place on the Atlantic coast."

To many, this action came as a great surprise and shock. There were about two thousand Sabbath keepers settled in Battle Creek, and many of them had purchased homes and were depending on rent received from employees in the institutions, or from teachers and students in the college, to meet their payments. Such a call for removal seriously affected householders and workers. Moreover, there was no money available with which to build and establish another center. The proposal to change the location of headquarters seemed utter folly; serious opposition developed; a crisis ensued.

\* Excerpt from the Review and Herald, Aug. 11, 1903. This was the last copy of the Review published in Battle Creek.

But there were some who saw light in the acceptance of the message given through Sister White, and exerted all their influence to persuade others to act in harmony with it. All our people at Battle Creek assembled in the Tabernacle to hear the message read and reread, and to give it careful study. The result was a majority vote in favor of removal. A committee was then appointed and duly authorized to go East and search for the proper location.

#### *Search Begun*

At this particular time a letter was written to Sister White, inquiring if she had any light as to where we should locate. We received from her a letter in reply, in which she said that she did not have any light as to

the exact place, but she had been instructed that we must move East. The impression which prevailed in the minds of the committee was that "the East" meant New York City or vicinity, because that was the port from which we sent nearly all our missionaries in those days. So we began our search in and around New York City. We inspected every location which seemed favorable, but nothing proved satisfactory. The members of the committee grew weary of the search, and one by one returned home, until H. W. Cottrell and the writer were the only members of the committee remaining in New York, except those members connected with the Foreign Mission Board and the Pacific Press Branch, located in New York City, who resided there.

In the fourth chapter the king's dream of the beautiful tree is interpreted and its fulfillment is recorded. Three times over, the truth is emphasized that "the Most High ruleth in the kingdom of men." Verses 17, 25, 32. Nebuchadnezzar boasted of his own achievement as a builder (verse 30), but deprived of his reason, he appeared in the sight of men to be what he was really in the sight of God whose messages he had neglected,—a mere animal, a beast of the field. His restoration induced the confession which showed that he had accepted the gospel of the kingdom of God as it was made known to him in the three messages contained in chapters 2, 3, and 4, and this experience he then declared to all the world. Thus was realized the purpose of God that He should be made known as the Revealer, the Deliverer, and the Ruler, the One able to abase even the pride of Babylon. The four captives were the messengers of grace to a heathen world.

The successors of Nebuchadnezzar did not follow his good example, and the gods of Babylon were again worshiped. The fifth chapter tells of Belshazzar's idolatrous feast, which was interrupted by the handwriting on the wall of the palace announcing his own failure to meet the test of the divine judgment, and the conquest of his kingdom by the Medes and Persians. The victory of the forces of Cyrus on that very night prepared the way for the deliverance from Babylon of those who still maintained their faith in the covenant-promise to David.

#### *Three Distinct Messages*

Note these simple facts: the gospel was preached in Babylon in three distinct messages; Nebuchadnezzar accepted this gospel, and abandoned idolatry for the worship of the true God; the rejection of these messages and the lapse into idolatry brought the downfall of Babylon; the overthrow of Babylon was immediately followed by the restoration of the faithful people of God to the land promised to Abraham and David. God gave Jerusalem into the hand of the king of Babylon (Dan. 1:1, 2), according to His words by the mouth of Jeremiah (Jer. 25:9-11), and at the end of the designated period of captivity the same God punished the king of Babylon (Jer. 25:12, 13), and the same God used Cyrus as His agent to restore His people to the land of their fathers. Ezra 1:1-4. (Cf. Isa. 45:1-4, 11-13.) The covenant-promise was not forgotten.

The incidents recorded in the first part of the book of Daniel form the background for the prophecies found in the last part. In the third and the

## *The Parallel Between Ancient and Modern Babylon*

### *The Promise of the Kingdom Will Be Fulfilled Despite Ancient and Modern Apostasy*

By W. W. PRESCOTT

THE covenant-promise of blessing to come through the seed of Abraham was for the whole world: "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. Abraham and his seed were to be the messengers to convey this blessing to all other peoples: "I will bless thee, and make thy name great; and be thou a blessing." Gen. 12:2. (Cf. Zech. 8:13.) The people of God were settled in a favorable location on the highway of the nations that they might be a light to the world. They were to be a distinct people, set apart by Jehovah for "His own possession," separated from others by the special presence of Jehovah with them (Ex. 33:16); but they separated themselves and refused to be the heralds of the gospel to their neighbors. Declining to be a missionary people, they became an apostate people, and as exiles instead of voluntary messengers, they carried the knowledge of Jehovah to distant lands.

That there was a faithful remnant in Jerusalem is evident from the experiences of Daniel and his companions in Babylon, as they are recorded in the book of Daniel, which marks a new era in prophecy. No longer is there a warning against impending captivity. That is now an accomplished fact. The king of Babylon has conquered the king of Jerusalem, and the apparent superiority of the religion of Babylon over the religion of Jerusalem has been celebrated by carrying away the vessels used in the worship of the God of heaven, and

publicly displaying them in the temple of the heathen god. Dan. 1:1, 2. How can all this be so overruled as to carry out the purpose of God in proclaiming the gospel to Babylon after Hezekiah's failure to do so, and in maintaining the certainty of the covenant-promise to David in the face of the downfall of his kingdom? What does the future have in store for God's people? When will the Messiah come?

I can only suggest briefly in my limited space the answer to these questions.

The first five chapters of Daniel contain a short account of some striking incidents which occurred during the reign of Nebuchadnezzar, the king of Babylon, and of the overthrow of Babylon in the time of Belshazzar: In chapter 1 we read of the test which came to the four young men from Jerusalem, of their determination not to conform to the idolatry of Babylon, as shown by their refusal to eat the food which had been dedicated to idols, and of the divine approval of their loyalty to God. In the second chapter the secret or mystery of the gospel of the kingdom of God is opened up to Nebuchadnezzar and the priests of the Babylonian religion. In the third chapter the king of Babylon exalts himself and his kingdom above the God of heaven and His kingdom, consigns to a horrible death those who refuse to worship his idol, but by their miraculous deliverance is compelled to acknowledge God as the great deliverer.

last years before the conquest of Babylon by Cyrus which led to the release of the captives, two views of future world history were given in vision to Daniel, recorded in the seventh and eighth chapters of his book. Just at the time when ancient Babylon, the enemy and oppressor of God's people, was facing her doom, and when the covenant-promise to David was to become effective for the restoration of the exiles, it was revealed to Daniel, whose long residence in Babylon had fully acquainted him with the outstanding features of that arbitrary monarchy, that after the four kingdoms represented by the great image of Nebuchadnezzar's dream and by the four beasts of his own vision, had fulfilled their course, there would arise another kingdom of longer duration than either of the preceding four, whose successive kings would reveal the same self-exaltation and the same persecuting spirit against the saints as Daniel the captive had himself seen exhibited. In other words, although Babylon of the East was soon to be conquered, she would later reappear in all her essential characteristics as the antagonist of God and the oppressor of His people.

#### *Power Accurately Described*

From the supplementary views given to the apostle Paul (2 Thess. 2: 1-4), and to the apostle John (Rev. 17), we learn that this modern power is explicitly designated as Babylon, while at the same time it would be a professedly Christian organization. Only in the light of prophecy could such a deception be clearly exposed, and the professed vicegerent of God be revealed as "the man of sin" and "the son of perdition." Only those who make use of the sure word of prophecy, especially as recorded in the books of Daniel and the Revelation, can make known the true character of modern Babylon as revealed in the Papacy and in apostate Protestantism, and can effectively sound the call, "Come forth, My people, out of her." Rev. 18: 4.

Although Daniel foretold in a very definite way the rise and work of modern Babylon, the great apostasy from the Christian faith, he also bore the most positive testimony concerning the fulfillment of the covenant-promise to David. In spite of apostasy and the apparent triumph of both ancient and modern Babylon, the house and kingdom of David would be established forever. To "one like unto the Son of man," the Son of David and the Son of man of the New Testament, there would be given "dominion, and glory, and a kingdom," whose "dominion is an everlasting dominion." Dan. 7: 13, 14.

Furthermore, for the first time in prophecy, the very time of the appearance of the Anointed One foretold by Isaiah (Isa. 61: 1), the long-expected Messiah, was made known. Up to the days of Daniel, time had been measured by generations and by the duration of the reigns of kings, but Israel then became a subject nation during "the times of the Gentiles," and a new order was introduced. The seventy years of captivity were just coming to a close, and it was then revealed that a further period of seventy weeks of years was allotted to God's people, sixty-nine of which would extend to "Messiah the Prince." Dan. 9: 24, 25. His mission would be "to make reconciliation for iniquity, and to bring in everlasting righteousness." Thus would David's kingdom be established in righteousness and would endure forever. Such is the climax of the development of the covenant-promise announced to David by the prophet Nathan. 2 Sam. 7: 11-16. The purpose of Biblical chronology has been well stated by an old writer:

"The Holy Ghost draws up a chronicle of times from the creation to the redemption; from the *beginning* of time to the *fullness* of it, namely, from the beginning of the world to the death and resurrection of Christ, and to that which resulted from it, Pentecost, fifty days after. The reason whereof is because, by links and links of time, God would draw men on to observe how He was numbering and counting out the years toward that *great time of promise and expectation*, and to observe also (when that great matter was accomplished) how faithful God had been through all changes and vicissitudes of times to carry on that great promise. Accordingly it pleased God, in the era before that great work of redemption, to certify His people oft when they fell into misery, nay oft even *before* they fell into

it, how long the time of their affliction and oppression should be, in order that still they might be carried on to look for deliverance, and that by the deliverance they might still have an eye to the promise, and be confirmed in the promise concerning deliverance by Christ."

The prophecy of the eleventh and twelfth chapters of Daniel, commencing with the Medo-Persian kingdom and extending to the setting up of the everlasting kingdom promised to David, given just at the time of the restoration from the Babylonish captivity, "in the third year of Cyrus king of Persia" (Dan. 10: 1), completes the wonderful series of predictions recorded in the book of Daniel, and gives assurance doubly sure that God will be faithful to His covenant-promise. As the overthrow of ancient Babylon was the signal of the approaching end of the exile and the restoration of the faithful to their own land, so the coming to his end of the king of the north will be the signal for the standing up of Michael, Christ, and the complete fulfillment of the promise to David of an everlasting kingdom.

How clear it is that whether we read either history or prophecy, in the light of the other, the real theme of the Bible is the work of God in redemption through Christ. "All prophecy points to the kingdom of God and to the Messiah as its king." And in the times of the greatest depression there have been given the most definite promises of final triumph. The lesson is a permanent one. We must rest our hope, not upon outward appearances, whether they may be apparently favorable or unfavorable, but upon the sure word of promise.

## *The Church of the Living God---No. 16*

### *"The Gates of Hades Shall Not Prevail"*

By MILTON CHARLES WILCOX

"TRUMPETER, rally us up to the heights of it!  
Sound for the city of God."

—*Alfred Noyes.*

The church of the living God is designed of her Founder and Builder to be a strong, positive, militant force in this world of evil, not an inert, passive, helpless body, seeking her good within herself or losing her spirituality in adopting the lowered standards and companionships of outside society. God called and established her to be aggressive, strong, fruitful, a representative of Himself, her head, in this world. Only so can we understand our Lord's words in the heading of this article, "The gates of Hades shall not prevail against it."

She is to partake of the Spirit of the builder, the risen Christ: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1: 17, 18.

"Death" is nonexistence. "Hades" is the Greek word for the grave. Death is the universal, persistent enemy of man. Death has conquered more than all else, even the great conquerors and kings of earth, for they are among the fallen. But Jesus Christ lives to deliver them all from the power of the evil one, to deliver them out of the power of darkness, and translate them "into the kingdom of

the Son of His love." Col. 1:13. There is to be no truce with sin and death; no treaty can be made with Hades. Death has sooner or later prevailed over all the warriors and armies of earth, and the yawning mouth of Hades has swallowed them up. In God's plan death and Hades must yield; for "the last enemy that shall be destroyed is death." 1 Cor. 15:26.

There is one power in the earth, though not of the earth, that shall conquer all enemies, even the last, and the last includes all that come before. "The gates of Hades shall not prevail against it,"—the church, Christ's called-out ones.

Hades, it will be noticed, is not the attacking party. The gates of an ancient city were important, vital to its life and safety. They were important parts of the city's defense. If the gates were taken and opened, the city fell before the attackers.

But the gates are not a part of the attack. No city or government carries its gates with its forces in an attack on the enemy. The figure is that of the church of the living God, the attacking party, storming the gates of the strongholds of sin and death, and is not defeated; and the warfare under the leadership of the head of the church, Christ Jesus, will continue till the last foe falls with the boastful gates of Hades.

#### Not Against Men

The warfare of the church is not *against* men, but *for* men. The warfare is against the principles of evil. It is against falsehood and sin and hate and lawlessness and everything that is against God and truth and righteousness and life. It is against all that holds souls in the bondage of sin and the principles of evil under the black demons of Tartarian darkness. That continual battle is waged against the head of all the evil, the prince of the powers of darkness, often garbed as an angel of light, who "deceiveth the whole world."

The warfare of the church is to win and set free in Jesus the souls that were purchased by His blood. Christ lives to deliver them from all the power of sin; to deliver them "out of the power of darkness," and translate them "into the kingdom of the Son of His love." Col. 1:13.

Their mission was to tell those who received the good tidings that it made them children of light, children of God, sons and daughters of the Most High. (See Eph. 5:1; John 1:12; 2 Cor. 6:14-18.) That gospel taken into the heart through the grace and power of God, would awaken to spiritual life those who were dead in trespasses and sins, and exalt them into

a holy companionship with Christ Jesus in the heavenly places, not through the works of the human, but wholly through the merits of Christ. Eph. 2:1-10.

That message of the mission to which God called His church would take the sin-wrecked men and women of the world and make them here and to all eternity "to the praise of the glory of His grace." Eph. 1:6. To tell it all would mean a rehearsing of a great part of the New Testament.

But the weapons which God's church uses are not carnal. They are not the inventions of men. They are not material war clubs or spears, or bows and arrows, or swords and guns, or shells and mines, or poison gas and bombs. The battles are neither fought nor won by secret

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### Life Eternal

BY J. B. THAYER

THIS is life eternal,

That man his God might know,  
And shun the penalty of death,  
Of darkness, and of woe.

John 17:3.

God said, My people perish

For knowledge they despise,  
I brought to them the light of life,  
But they have closed their eyes.

Hosea 4:6; John 9:39.

They will not come to Me because

Their deeds so evil are,  
Their love for darkness more than light  
Their actions prove by far.

John 3:20, 19.

God gave His Son to die for man

That man might live thereby,  
That he might change eternal death  
For mansions in the sky.

John 3:16; 14:2.

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treaties or political intrigue or device. Not so did Jesus, her head and builder, win His victories. To the ardent disciple Peter He said, "Put up again thy sword into its place." The place for the sword of steel in the warfare of the church is in its sheath.

The defense of the Christian is the breastplate of righteousness, the helmet of salvation, the greaves of peace, the armor held in place by the girdle of truth. The only aggressive weapon is the sword of the Spirit, the word of the living God; "for the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we

have to do." (See Eph. 6:10-17; Heb. 4:12, 13.) The power of the warrior is the Spirit of God. The purpose is to win men from sin to righteousness, from death to life, and the motive is the love of God for lost souls.

Men who heard and saw the disciples of Christ might forget their message, but they would not forget the witness of the conduct and life of the living epistles of Christ who bore the message, and made the plea for their Master's sake, men who preached not themselves, but Christ Jesus as Lord, and themselves their servants to save them for Jesus' sake.

God's age-long purpose for His church is, Preach the word, Preach the gospel, and so make disciples of all the nations. The true church is the willing instrument; Christ Jesus is the Saviour. Panoplied by the armor of God, Spirit-filled by Christ, let the church press on; against her "the gates of Hades shall not prevail."

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### Concerning Handicaps

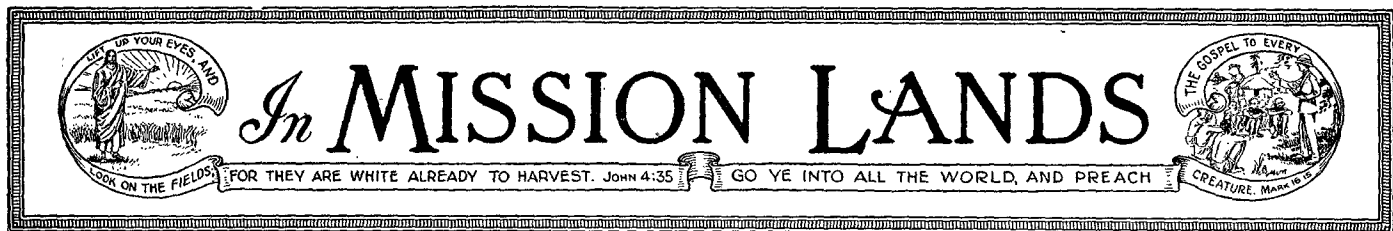
As I was going down the street one day, I chanced to see a tuft of lovely green grass growing right in the cement sidewalk. I could not refrain from stopping to examine it more closely, to see how that plant, if one might call it such, could possibly grow in such an unlikely spot.

There it was, at the edge of the sidewalk, close to the busy street, and as I gazed on its beauty, I came to the conclusion that the wind must have blown dust and earth into the crack in the pavement, or it might have been the foot of a passer-by that put some mud there. At any rate, the earth got there, and the seed also, and it grew, apparently as if it had been in some more favored place.

That bit of verdure, amid the most adverse surroundings, taught me a lesson that has been of great value to me. When I hear people tell about what they could do if they only had the proper environment, and how they are handicapped by their circumstances from attaining the goals they are anxious to reach, I endeavor to tell them about the grass that grew so luxuriantly in that stone pavement in the midst of the great city with its intense heat and dust, and how it gave me the assurance that the Creator does not always require favorable conditions in order to bring His designs to perfection.—E. D. Hooley.

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"FOOTPRINTS on the sands of time' are less important to leave than imprints on human hearts."



## Testimonies From Manchuria

By BERNHARD PETERSEN

Good reports have come in from different sections of this field which indicate that God's Spirit is at work pleading with His people for a closer walk with Him.

The Week of Prayer for 1929 will long be remembered as a blessed season. One evening here in Mukden, after the reading had been given, a short time was devoted to seeking God for forgiveness and for power to live true Christian lives, whereupon the meeting was thrown open for testimonies. The testimonies given were such as could not but bring encouragement to those who have labored for years to spread the message in this great and needy field. Moreover, they seemed an indication of the latter rain. In substance, the following were some of the remarks made:

The deacon of the church arose and said: "Before we became Seventh-day Adventists we were always quarreling and fighting in our home, but since we decided to obey the Lord and follow Him, there has been perfect peace in our home. I therefore cannot but thank and praise the Lord for all that He has done for me."

Here is the testimony from a young man who had gained a new experience during the Week of Prayer. He had been quarreling in his home, and had even threatened his wife. But during the Week of Prayer he gained a new experience and took Christ into his life. While some of us were having prayer with him, he broke down and cried for mercy and for the forgiveness of his sins. When opportunity was given him to speak in the meeting, he arose and said:

"I have been a great hypocrite, but I thank the Lord that He has given me victory over my sins, and I have been very happy in Him for several days since I surrendered all to Him. I have never known such joy and peace before, and I desire to keep this new-found joy in Christ and be faithful, and rightly represent my Saviour before all with whom I come in contact."

The next man bore a testimony right to the point:

"For a long time I have been drifting away from the Lord, but this

Week of Prayer has brought me in closer connection with my Saviour again. I wish to confess that last year I wronged a brother. I revealed a very bad spirit and temper, and spoke harsh words. I wish he were here tonight so I could confess to him. But even if he is not here, I want to make this confession before you all. I have had a new experience, and desire from now on to go forward and live a better life."

When he had finished speaking, a man who had recently begun studying the message, arose. He attended every meeting during the Week of Prayer, and also took part in prayer when opportunity was given. He said:

"I have been a Christian for twenty years in the ——— Church. Many years ago I heard Pastor Petersen speak in the Mukden City church, but as I learned that this people did not eat pork, which the Chinese love so much, and also heard that they kept the seventh day for the Sabbath, I lost interest, and did not care to investigate any further. Some time ago, however, I came to believe that my church could not be the true church, as they did so many things contrary to the Bible, and they also drank and smoked.

"A short time ago I moved into this part of town and entered this chapel. I spoke to the evangelist here, and then learned that this was a Seventh-

day Adventist church, such as you have in the center of the city. I was quite surprised when the evangelist told me that you people do not smoke or drink, and it led me to think that perhaps, after all, this was the true church. So now I have been studying more fully these days, and believe the seventh day is the right day to keep. I want to go forward with this people."

Another followed: "Last year, before I accepted the truth, we were extremely poor in our home, but the Lord came to our rescue by sending this truth to warm our hearts, and money and clothes to warm our bodies. As I reflect over the past year, and see how God has helped me, I thank and praise my heavenly Father, and I want to dedicate myself, my wife, and my six children to the Lord."

Others followed with similar testimonies. While the Chinese usually testify in a general way, every testimony was right to the point, confessing some particular sin, and expressing a determination to press forward to complete victory. Never before have we seen such a spirit of confession, and a determination for victory among the natives, and the desire to consecrate themselves fully to the Lord.

We believe that this will mean much to the church in China, and that we have reached a time when we may begin to see a large work done for God in the country where heathenism and indifference to Christianity are so prevalent.

## Sacrificing for Missions

By J. C. THOMPSON

ABOUT twenty-five miles from San Salvador, the metropolis and capital city of the republic of Salvador, lives a faithful native sister. For five or six years she has been a Sabbath keeper. When she embraced the truth, there were other believers living in her neighborhood with whom she could meet for worship; but that group has gradually fallen apart, due to removals and apostasies. Narcisa Nieto, however, has remained faithful, and continues to live in the same mountain home as formerly.

On the last Sabbath of each quarter,

our church in San Salvador carries out the usual thirteenth Sabbath program in its Sabbath school. On the same day the quarterly church services are held. This dual service is particularly for the accommodation of those living at a distance from the city, who find it hard to get in to meeting, and who are pleased to be able to participate in both special services on the one trip.

Narcisa Nieto comes in on Friday of each thirteenth Sabbath, remaining over until Sunday. She walks the entire distance both ways, in her bare

feet. Her food is chiefly tortillas, and her Thirteenth Sabbath Offering she carries in a basket on her head, just as most other women of this section carry their burdens. That offering consists of ten or fifteen pounds of rice which she raises, and of several dozen eggs. These supplies are usually sold to the workers living in the city. Whatever they bring at current market prices goes into the offering. Thus this dear, simple, earnest sister gives her bit to carry the truth which has done so much for her, to other hungry souls.

Nor is this all. Six miles from her home a little Sabbath school of ten members is held on each of the twelve Sabbaths of the quarter, as many of them as can coming to the city for the thirteenth Sabbath. Sister Nieto is

a member of this little school, and in spite of the twelve miles' walk, is always in her place when the session begins. The roads over which she has to travel are very bad, especially during the rainy season of six months. But the inclemency of the weather and the condition of the roads never deter her. More than this, when night meetings have been held in the meeting place of this little group by a mission laborer, our sister has always been present, although she really risks her life to be there; for in many places along the dark path which she must tread, a misstep on the wet, slippery ground would have plunged her over a precipice to her death. For sheer courage and devotion to the truth this simple Salvadorean has few equals among our people.

## "Noc-ni-hua" (Brethren)

By C. E. MOON

In the hills, many miles away from the railroad, we have an all-Aztec Sabbath school in a town where only the Aztec language is spoken. I arrived at this place about 11 P. M. with my native worker and a guide, by horseback. Entering an Indian village by moonlight is an experience long to be remembered, especially after having traveled over steep mountain trails, often near precipices where we could hear the rushing river below us, and often having to dismount and follow on foot for fear of a mis-

Lord that He had brought us safely on our journey. They insisted that we sit down at once and eat some supper, late as it was. They gave us of their best, which consisted of bread, beans, and orange leaf tea.

As we were to spend the Sabbath with these people, we gave out the word to other friends that we were to have services that night (Friday) and Sabbath. Many people came out, including the municipal secretary and the principal of the school. I had with me a song that I had translated by

ing amid the recesses of the mountains, and numbering some 516,000.

Recently a young Indian told us the following experience:

"I was a member of the \_\_\_\_\_ Church, and was studying to become a worker for them. Reading one day that the seventh day is the Sabbath of the Lord, I went to our pastor and asked him to explain it. I said, 'Why do we keep Sunday when the Bible plainly says that the seventh day is the Sabbath?' He answered me thus: 'You have been reading the Adventist literature, and have thus gotten these ideas about the Sabbath.' I told him I did not know what he meant, for I had never met a Seventh-day Adventist and neither had I seen their literature. I then asked about these people, and he answered me that they were a people that taught salvation by good works, and did not preach the doctrine of Christ. Well, this was somewhat discouraging. How could it be that these people obeyed the Bible regarding the Sabbath, but still rejected the light about salvation?"

"It was not long before I met an Adventist, and then I learned the truth, and today I am rejoicing in this message."

This brother has raised up several other companies that are now keeping the Sabbath, and is preparing to do even better work for his people.

We have selected a picked lot of young men and women, and are giving them a brief preparation to work first as colporteurs, then as Bible workers, and afterward as ministers. It is remarkable how the Lord is working through these simple methods. Already hundreds are coming into the truth. I was recently asking a worker as to the number in his state who are keeping the Sabbath. I knew that, according to our records, there were some thirty people, but he counted over 300 who had accepted the truth and were preparing for baptism. We have baptized more than 100 this year, and could easily have doubled this number if we had been able to give the waiting ones the necessary instruction.

May God bless these Aztec people, as well as the many Indian tribes who are waiting for the light in Old Mexico.

The title of this article was suggested by the fact that these people come to us with outstretched arms, exclaiming, "Noc-ni-hua" (Brethren).

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"THE blossom cannot tell what becomes of its odor; and no man can tell what becomes of his influence and example that roll away from him beyond his ken."



A Sabbath School That Flew to the Mountains and Caves During the Time of Religious Trouble in Mexico

step, and a fall from the narrow trail into the river.

As we came near the town, we could hear the barking of what seemed like hundreds of native dogs. Blending with this was the crowing of as many roosters. As we came to the home of one of our Aztec brethren, and were ushered in, we heard the voice of a brother praying and thanking the

the help of some of the Aztec people, and so I taught it to them in their own tongue. Those who could not understand the Spanish language especially appreciated this. They wanted to learn it by heart.

We left our Aztec brethren with many prayers that the Lord would bless this people who speak the ancient Aztec language, and are still liv-





Conducted by Promise Kloss

## Seeking First---What?

By MRS. JESSIE F. SANDERS

THERE is a man who was once a Sabbath keeper. Being a contractor and builder, he took upon himself the building of a large brick schoolhouse. In signing the contract he failed to "remember" the Sabbath, for he did not look forward to the complications that might arise.

He had to hire masons from the city, who insisted upon half Saturday work or pay for it, and he felt he had given too low a bid to allow this loss; so they worked on the Sabbath. A large delivery of material came by a vessel on the Sabbath, and must be unloaded and looked after or a financial loss would be incurred. He was unwilling to lose financially, and therefore he lost spiritually. He gave up the Sabbath. It was too hard.

Another former Sabbath keeper is a painter. When the truth found him, he lived in a small town where he was his own boss and could regulate his work and keep the Sabbath. After a few years a desire for gain, for more money and increased luxuries, prompted him to move to the city, where he was soon doing work for large concerns whose requirements led to Sabbath work. So in his case also financial gain was given first place, and Sabbath keeping was given up.

In both these cases the results were not reached suddenly; it was a slow process of elimination and neglect.

An earnest desire to serve Christ, to make Him first, will lead to much prayer, to the study of His word for divine enlightenment, to a willingness to sacrifice for His sake who gave up all for us. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." What things? All the luxuries of life, fine homes, everything heart could wish? No.

The 25th verse of Matthew 6 says, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Instead of making these things first, seek a nearness to God, to walk with Him, to advance His

kingdom, and all the necessities of life shall be provided.

The danger is that we shall not be satisfied with mere necessities, but shall seek ways and means to obtain all the luxuries of these modern times (with perhaps the pleasures), so that we shall become entangled in financial obligations or difficulties that endanger our spiritual life, and thus enter the downward path before we realize the danger.

In these days of prosperity there are many Sabbath keepers who receive good wages, have no difficulty in keeping the Sabbath, are able to afford nice homes, good cars, and everything they want for comfort. But are they making God's kingdom first spiritually and financially? Do tithes and liberal offerings come before they seek the luxuries of life? If so, then may God bless and prosper them and make them a blessing to their poorer brethren.

But may they not put a stumbling-block in the way of a weaker brother who desires to have all they have, and in order to do so, must use for his comforts the tithes and offerings that belong to God? How closely our lives are associated! How great our responsibilities and how far-reaching our influence, the eternal results of which we can never know until they are revealed by the heavenly records. Therefore let us seek first His kingdom and His righteousness.

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## Teaching the Children How to Spend

BY ANNA L. NEWSOM

EVERY child should have some sort of allowance till he is old enough to earn his spending money, and should he not have a great deal of freedom with regard to using it? If we direct every purchase, we do not give the child a chance to profit by a mistake or learn good judgment in buying.

(Concluded on page 27)

## Children Asleep

BY JOHN BUNKER

The night is still, the tides of sleep are flowing  
Fluently, tenderly, over, beneath, above  
Their delicate limbs, and quenching their eyes' bright  
glowing;

Remote from my care they seem, and my brooding love.

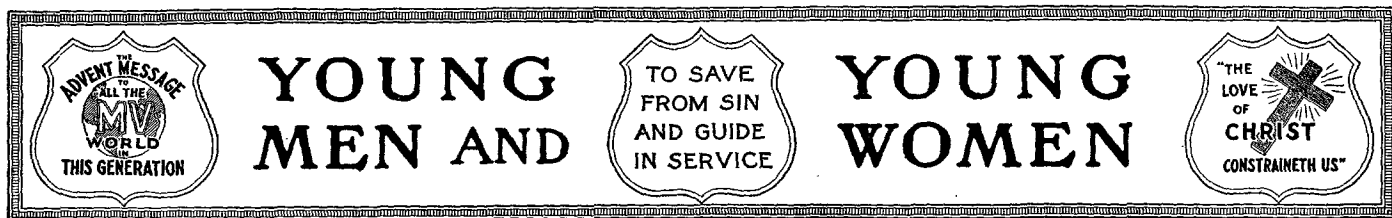
I pause beside each bed, bend o'er the little sleepers  
With awed, quiescent heart and reverent will,  
Raising a prayer that their great angelic keepers  
Will watch and guard them, lying so meek and still.

Solemn night's stillness, solemn the starry wreathing  
Wherewith the arching heavens are glistening fair;  
Naught do I hear but the sound of their gentle breathing,  
And my gaze is lost in a tangle of innocent hair.

To what far strands or magic isles are you faring,  
O little sleepers of mine, o'er what dim seas?  
Not only this is the voyage we'll not be sharing,  
And you will know more perilous waters than these.

Softly I leave them, alone in the dark night sleeping,  
Profound in their trust, lying so meek and mild,  
Softly I leave them content, in the perfect keeping  
Of a love more mighty than mine, I too a child.

—The Commonweal, New York.



## Our Youth Are Marching On

By M. E. KERN

At the end of beautiful Lake Geneva, where the crystal waters of the lake flow into the Rhone, stands the historic city of Geneva,—the Geneva of Calvin and the League of Nations. In these days many international conferences are held here for the purpose of bringing peace to a war-weary world. The world may organize for peace, but until human nature is changed, there will be no peace. We know from the word of God that civilization is doomed; and that the present world order will soon come to an end.

I was interested, of course, in Geneva, Calvin's church, the monument of the Reformation, and all the rest, but I was more interested in a lovely sylvan retreat a few miles up the lake near Gland, where twenty-three years ago on May 15 the General Conference Committee, in council assembled, made a decision which has affected the lives of thousands, and has meant much to the work of God. The world neither knows nor cares about this place, any more than about hundreds of other beauty spots on "lovely Lake Geneva," but to the people of the advent movement, and especially to our young people, this has become a historic spot of particular interest. Here the leaders of the remnant church took a forward step in the organization of the young people of the advent movement for Christian culture and aggressive soul-winning endeavor. The record of the secretary of that meeting, W. A. Spicer, is as follows:

"Still the Council faces, day by day, in its study of the fields, the divine call to bring every resource into service for the closing work. The following recommendations were passed:

"WHEREAS, There are in our ranks many thousands of young people for whom the most earnest and vigorous efforts should be put forth, to instruct them fully in the gospel of our Lord, and lead them to give themselves to the work of the third angel's message; and,

"WHEREAS, The special blessing of God has attended the efforts among our young people put forth under the fostering care of the Sabbath School Department, until it has grown to such an extent that it is difficult for this department to give this work the attention and help which it needs; therefore,

"Resolved, That, in order that this work may be properly developed, and thus an

army of workers properly trained for service, a special department, with the necessary officers, be created, the same to be known as the Young People's Department of the General Conference.

"In the discussion of the action by representatives present, it was testified that the youth of the denomination in all the world are being moved by one common impulse to offer themselves for service."

In a convention the following summer, called at Mount Vernon, Ohio, for the organization of the new department, the following statement of the purpose of our young people's work was made:

"The primary object of the Young People's Society is the salvation and development of our youth by means of prayer, study, and personal missionary effort."

It is well to look back over these twenty-three years, and see how fully the hopes of our leaders at that time have been fulfilled, to ascertain whether the confidence expressed in our young people was justified, and to inquire whether the purposes of this organization are being fulfilled.

While we realize that this movement has fallen far short of the ideal, it is only right to acknowledge the wonderful blessing of God on the work by and for our youth.

One of those early testimonies calling for the organization of the youth said, "We have an army of youth today who can do much if they are properly directed and encouraged." No better comment could be made on this statement than the following facts from recent reports: We have now 73,500 members in our Missionary Volunteer Societies, about 46 per cent of whom report missionary work every quarter. These young people reported in one quarter 163,000 missionary visits, 65,000 Bible readings, 1,000,000 pieces of literature distributed, 20,000 missionary letters written, \$75,500 given to missions, besides large figures on several other items of missionary work.

The experiences related in this issue of the REVIEW give conclusive evidence of the blessing of God upon this work, and clearly indicate that the hosts of our Adventist youth are marching on to victory.

## Snapshots of Inter-America

By MRS. E. E. ANDROSS

FOR some time there has been a "sound of a going in the tops of the mulberry trees" down here in Inter-America, but in more recent months we have caught the distinct notes of the loud cry of the third angel's message in many different sections. To a large extent this is a result of the laymen's movement. Many of these "laymen apostles," as some one has termed them, are young people, and it is their part in this movement to which I wish to direct your attention.

There is A. C. Stockhausen, one of our young people in Jamaica, who is a forceful speaker and a good personal worker. Last year he was in the evangelistic work, and he and his corps of workers added to the church during 1928, 100 new baptized believers.

Over on the Mosquito coast of Nicaragua labors one of our graduates from the West Caribbean Training School, Roger Brooks. He is teaching a school in which he has a large attendance of Mosquito Indian children,

while on Sabbaths and at other times he is teaching the message to the people in the village. Already a number have been baptized.

In another part of Nicaragua some of our workers recently found a keen interest in the truth. It was traced back to the work of some of our students from the West Caribbean Training School, who had been working up there to earn scholarships. In one home where one of the boys had sold a medical book, he left a copy of "The Marked Bible." That was about three years ago. Recently one of our workers visited that district, and found interested persons who had long been praying that a missionary might come and give them further instruction in the blessed message they had found in that little book.

Brother Thompson, one of the first students to leave our new school in Trinidad, was called into soul-winning service in the Leeward Islands. A recent letter from him tells briefly of his work in that needy island field:

"In company with J. M. Cole, our conference president, and J. Davis, I landed on the island of St. Kitts. Elder Cole sent me on to a district called Sandy Point, about ten miles from Basseterre, the capital. Here in a hall I began lecturing on the prophecies and kindred truths of the message, and after two weeks four took their stand for the truth. I organized a Sabbath school with a membership of six, and remained for some time preparing these people for baptism.

"Owing to the urgent need in the island of Montserrat, I was asked to go there. A new church of fifty members has been raised up at Kinsale. We have a church building and a membership of eighty-six at Griths, a district four miles from Plymouth. I am working here at present. I held a few meetings, and one man and his wife have accepted the truth. I am visiting the interested ones now, and hope to see more take their stand."

#### Some Young Women Workers

But our young men are not the only ones who have a part in this onward movement. There is Sara Acosta, whom our missionaries found back in the great llanos of Venezuela. She is practically a self-educated worker, and was only seventeen when our workers found her. She was an orphan, and her brother turned her out of his home when she decided to be a Christian, but she was not discouraged. Our workers trained her as best their limited time would allow, and in January of 1924 she was baptized in the Apure River where the alligators looked on and had to be kept away with sticks. This girl has developed remarkably. For a time she largely supported herself by selling *El Centinelas*. She kept the church books, and stepped into other places as she saw the need. For a time she held Sunday night meetings, and people came to hear her tell the wonderful story of salvation. In time our mission found her so valuable that she became one of the regularly employed workers.

Over in Colombia we have Narcisa, one of the young people whom Brother Thurber is using in carrying forward the work in his mission. Of her he says: "Narcisa was always faithful in her church duties, and a sincere Christian, and when a family of new Sabbath keepers wanted a teacher for their children, we sent Narcisa. The people have learned to love her and are satisfied with her work. She has taught them how to plan their work in getting ready for the Sabbath, leads out in the Sabbath school, teaches them the hymns, and is a real laborer for God. She is faithful in tithe paying, too, and I be-

lieve will have many stars in her crown in the kingdom."

Over in Jamaica a few years ago, there came from our school a young woman, Agnes Sangster, who has not only been a successful church school teacher and seen many of her pupils baptized, but she has been a definite strength to the church where she has been located.

#### Spiritualist Medium Converted

Pedro Cruz, another soul winner, is a young Indian up in Mexico. He was scarcely more than a lad when this truth found him, but he had already learned to serve the devil so fully that he was a Spiritualist medium. One day some one lent him a Bible and one of our denominational books, and persuaded him to study the two together. Soon he began to keep the Sabbath, and started to tell others about it. It was not long before there were interested people in a number of villages around him, and they sent Pedro down to a joint meeting as a representative, as Cornelius did, to see



Brother and Sister Torres and Some Visiting Believers at Iguala, Guerrero, Mexico

if he could not find some Peter to come back with him to teach them the way more perfectly.

Speaking of the part the Missionary Volunteers are having in the great onward movement in Tehuantepec, Brother Nelson says:

"A young man, Rafael Aguilar, formerly an army captain, with his faithful wife, is in charge of a mission school, training seventy or more children and youth for Christian service. Other shining examples in plague-infested and wicked districts of jungle and mountain interior, are today working with wonderful results. One young man, a merchant recently converted, has entered the ministry. In his last report to the office he told how practically a whole town in the interior of Oaxaca had been converted and organized into a church. So the members go on yielding thirty, sixty,

and a hundredfold harvests. In all parts it is the same; one altar builds another, one well produces another. So the work goes on under the divine guidance until all who will shall have heard the good news of the kingdom."

#### Pen Picture of Two Workers

Brother Moon gives us the following snapshot of two of our young workers who were sent to the Guerrero district:

"Soon after Brother and Sister Torres moved to Iguala, Guerrero, Sister Torres was left alone for several months with her two children, while her husband traveled into the interior for several hundred miles. Everything was new to Sister Torres, and she felt very lonesome and sad at first, for there were no other Seventh-day Adventists at that place. This cloud of despondency she could not throw off, but she began to pray to God more and more for the people about her, dying in sin. She prayed that God would help her to raise up an interest at that place. Her prayers have been wonderfully answered. There are at present forty-seven who are taking studies, and many of them are now keeping the Sabbath as a result of her work. Interest, also, has sprung up in Coyuca, Naranjo, Santa Rosa, and a number of other places."

As we look out over Inter-America and see these and other young people pressing forward in soul-winning work, our daily prayer is that they may be blessed in their work, and keep so close to the Master that they may share His sweet spirit of humility and His success in Christian service. We thank the Lord for the souls that have found in Jesus a personal Saviour through the efforts of our young people, and pray that an ever-increasing host of Missionary Volunteers may join the ranks of those who, having laid all on the altar, can do exploits for God in the salvation of the lost until the work is finished.

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#### The Youth of Mexico

BY MABEL LEE HEAD

THIS morning I am thinking of the host of young people in the neglected and mysterious land of Mexico. There is the young Indian lad, ignorant, uneducated, and spiritually blind,—yes, just a heathen boy, who, by chance, passed by an out-of-the-way place where a baptismal service was being held. He had never before witnessed such a scene, neither could he understand one word that was said, yet somehow his heart burned within him, and he finally grew courageous enough to ask some one what it meant.

Fortunately there was one in the

group who could talk with him. When he heard that this was the way in which Jesus was baptized, there sprang into his eager face a look of joy and hope, and he begged to be baptized then and there, "as Jesus was." On being told that it would be necessary for him to learn more about Jesus, he grasped the missionary's hand in reluctant farewell, and said, "I will go to my people and tell them, and we will get a place ready for some one to come and teach us." O that we had a teacher to send in answer to the plea of that poor heathen lad!

Another Indian boy walked 120

miles to the nearest railway station, and from there made his way by train to where a workers' meeting was being conducted, to plead for some one to come and teach his people more about the One who died for them. And there are scores of other young people in Old Mexico whose hearts respond to the story of salvation, and who are glad to give their lives in loyal service for their King. I like to think of them as being "polished after the similitude of a palace," and believe that in the very near future they will stand as Gibaltars in service when the storms are raging on the angry seas of life.

The mother was feeling very anxious about him.

They spent a long time that evening talking to the boy, and he finally said he would go, but not this year, as the school had already opened and it was too late. But the Missionary Volunteer secretary felt that now or never was the time to win a full victory and get a soul away from evil influences. Finally, after a hard fight, he succeeded in having the boy send his application and start for school without delay.

During the school year, our young friend got a new experience and a new vision. He decided to work during the summer for his next scholarship. He was of a rather timid nature, and did not seem well fitted for the colporteur work, but he went at it with courage, and was the most successful colporteur in that field last summer, earning nearly two scholarships. He is back in school now, preparing for service, one of our bright students.

The last time I saw his mother, she was shedding tears of joy over her boy. She has no other desire than to see him become a faithful worker in the cause of God. I know one Missionary Volunteer secretary who worked hard to get him to school and save him from bad influences, and who is certainly feeling well repaid to see the happy results of his efforts. He has made a mother's heart glad, and has directed a young boy's steps to a life of consecration and service. But who can tell how many others he in his turn may be instrumental in bringing to a saving knowledge of Jesus Christ?

Three years ago we had a Belgian girl at school. She was a hard worker, faithful in all her duties, but she had weak lungs, and was obliged to leave school and go to a sanitarium for rest and treatment. After about six months she had recovered sufficiently to go home, and as soon as her strength permitted, she began to do missionary and colporteur work with a remarkable degree of success. Here is one of her experiences:

She came in contact with a lady who had long been indifferent to religion. Finally she was successful in bringing her to acknowledge Jesus as her Saviour, and then the lady said to her, "You never knew how I was watching you in secret, always hoping to find in your life something not in harmony with your profession, in order to find an excuse not to give myself to God. But never did I see you follow a course contrary to what you profess to believe, and this had a great influence upon me." We thank God for young people worthy

## Missionary Volunteers in Southern Europe

By STEEN RASMUSSEN

A TREMENDOUS task confronts us in giving the message to over a hundred million people in our division, with only a comparatively small membership and very few workers. But we thank God for our consecrated young people to whom we look as to a mighty factor in accomplishing this work.

Though opened only five years ago, our training school in Collonges has already been a great blessing to the cause of God in this part of the world-wide field. More than fifty young people have already entered the work and are carrying successfully various responsibilities. Our hearts are made glad when we meet with them and find them hard at work and developing into strong and efficient laborers for God. Six years ago, when the colporteur work was organized in the union, many thought it could not be done, especially in France. But our young people coming out of school went at it with faith and courage. Many earned their scholarships in spite of difficulties, and demonstrated that our publications sell here just as well as in any other country.

One student colporteur had been working faithfully all the summer, but with little success. Three weeks before the opening of the school, he was asked if he still thought he could earn his scholarship. He answered that he had never allowed himself to doubt it for a moment. He believed in the God who had made the promises. From that time on he had wonderful success, and before school opened he had earned his full scholarship.

Two French girls had been selling books during the entire summer, but when school opened they had not enough money to return to school. They were offered a loan to enable them to go back to their studies, but

decided they would not go to school on borrowed money, but would stay in the colporteur work until they had earned the money themselves. I watched these girls carefully. Their success was not as marked as that of some, but they were faithful in their work, in their way of living, and especially in settling their accounts and in their tithes and offerings. They kept at it through thick and thin, and when the school opened, a year later, both of them had enough money in the tract society to support them during two years at school.

Last summer a young Italian girl was asked to work with small books in the city of Florence. The territory had already been visited several times with the same few small books we have in the Italian language. This would have been a cause of discouragement and discontent to many, but not to this courageous and plucky young girl. She simply decided she would win the battle, and earn her scholarship. Here is the result of her three months' work along the burning and dusty streets of the Italian city: 375 hours work and nearly 8,000 lire sales, which amounts to about two scholarships.

Just a little over a year ago we had a sixteen-year-old boy living with his widowed mother and two young sisters in a small city of the East France Conference where they were the only Adventists. The mother was ready to sacrifice to send the boy to school, and for a time he seemed decided to go, but just as the school was about to open the news came that he would not go. On learning this, the Missionary Volunteer secretary took the train without delay to visit the family. Arriving there, he learned that because of bad influences the boy was losing interest, and did not want to go to school any more.

of such a beautiful testimony, and who are as true to principle as the needle to the pole.

That the Missionary Volunteer

work is becoming a stronger soul-winning factor from year to year, is increasingly evident here in the Southern European Division.

take out big fat rolls of bandages and apply them as rapidly as possible.

"Prayer called our worker back to life and strength, but I know that the work done in her behalf during several anxious weeks was also blessed of God. And your bandages had a part in that work!

"We have a leper colony of 120 patients. It takes about forty yards of muslin cut into bandages every month to keep their wounds dressed, aside from the numerous cuts, bruises, and tropical ulcers of other patients.

"So I trust that though I have been long in acknowledging your gift, you will bear in mind that we are very grateful to you, and hope that you will some day feel like sending us another."

Imagine, if you can, the thrill that came to the heart of each girl as she heard and saw this letter, addressed to "Las Amigas Society," the name we had chosen for our group. It was the kind of thrill that comes only in loving service for mankind, and I am glad to tell you that the answering chorus was:

"Let's prepare more bandages, and send them the very next opportunity we have."

## The Thrill of Service

By EMMA E. HOWELL

"I WONDER whose sore finger this bandage will bind up," observed Mildred as she tore another strip from the edge of the white sheet.

"Well, I guess I'd rather be rolling the bandages than helping to apply them," this from Bernice.

"Poor folks! Just think, they say those lepers have to go away from their homes, and live in leper colonies all the rest of their days. It's bad enough to be sick and stay right at home with your own folks."

"But think, too," added Naomi, "of the missionaries who go and spend their lives among them—the missionaries who will use these very bandages." As she spoke, Bernice carefully started another roll of white bandage by rolling it around a crochet needle.

"I can't make it seem real at all," chorused several of the little group. "How long do you suppose it will be before we shall hear from these bandages, if ever?"

The conversation was taking place among a group of young girls in Takoma Park who had banded themselves together to do missionary work as well as to enjoy social hours in one another's company. M. E. Kern was soon to sail for Africa, and having heard of the needy lepers and the shortage of bandages, these girls had decided to add their bit to the great trunk of supplies being sent by the Dorcas Society of the Takoma Park church.

Occasionally as they met in after weeks, reference was made to the bandages rolled for the lepers, but not until the following letter came from M. Daisy Ingle, R. N., of the Malamulo Mission, Nyasaland, Africa, did the reality of their work actually come to them, and then perhaps in a different way from what they had expected. Miss Ingle wrote:

"Several weeks ago a very fine parcel of soft bandages, all rolled ready for use, came to us here at Malamulo from you, but I have been too busy to write you as soon as I wish I might have done. We are always delighted to get old linen for use among our numerous sick people here, but we never before were so fortunate as to have the material sewed and rolled up all ready for use. I thank you most warmly for your kind thought and interest in the workers and the patients in far-away places.

"Your bandages will be used largely on the natives, but I thought you might like to know that they were instrumental first of all in saving the life of one of our lady workers. It was the wife of our mission director, to whom a little daughter had been born. Having a weak heart, the strain of the ordeal proved almost too much for her. As she lay there with her life ebbing away, no pulse in her wrist, and just gasping out her breath, the doctor who had been called in to assist on the case turned to me and said, 'Have you a supply of bandages ready rolled? If so, use them quickly. Start from the tips of the toes and bandage tightly to the hips; also from the tips of the fingers and bandage tightly to the armpits.'

"Thankful indeed was I to be able to run to your box, which had been opened only a day or two before, and

## A Noble Youth

By E. W. THURBER

WHEN he was about eight years old, his father bought a New Testament and brought it to their home in the country. None of the rest of the family were interested in it, so the lad kept it as his own and read it a great deal. The years passed, and when he was about twenty a great test came to him. One of our workers had come to the family, and as a result all were deeply interested in the truth. The other members of the family were free to keep the Sabbath, but this youth was in a peculiar and trying situation. Due to the ill health of his father, he was the only one who had regular employment, and therefore was almost the sole support of the family. Yet he, after reading the Bible so much, was even more decidedly in favor of keeping the Sabbath than any of the others. As the conviction deepened upon him, the difficulties seemed to increase. A new baby came as an added responsibility; then the father grew worse and died. As the oldest of the ten children, he must now be a father to the other nine, and a help to his widowed mother.

But what about the Sabbath, which he felt it his duty to keep? If he should lose his position, where would

he find another among the business firms, which were almost all Catholic? What would the family live on while he was looking for employment? His father had died a believer, and he could not imperil his soul by continuing to disobey his conscience.

He resolved to tell his employer that he was determined to keep the Sabbath, although he felt almost certain of being refused the privilege of having this day off from his work. He prayed that the Lord would give him favor with the man, and we prayed earnestly for him.

A day or two later, as I passed the office where he worked, he was coming down the stairs. He saw me, and throwing his arms around me, said:

"O brother, what do you think? I told the man that my father died an Adventist, and had charged me that I, too, should be an Adventist and observe the Sabbath. I said I felt that I must do so, and was resolved to keep the Lord's day holy, but would be glad to stay with my work if he would let me off on Sabbath, if necessary coming down to the office on Sunday to be sure the work was caught up. And he told me if I kept the work up, that was all he would

ask, and if I could do it without working on Sabbath, I was at liberty to do so! Isn't that good, brother?"

And I rejoiced with him. He had met the issue nobly, and had won the fight.

You will be glad to know that shortly afterward he obtained another position at about twice the salary. His brother has been working also, and together they have supported the

family, and have kept four of the children in the church school, three of whom have been baptized.

He is active in the missionary work of the church, and some very definite plans are being laid to put him into the regular work. Such young men are worth working for, and we believe there are others just as faithful in these countries of South America. Our task is to find them.

## A Missionary Volunteer Investment

By BESSIE MOUNT

IN a tiny hut in a Chinese village on the outskirts of Shanghai lives Pao Lo. Dark and cold in winter, hot in summer, and always cheerless and comfortless, is this dwelling place of Pao Lo's, with its mud floors and rough walls. Hardly can we call it a home, yet it is the only one Pao Lo knows. Four or five others like it open on a small, barren courtyard, where much of the time Pao Lo's mother, with the other Chinese mothers, may be found washing, sewing, or preparing food, while the babies and children tumble about at play. Here and there run chickens, ducks, perhaps a dog or two, or any other live stock the families may possess.

Only ten years old was Pao Lo when we came in touch with him, but he was the eldest of five children, and had already taken his place as a wage earner, working from early morn till night in one of the factories near by. His slender earnings supplemented those of his father, who received less than \$10 a month, and helped to feed and clothe the family of seven, though both food and clothing were of the poorest, and were oftentimes insufficient. A heavy burden and a hard life for a ten-year-old boy, you will think.

But while Pao Lo patiently toiled at his tasks in the factory day after day, he cherished in his boyish heart a vision of other things, and a great longing to go to school and receive an education that would fit him for something better in life; and when, through some one in our compound who had befriended this needy family, the desire of this bright-eyed, keen-minded boy became known to the little band of Missionary Volunteers in our school for missionaries' children, they lost no time in coming to his aid. A happier boy would be hard to find anywhere than Pao Lo was when he entered our mission school on Ningkuo Road.

All during that school year he attended, the young people paying his tuition, supplying his books, and oth-

erwise helping his family. During the summer vacation he was glad to spend his time at such work as he could find to do to eke out the family income until schooltime came again. Then Pao Lo was once more faced with the problem of finding a way to attend school, for the band of Senior Missionary Volunteers had scattered, the young people going to America to continue their own education.

This time it was the Junior Volunteers who claimed Pao Lo as their special charge. Were they not missionary children? Was not Pao Lo a child like themselves? And what better missionary work could they do than to save their money to help another Junior share with them the privilege of a Christian education? So it was settled, and while our little group of American children met in their schoolroom day after day, they had the joy of knowing they were making it possible for Pao Lo to attend the Chinese school just over the high bamboo fence.

### Little Ones Bring Gifts

Well do I remember the eagerness with which they accepted this respon-



Pao Lo, the Ten-Year-Old Chinese Boy Who Is Now Attending the Mission School at Ningkuo Road, Shanghai, China

sibility, and the joy with which they brought to me their first offering for Pao Lo. There was the patter of feet on the stairs, a sound of puffing and tugging, as of some one laboring under a heavy burden, then a tap at the door of the Missionary Volunteer office. I opened it to find the church school teacher with two or three of her tiniest Juniors. Foremost was Jean,—sturdy little Jean from far-away Tatsienlu,—who with her folks was in Shanghai for a few months awaiting the time when conditions in war-torn China would permit a return to the deserted mission station on the borders of Tibet. Her eyes shining with happiness and her face aglow from her exertion, she clasped in her hands a bag of money. No wonder she had struggled and puffed up the stairs, for that bag of Chinese coins, though not great in value, was a heavy load for her six-year-old strength. Nothing daunted, however, she had refused all assistance, and proudly deposited the bag on my desk, ready for its mission.

But you will want to know more of Pao Lo. More than three years have passed since we found him, and last spring he finished the lower primary grades, receiving the certificate which marked the passing of this first milestone on his journey through school. The Juniors are standing by him still, and he is continuing in school.

But here I must stop, for this story, you see, is still unfinished, and no one can tell just how it will end. We hope that this missionary investment will pay excellent dividends in due time, and that Pao Lo himself will some day be a real missionary. We believe he will, for he is a bright, wide-awake boy, and deeply in earnest about this business of getting an education. Along with his other studies he enjoys his Bible lessons, and on Sabbaths not only he, but his mother and younger brothers and sisters as well, may be found in their places at Sabbath school.

One evening when Pao Lo stopped for a little chat, as he occasionally does, I asked him of the day's happenings at school, and he recounted to me vividly the story of the anointing of David, as it had been told in the Junior Missionary Volunteer meeting that morning. The story of the boy David, brave and clean and true, had appealed to him just as it does to you, and he pointed out to me the lesson that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

If that truth sinks into Pao Lo's heart and leads him to give his life

to the Lord to be cleansed and used by Him, do you not think that this investment the Missionary Volunteers are making will be richly repaid? And will you not pray that Pao Lo may develop into an efficient worker for his people in the great land of China? Remember, too, that there are millions and millions of other

Chinese boys and girls, many of them just as bright and promising as Pao Lo, but with no school advantages, and saddest of all, with no knowledge of Jesus as a Friend and Saviour of the boys and girls. By your prayers and your gifts to missions you may help to take to them this wondrous message.

definitely decided to be a missionary to carry this advent message to souls who grope in darkness. These are typical examples.

The Lord has greatly blessed our efforts here in the Upper Columbia Conference. We are happy to say that up to date 180 have been baptized and have fully united with the church.

We feel, however, that many more souls should be reached in our great field. The most encouraging feature of the Missionary Volunteer work in our conference is the fact that our young people are growing in their zeal for souls to be won for the truth. Everywhere we find the desire deepening on the part of the young people who really love Jesus to work for those who have not learned to know Him so well.

## Youthful Witnesses in the Upper Columbia Conference

By FRED GUDERIAN

THE Missionary Volunteers of the Upper Columbia Conference are indeed a very active group. We have two or three live missionary bands which are working with an evangelistic effort as well as conducting meetings in our smaller churches in the surrounding country. In one effort two families took their stand for the truth. The children of one of these families are now in our academy, training for a place in the Lord's service.

In other societies we have a Bible workers' band in connection with the missionary group. We have given several readings each week, and good interests are being aroused.

A young leader writes that she has been giving literature to a Catholic family who live near her home. The people are much interested, especially in the *Youth's Instructor*. In order that she might give these people more of the message, she has asked for special numbers of the *Present Truth* to be sent her, dealing with subjects about which they have asked many questions. Another young leader writes of a schoolmate she has found to be deeply interested in spiritual matters. This young lady hopes to be able to win this friend of hers to the message.

During the summer, one of our Missionary Volunteers interested a friend in the Junior Camp. Both attended, and the young friend took her stand for the truth. She is now secretary of the little Sabbath school in her neighborhood. She plans to attend Walla Walla College next year.

One of our Missionary Volunteers gave a paper in connection with the sale of a book to a young man who was in the home where the book was sold. The young man became interested, and subscribed for the *Signs of the Times*. Later I came in contact with him, and found him deeply interested in obtaining a Christian education. This young man is now attending Walla Walla College. He has given himself fully to the ministry, and plans to be a worker in this closing message.

Another young man was visited by one of our Missionary Volunteers. His mother became interested in the Sabbath question, and the Missionary Volunteers gave her Bible studies, and thus she and her son were won to the message. This young man has

## With Our Young People in New Jersey

By RUTH C. WILCOX

THE young people in all parts of our conference are taking an active interest in spreading the light of truth, and as they see results they are inspired to more earnest endeavors in soul saving. The society in Jersey City has been faithful in their correspondence band. Each week they are mailing out to a carefully selected list, our message-filled papers. Interested persons have responded by sending letters of approval, with cash for subscriptions to the *Signs of the Times*. We believe that souls will be saved as a direct result of this work.

In Paterson the young people are well organized and doing aggressive work for the Master. Every Sunday is a field day in Harvest Ingathering, a day to visit and labor with those who know not the truth.

In Plainfield two young persons who were interested and led to Christ and our glorious truth through the efforts of the young people and even the Juniors in our church school, were recently baptized and joined the church. A young man and his wife rented a little apartment in the building where our school is conducted. Living on the same floor with a young Adventist couple, they naturally became friends. They also met and were friendly with our teacher and her husband. It was not long until they were attending our young people's meetings and receiving regular Bible studies in their home. And in due time they became members of the church and the Missionary Volunteer Society.

The following is the experience of one of our young men in New Brunswick:

"The reason I am writing a few of my personal experiences is because I want to impress upon the mind of the reader the importance of embracing every opportunity God may give us to have a part in gathering sheaves for His garner.

"A young man selling Fuller brushes called at my house one Sabbath morning, and of course I explained that I did not do business on the seventh day, God's true Sabbath. A very interesting conversation followed, and the young man was so impressed that we made plans for future Bible studies. While giving these, I met his two sisters, and invited them to attend our Missionary Volunteer Society at Newark. The sisters became very much interested in our message, and in a year's time they accepted the truth and were baptized at our last camp meeting in Trenton.

"The older sister was keeping company with a very nice young man who was much prejudiced against us. He did not want her to join our church, and said he would rather see her join the Catholic Church than be a Seventh-day Adventist. She finally persuaded him to read a set of the 'Leaves of Autumn.' He began to read that same evening, and became so interested that the whole night was spent in study, going over the leaflets many times. He now desires Bible studies, and in the near future we hope to see him baptized into the church."

I believe we should use every opportunity presented to tell about our wonderful truth. Let us never be ashamed of Jesus, but always stand fearlessly and loyally for truth.

## Southern New England Missionary Volunteers

By W. E. BEMENT

A YOUNG woman twenty years of age became acquainted with some Seventh-day Adventist young people. Little by little her interest grew. She went to the young people's meetings, where she learned of the ill effects of stimulants and narcotics. A young man had found his way into her life, and marriage was planned for the near future, but after that program about tobacco, Jacinto's visits were not so pleasant to Rose. She told him what she had learned, and how disagreeable the smoke was to her. Then she went a step further and asked for his cigarettes. Half seriously he pulled out several packages, holding them toward her. She took them, walked to the stove, lifted the cover, and the cigarettes went up in smoke.

Not many weeks later, Rose learned that Jacinto had been the worse for liquor one evening. Without a moment's hesitation she wrote a short, courteous note, telling him that their friendship had ceased. No amount of coaxing or promising changed her decision. She has learned since that his past life (and present, too) is that of a drunkard. Rose is not a church member, but she studies her Sabbath school lesson daily, learns the memory verse, is reading her Bible through, and is daily growing in the knowledge of the truth. Today, to

my great joy, she told me of her decision to keep the Sabbath and join the baptismal class. When I think of her other decisions, this last one means another diamond in the rough to be polished for a corner stone in God's temple.

### Answered Prayer

It was just before young people's meeting. The young men had retired to the vestibule for prayer, and just a few young women looked earnestly at their leader as she said, "For whom shall we pray tonight?" Several thought of D—, a fine young man who had not attended our meetings for months. The leader suggested that we pray definitely for his attendance at our society meetings, so we did, and, perhaps to our shame, dropped the matter.

It was Friday again, and there was to be a young people's meeting. D—'s little brother thought he would like to go if the teacher would call for him. So she did. D— met her at the door, saying, "Come in. I'll drive you down, as I am going tonight."

How our hearts leaped with joy when he entered the room. He has been every night since, and is now a member of the baptismal class.

What if our prayer band had failed to meet that night?

## Soul Winning as the Result of Band Work

By MRS. A. E. KING

IN Springfield, Ohio, a group of young people had banded themselves together in small groups for the purpose of shedding rays of truth, sunshine, and cheer in their vicinity, and in several institutions where many unfortunates were gathered. Come with me on one of their weekly visits to a home for the aged.

Several old ladies, bent over with age, who happened to be in the hall, were the first ones to be greeted by the girls, whose very presence seemed to illuminate those dark corridors with rays of light. Smiles and greetings were exchanged, and anxious voices inquired, "You are coming to my room, aren't you?" The assurance was given that not one in the home would be slighted or overlooked.

As they rapped on a near-by door a feeble voice called, "Come in." Upon entering, a dear old lady was seen sitting in a large armchair. Her eyes were closed to things earthly, but very keen to things eternal. She

must press each girl's hand and hear her voice, because she could not see them.

The welcome given the girls by this dear blind lady was characteristic of others as the rounds were made. Tears came as earnest prayers were offered, and often a trembling voice would join the little circle in prayer. After papers were placed in the hands of all who desired reading matter, the band moved on to the home for the infirm.

After greetings from the attendant, they were ushered into the hospital ward where some pitiful sights met the eye. Some favorite hymns were sung here, and one member told a touching story of God's providence and His care, at the close of which an earnest prayer was offered. Tears were seen in the eyes of all as each girl shook hands with the unfortunates, and placed in their hands copies of the *Youth's Instructor*, the paper they had learned to love and look for-

ward to receiving. With a "Good-by" and pleasant smiles the girls left the ward as a chorus of voices called, "Good-by, come again!"

The last visit took them to the ladies' ward, where a large group of women were gathered in a spacious parlor to hear the girls sing. Their faces were beaming, and at a glance you could see that they greatly appreciated the visits and music of the sunshine band. One little lady in particular seemed to be more interested than the others. She had heard the truth preached by one of our ministers before she entered the home. She had decided to keep the true Sabbath of the Lord, but upon entering the home, and with her new environment, she had almost forgotten it until she learned that the girls were of the same faith that she had heard preached. She then began observing the Sabbath as best she could, and you can imagine she looked forward to these weekly visits with special interest.

Just how many souls were helped and definitely won to Christ by the efforts put forth by this little band, we are not able to say, but we know that one was helped to make a definite decision for Christ and the truth. It came about in this way:

There was one young woman who, through the influence of the band members, was encouraged to join the band in their weekly efforts to help others. This young woman had been reared in a Seventh-day Adventist home, but had not yet yielded her heart to Christ. Her interest in soul-saving work for others through the channel of the sunshine band brought a new experience into her life, and during the days that followed she took her stand for Christ, and was baptized and joined the church. She is now a devoted and very enthusiastic Missionary Volunteer and church member.

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## A Good Foundation

BY ARCH A DART

THE M. V. young people of Georgia are good, faithful Christians, and are doing earnest work for the Master. In the near future we are expecting to see more definite results, for they have a good foundation laid and are working upon this foundation. They have been laboring for the other young people of the church who do not seem to be interested in spiritual things, and to my mind this is truly as important as working for those who have never heard our message before. Then after these young people are converted, we can turn our attention to others.



As a result of their efforts so far, over one hundred so-called "indifferent" young people have been encouraged to join our Missionary Volunteer Societies. And I am glad to tell you they are not "dead wood" either. They are taking a very active part in the work. We are planning to keep our eyes open for those who begin to lose interest, and at the same time work for others around us not of our faith.

Believing that young people belonging to Seventh-day Adventist parents are more ready to accept this message than other young people, if they are given "a reason of the hope that is within" us, several Bible classes were formed at the beginning of the new year, which meet at least once a week for the purpose of studying what we believe.

## Among the Tehuanas in Tehuantepec

By J. B. NELSON

A YOUNG Tehuana Indian, Juan Jimenez, about twenty-three years of age, was clerking in a small general store in Tehuantepec, Mexico, when he found a page of *La Mensajera de la Verdad* (The Messenger of Truth), one of our first Spanish publications in Mexico. The contents of this page interested Juan when he found it wrapped about some merchandise shipped to his store. But as there was no address on it he laid it away, planning to purchase more copies when he should discover where they could be obtained.

Some time later his father, a drunkard, became so bad that Juan tried to find some medicine to cure him of this vicious habit. Hearing of an advertised cure in Mexico City, he sent and purchased a trial bottle. When the medicine arrived, it was wrapped in a back number of *La Mensajera de la Verdad*. This was a complete magazine, and had the address of its publishers, so Juan gladly became a subscriber. When the first fresh copy came, he showed it to his younger brother, Aurelio, who frequently took produce from their little home farm near the village of Ixtaltepec, to the larger markets in Tehuantepec to sell.

Juan began to study the truths contained in this paper. Letters were written the editor, asking many questions concerning Bible teachings. When these were answered satisfactorily, more questions were asked, until Juan was nicknamed the "man of questions." In a short while Aurelio took a position as clerk in a near-by store, also. Together they studied, together they wrote the editor,

"I never knew before that the plain doctrines of the Bible were so interesting." "How reasonable the Bible is!" "I never got much real pleasure out of Bible study before." "I believe I would enjoy giving Bible readings to people who have never heard this message." Such were some of the remarks made by the members of the class from time to time.

After this foundation had been laid, the spring Week of Prayer came. It seemed that the Holy Spirit could make a deeper impression on the hearts of the young people after they knew why God has asked us to do what He has. What joy came into many homes as nearly sixty of our own young people were converted and added to the church! Now they are ready to begin active missionary work for others.

asking more questions, seeking more light, until after three years of study they were convinced of our truth. In the meantime these two brothers had carried their new-found light to their father and mother, and brothers and sisters. All except two brothers became believers.

Juan was baptized, and then Aurelio; later their mother and younger brothers and sisters followed. This was the first Seventh-day Adventist family in the isthmus of Old Mexico. Juan and Aurelio gave up their work in the store in order to keep the Sabbath properly, and returned to their home village. Juan soon started out canvassing, then taught in some of

our native schools. Many souls in benighted Mexico have been led to the cross by his torch. Although we cannot use him in the ministry, because he has a tongue handicap like Moses (Ex. 4:10), he is veritably a saint of a man, having, like Moses, the divine gift of patience, meekness, honesty, love for this truth, and above all integrity.

One brother, Julius, studied telegraphy, and obtained a government appointment to an office in the village of Pachuilla, in the interior of Oaxaca, where he raised up a small company. In his self-supporting missionary work he pastored this little flock faithfully until stricken down fatally with tropical fever. Though twelve years passed before we were able to send a worker to visit this company, they remained faithful, a living, shining memorial to the life work of this faithful brother. Another brother, Catarino Jimenez, is a village doctor in Union Hidalgo and also has a Sabbath school in his own home.

Last year our committee called Aurelio to the ministerial work after he had served for some time as elder of the church that he and his brother had raised up at home. This church included many of their relatives, along with a large number of other villagers. Aurelio, like Juan, is very faithful. Speaking Tehuana and Spanish, he has proved a very successful worker for the Tehuana Indians as well as the Spanish-speaking people. Some of his brothers and cousins are preparing for this work. They are very faithful, and their sincerity and self-sacrifice for this truth are a worthy example for many who have better advantages.

## With Our Young People in Greater New York

By LOUISE C. KLEUSER

I JUST wish you could hear some of the youthful street preachers of the First Brooklyn Missionary Volunteer Society. Their appeals grip the heart. Some of our young women make the best speakers, too. I have visited these street meetings, and am delighted with the soul-saving efforts of these youth. They hold an audience of from 200 to 300 every evening. Of course the listeners do not always remain for a whole lecture. The plan has been to have two or three relate an experience in knowing God, in answers to prayer, etc., then two more give lectures on doctrinal subjects.

Last Saturday evening the topic was, "What Is Coming?" One young man spoke on the signs of the times, and another stressed the personal

preparation for this event. The young men made a real appeal, and their earnestness impressed the public. Their meetings last about two hours. Here is the story as told by the leader of the Senior society, Edith Hartman:

"The street meeting band of the Washington Avenue Missionary Volunteer Society is a live and active band. During the past months a meeting has been held every Saturday evening. At first Earl Lee very ably took charge, but he has gone to school to prepare himself for better service in the Lord's vineyard, so Erwin Milstrey is now conducting these meetings.

"After singing a few hymns, two or three of the young people give their testimonies, then Brother Mil-

strey, or some other youth, gives a doctrinal talk—really more of a lecture. Marion Booth and Ted Russell help greatly with their cornets.

"We thank God for our first fruits from these meetings. One young man has definitely taken his stand with God's people. He attends the meetings of the church faithfully, and one

Saturday evening he added his testimony on the street corner.

"We announce the prayer meetings and Sabbath services of the church during these street meetings, and a number have found their way to the church. This greatly encourages the youth to continue in reaching out to save the lost."

## Soul Winning by the Young People of South Texas

By P. E. VAN LANDINGHAM

SEVERAL years ago the young people's society of the Houston, Texas, church gained permission to hold an afternoon service at the Harris County Home for the Aged. By arrangement with superintendent Harrell, the meetings were to be conducted every other week on Sabbath afternoon.

After some time spent on the general themes of the Bible, the speakers began to touch upon the doctrinal points of this message, and with the consent of the superintendent we launched into a thorough presentation of the message. It was indeed an inspiring sight to see the audience, which was composed of elderly people, many well into the nineties, listening to this message.

This work has been continued for some time, and the result is now visible. Several of these dear old people, nearing the close of their life upon earth, are now members of the church at this place, and show in their lives that they have tasted of the saving grace of the truth.

Besides this active effort, we find many pages of our literature in the possession of the people, and old Brother Lee, who resides at the home, finds many opportunities to help others see the light where once there was darkness.

This missionary endeavor is still continued by the young people, with the hope that many more souls may be brought to the knowledge of the truth.

## Soul Winning in Islam

"He First Findeth His Own Brother"

[This true story of soul winning is from the pen of Shah Jahan Begam. It was written in the expressive Urdu style, with all its depths of warm emotion and pathos. It has lost much in the translation into English, and yet no doubt will still convey much to the reader. Remember Shah Jahan Begam at the mercy seat.—VERA CHILTON, Lucknow, India.]

O MY dearly loved brothers and sisters in Christ Jesus, are you thinking it is difficult for Shah Jahan Begam to become a Christian and then to go back into the very heart of Islam again and win some soul for Jesus?

Not so, O my dear brothers and sisters. Not difficult for one who with her whole heart has accepted Christ, and whose heart is overflowing with His love, for the loving Saviour and Redeemer, Himself, sends her help and smooths away every difficulty before her.

When Jesus sent His messenger to me, engulfed as I was in the darkness of Mohammedanism, then I found that "Pearl of great price" whose equal I

could not have found, even though I spent my whole life in searching.

When I became a Christian and began to go to the mission school at Lucknow for my education, all my friends and relatives were angry with me. My dear old father said that he would never see his girl's face again, and my big brother became my bitter enemy. But I had another brother several years younger than myself whom I loved intensely from my heart. He kept saying to every one: "If you do not wish to see her again, that does not affect me. I will never, never leave my sister, even though you should cast me out, too."

He kept coming to my house, and one day he said to me, "O little sister-mother, have you really become a Christian?" I listened attentively, and replied, "Of a truth, Syed dear, I am trying to be a true Christian. I love the Bible with my whole heart. Syed, dear, I long for you to read the Bible or listen to it, for I know that if you do so, of a truth, the love of Jesus will be born in your heart, too, and you will accept Him as your Saviour and Redeemer."

Then my precious darling brother began to say, "Little sister-mother, why not teach me the Bible? You have accepted the Christian religion, and I want to be a Christian too. Can you not this very hour read something to me from the Bible or repeat something from memory?"

I immediately began to repeat some verses from the Psalms and also read from Matthew's Gospel the account of the crucifixion of the dear Saviour. When darling Syed was listening to me as I read about the crucifixion, his eyes were filled with tears, and he said, "Little sister-mother, as I listen, my heart is strangely stirred with deepest sorrow, and yet with a mingled joy."

The next day he came to me and said, "Little sister-mother, all night long I could not sleep. Every moment those words you read to me from the Bible kept coming to my mind. Give me the Bible, and tell me how to read it."

I gave him Matthew's Gospel and pointed out special passages to him. O my brothers and sisters! In fifteen short days the love of Christ filled that boy's heart. Every one was angry with him, but he persisted in coming, and after a little while began to live in my house.

Alas, alas! A thousand pities!! My darling brother contracted a bad cough and his temperature ran high. He became very ill, but would not leave me. His condition became worse and worse, and by reason of his hacking cough the poor boy could not sleep.

There was no one in the room but my brother and I, and every evening he used to wake me up and say, "Little sister-mother, rise, and read the Bible to me. My heart feels so strange tonight." Then I used to rise and read the Bible to him, and when I prayed he used always to pray with me. Then he used to say, "Little sister-mother, see how much better I am. When you read the Bible and pray, I feel so much better. If I get well again, let us surely be baptized, and we shall learn in the mission school. O, how lovely it would be if we should both become missionaries! Little sister-mother, if this is the will of the loving Saviour, it will surely come to pass."

But the dear Saviour, whose ways of love are past finding out, had some better plan for Syed Miyan. He first wooed him and won his heart, then He soothed him and laid him gently to rest. Soon the dear Saviour will come and awake Syed, and he will arise to a greater, nobler work than he could have ever done on this earth. "He doeth all things well."

## Missionary Volunteer Colporteurs

By ELLA H. OSBORNE

THE young people in our various churches of northern California have been at work, visiting hospitals, distributing literature, doing Christian help work, writing letters, and doing other lines of missionary endeavor. One young man wrote me the following encouraging words:

"I am very happy to have had the privilege of working for Jesus. The more I do, the more I long and aim to do. The experiences I have had this summer in the canvassing work have been invaluable to me. In my deliveries the Lord impressed the hearts of more than 100 per cent of those who gave orders to accept books.

... I really was surprised at what God did. It showed me that He is willing and anxious to do more than we can ask or think. It showed me that here was a definite answer to prayer; and it showed me that all I need to do is to surrender self and be only a tool in His hands to do His work. But above all, it showed me that, without a doubt, the colporteur work is just exactly the work God wants us as young people to do."

Another young brother tells of his experience in working for a certain man whom he met in his house-to-house work:

"By God's help, I talked and prayed with the man, and when I showed him the book, he said, 'That's exactly what I want. How much is it? Can I get it tonight?' Because of his request, I made a special delivery that night, and again studied and prayed with him. He said that he would start at the beginning of the book and study it through prayerfully, and whatever he found to be right according to the Bible, he would accept. He wants to be a Bible worker, so pray for this man."

### Souls and Books

One of our Filipino boys relates how he combines soul winning with his colportage:

"Last summer I sold a medical book and two pamphlets to a young man at Delano, Calif. Now I have met this man at the asparagus camp here. He gave me his order for 'The Great Controversy' and 'Steps to Christ,' and while I was canvassing him, I was surprised by his asking what day I was sanctifying to the Lord. I told him I was a Sabbath keeper, sanctifying Saturday as the rest day of the Lord. Then I was more surprised to learn that he was a friend of Jesus and was keeping the Sabbath. From the medical book which he bought last year, he had learned the proper diet

given for man, and in the last part of the book he had learned that the Lord had created men and women so there should be somebody to praise Him. From that time he decided to follow Jesus and to praise Him as his pattern."

The partner of this Filipino worker had an interesting experience, which shows it pays to be faithful to duty:

"One morning we went to the res-

taurant and met two friends. After breakfast I asked these friends where they stayed, and they answered, 'In a hotel near by.' So I went to their room and there canvassed them. I thought these men could not give orders because they were out of a job, and I felt that I ought not to canvass them from that standpoint, but still I said to myself, 'It is necessary to tell them.' As a result, each of them gave me two orders, for 'The Great Controversy' and Bibles, paying a deposit. I thanked God that I did my duty to them."

## The Young People of British Columbia

By W. J. SHAPER

WHILE British Columbia is still more or less a mission field, yet our young people are well organized, and are endeavoring to do their part in helping to spread this message.

During 1929 our ten societies together turned in over \$1,200 for missions, the Vancouver Society alone having gathered \$342 in the Harvest Ingathering, while \$300 and \$210 were gathered by the Rest Haven and Victoria Societies respectively. These societies are also doing a large work scattering the message-filled pages through the Home Bible Study

League. Some very definite results have already been seen.

Perhaps the most encouraging phase of our work is the fact that 130 of our young people are in attendance at our schools, preparing for greater efficiency in giving the message.

In behalf of the young people of British Columbia, I wish to send greetings to our young people scattered throughout the whole world. You can plan on us, by God's help, to stand by you in carrying our share of the burden of finishing the work.

## Teaching the Children How to Spend

(Concluded from page 17)

My son was saving money to buy some wire for a radio aerial. When he had what he thought was the necessary amount, a neighbor's boy had some wire that he wanted to sell because they were moving. I told my boy that if there were as many feet as the boy claimed, it was a real bargain, but that it was only fair to both to measure the wire. They didn't, and when my boy went to put up his aerial he found the wire to be fifty feet short of the amount the other boy had claimed was in the piece.

Not many months later, my son was eager to buy a roller skate to make a skooter. "It's a bargain," he said, "at 25 cents."

I reminded him of the wire, but he bought the skate, and not long after the skooter was made the balls began to drop out of the bearings of the front half.

The next thing the boys in his group made was a "bus" apiece. He must have wheels. A neighbor wanted to sell some wheels in order to buy another necessary part for his "bus."

My boy didn't have the money for his wheels, and wanted to buy "on time," as he termed it. I refused to allow him to buy anything on credit. A few days later, however, a woman wanted him to scrub the floor, clean a yard and alley, and do a good many other things that are neither easy nor pleasant. He did the work willingly and well, for he wanted the wheels.

When he did get the money, he went to examine the wheels. He found that one was bent and the other had two spokes loose. He came home with his money, declaring he wasn't going to get cheated on the wheels as he had on the wire and the roller skate. In a few days he found a pair of wheels that would fit with the pair he had, and he made the "bus," taking great pride in every part of the work because his materials were first class.

I told him I was glad he didn't get the poor wheels just because he could have them without paying at the time, and he seemed to appreciate the fact that one can buy where he pleases if only he is paying cash for the purchase. By allowing him to be cheated I have let him teach himself more than one valuable lesson along the line of spending.—*Issued by the National Kindergarten Association.*

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## General Meetings in Brazil

By CARLYLE B. HAYNES

ELDER A. G. DANIELLS, accompanied by Mrs. Daniells, landed in Rio de Janeiro, Brazil, Nov. 28, 1929, coming to join us in the series of ministerial institutes which it is hoped will bring a great spiritual uplift to the entire working force in the South American Division.

Brother Daniells at once engaged in earnest work for the churches in Rio de Janeiro, holding meetings in the Central church as well as in the Meyer church, while he awaited the arrival of the brethren from Buenos Aires who had been in attendance at the divisional council.

### First Visit to South America

It was a source of genuine pleasure to me, on my arrival in Rio de Janeiro on December 8, to greet Brother and Sister Daniells and welcome them to South America on their first visit to this continent. During the many years that Brother Daniells has been visiting the great mission fields of this denomination on the other five continents of the world, he had never had the opportunity of visiting South America.

The meetings with the churches in Rio de Janeiro were continued at night from December 8-14, while during the day the business sessions of the East Brazil Union Mission executive committee were going forward. During this time the 1930 budgets for the various mission fields of this union were completed, and the appropriations made. A number of changes in the working force were also effected.

L. G. Jorgensen, superintendent of the Bahia Mission, was, at his own request, granted a return to the United States, beginning in April. Juan Meier was appointed as his successor in the superintendency of this mission. E. P. Mansell, superintendent of the Pernambuco Mission, has also concluded his term of service in South America, and was granted a return to the United States, effective in April; and Gustavo Storch, of the Rio Grande do Sul Conference, was appointed as his successor in Pernambuco. Ricardo Wilfart was appointed superintendent of the Rio de Janeiro Mission.

The evening of December 17 found all the workers of both the East Brazil and South Brazil Unions gathered together in the college chapel at Santo Amaro for the beginning of the Brazil ministerial institute. The good meetings of this institute, filled with spiritual uplift and Biblical instruction, continued till December 25. Two meetings a day of this institute were carried by Brother Daniells, together with a considerable amount of other important work.

None of the workers in Brazil will soon forget Elder Daniells' deeply interesting studies on the subject of the Spirit of prophecy. He reviewed his association with Sister White in Australia and in America, and as he brought forth the evidences of the divine leadership of this movement through the work of the gift of prophecy, our faith and confidence in this divine gift were confirmed and strengthened. This we believe will be of special value to our workers in Brazil. Many of them have never had access to all the writings of the Spirit of prophecy, and the work which this divine gift has accomplished among this people they have had to learn by hearsay. Brother Daniells brought to them in a very vivid way the remarkable leading of God in the establishment of our publishing work, our sanitarium work, and our educational work, through the counsels of this gift.

### Studies on the Development of the Ministry

In addition to this line of study, Brother Daniells gave some earnest studies on the development of the spiritual life of the ministry. The response to these studies was very marked. The workers in Brazil recognized their need, and received genuine help at these meetings. To this they gave testimony on a number of occasions. We have every reason to believe that this ministerial institute will mark a new era in our work in Brazil.

Following the ministerial institute, beginning the evening of December 25, Brother Daniells attended the biennial session of the São Paulo Con-

ference held in the new church building in the city of São Paulo. There, too, he gave considerable instruction regarding the gift of prophecy, as well as other studies day after day. This meeting continued until the night of December 29.

Leaving Brazil on December 31, Brother and Sister Daniells arrived in Montevideo, Uruguay, on Jan. 2, 1930, and there attended and assisted in the annual general gathering of the Uruguay Mission, held in the church at Montevideo over January 2, 3, and 4.

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## Rockford, Swedish Church

BY M. N. CAMPBELL

FEBRUARY 1 the writer paid a visit to Rockford, Ill., where J. A. Swenson and his wife, with J. S. Berndston as assistant, labored the past summer among the Swedish people.

In Rockford there are 45,000 people born in Sweden who speak the Swedish language; 70,000 understand it. The total population of Rockford is 105,000, so the Swedes represent a large proportion of the inhabitants. There are five Swedish Lutheran churches in the city, and eleven other religious organizations of the same nationality, besides twenty-five Swedish fraternal societies. All these organizations jealously guard their membership.

When Elder Swenson opened services in a specially constructed tabernacle, a well-organized opposition to his work developed. No stone was left unturned to dissuade the people from attending his meetings. Opposition meetings were opened. Cars were engaged to park near the entrance of his tabernacle, and as many as possible were led away and taken in the cars to the other meetings. A vitriolic pamphlet against our work was placed in every Swedish home.

In spite of all this opposition, a Swedish church of twenty-one members has been organized and others are preparing for baptism.

Members of the Rockford English church have rendered acceptable aid in these meetings. The effort is still continuing, and we solicit an interest in the prayers of our people in behalf of this brave little band of workers who are battling against such odds.

# 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.

**Wood.**—Delbert Edwin Wood was born in Waverly, N. Y., Jan. 10, 1871; and died in Kirkwood, N. Y.

**Yates.**—Mrs. Louise Caldwell Yates died at Cross Plains, Tenn., Feb. 11, 1930, at the age of eighty-four years.

**Nordin.**—Mrs. Olivia Nordin was born in Svartness, Sweden, Dec. 27, 1869; and died at St. Helena, Calif., Jan. 18, 1930.

**Wheeler.**—Arthur Will Wheeler, son of Rollo and Ruby Wheeler, was born Dec. 1, 1925; and died in California, Feb. 7, 1930.

**Digneo.**—Joseph C. Digneo was born in Italy, Jan. 22, 1878; and died in Loma Linda, Calif., Jan. 24, 1930. His wife is left to mourn.

**Butler.**—Mrs. Mildred J. Butler, née Legge, died at Aroma Park, Ill., Feb. 8, 1930, at the age of eighty-one years. Four children survive her.

**Campbell.**—Mrs. Laura Eliza Campbell, née McBroom, was born in Hocking County, Ohio, April 8, 1865; and died in Wichita, Kans., Feb. 4, 1930.

**Smith.**—William Aaron Smith was born in Spartanburg County, South Carolina; and died at Columbia, S. C., Jan. 28, 1930, at eighty-two years of age.

**Lindauer.**—Louina Lindauer, née Miller, was born in Outagamie County, Wisconsin, Oct. 6, 1866; and died at La Habra, Calif., Jan. 31, 1930.

**Larson.**—Genevieve Phyllis Larson, daughter of Brother and Sister C. V. Larson of Viborg, S. Dak., was born Aug. 12, 1923; and died Feb. 9, 1930.

**Martin.**—Ethel Watson Martin was born in Denver, Colo., Oct. 17, 1890; and died Jan. 17, 1930. She is survived by her mother and one brother.

**Fatten.**—Flora C. Fatten was born in Logansport, Ind., Aug. 8, 1860; and died at Denver, Colo., Dec. 26, 1929. Her foster daughter survives her.

**Davies.**—Helen Marie Davies, daughter of Mr. and Mrs. R. E. Davies, was born in Denver, Colo., May 28, 1921; and died at the same place, Jan. 17, 1930.

**Cotterman.**—Mrs. Mary Luella Cotterman, née Yike, was born in Springfield, Ohio, Nov. 21, 1889; and died at the age of forty years. Her husband, father, mother, and two sisters mourn.

## Appointments and Notices

### WESTERN WASHINGTON CONFERENCE

The twenty-sixth session of the Western Washington Conference will be held in the auditorium of the Seattle Junior Academy, 2610 Nob Hill Ave., Seattle, Wash., April 6 and 7, 1930. This is the regular biennial session of the conference for the election of officers and the transaction of any other business that may properly come before the delegates. Each church in the conference is entitled to one delegate in the sessions of the conference without regard to numbers, and one additional delegate for each twenty members or fraction thereof.

E. L. Neff, Pres.  
Lloyd E. Biggs, Sec.

### WESTERN WASHINGTON CORPORATION

Notice is hereby given that the Western Washington Corporation of Seventh-day Adventists will hold its regular biennial session in connection with the biennial meeting of the Western Washington Conference at 2610 Nob Hill Ave., Seattle, Wash., April 6 and 7, 1930. The first meeting will be held at 10 a. m., Monday, April 7. This session is called for the purpose of electing officers and transacting any other business that may properly come before the corporation at this time. Delegates to the conference are delegates to the corporation.

E. L. Neff, Pres.  
Lloyd E. Biggs, Sec.

### CONSTITUENCY MEETING OF THE BROADVIEW COLLEGE AND THEOLOGICAL SEMINARY

Notice is hereby given that in harmony with a vote of the Board of Trustees a constituency meeting of the Broadview College and Theological Seminary is called for 3 p. m., June 4, 1930, in the Civic Auditorium, San Francisco, Calif. The purpose of this call is for the election of a Board of Trustees and the transaction of such other business as may properly come before this body.

The constituency of the Broadview College and Theological Seminary is as follows: The members of the General Conference Committee of Seventh-day Adventists resident in the United States and Canada, the Swedish and German Advisory Committees of the Bureau of Home Missions of the General Conference of Seventh-day Adventists, the Advisory Committee of such language division as may in the future center its educational work at this college, the union conference educational secretaries and auditors, and the local conference presidents in the Lake, Central, and Northern Union Conferences of Seventh-day Adventists, the educational secretary of the Southwestern Union Conference of Seventh-day Adventists, the president of the Oklahoma Conference of Seventh-day Adventists, and the members of the faculty of Broadview College.

By order of the Board of Trustees.

M. N. Campbell, Pres.  
T. W. Steen, Sec.

these men, today strong workers for the third angel's message, inspire all of us to more active service in the circulation of the *Watchman* magazine.

L. L. Skinner.

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### 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.

A California sister requests prayer for the conversion of her seven children.

Prayer for her brother who is addicted to drink is requested by a sister in Maryland.

A sister in Kentucky who has suffered greatly during the last four months, asks prayer for healing.

Prayer is requested for a broken-hearted sister whose mind has been weakened by ill health, that she may know what to do.

A sister in Michigan asks prayer that her husband may get work where he can keep the Sabbath, and that her father's hearing may be restored.

A son desires prayer that the Lord may overrule in a critical situation in his mother's home, and that the unconverted there may be brought to Christ.

A Michigan sister who is passing through a severe trial requests prayer that God may make His will clear, and that He will make her a soul winner.

An aged sister in Montana requests prayer for healing; also that her son, who is in a hospital for the insane, may be healed so that he can return to her.

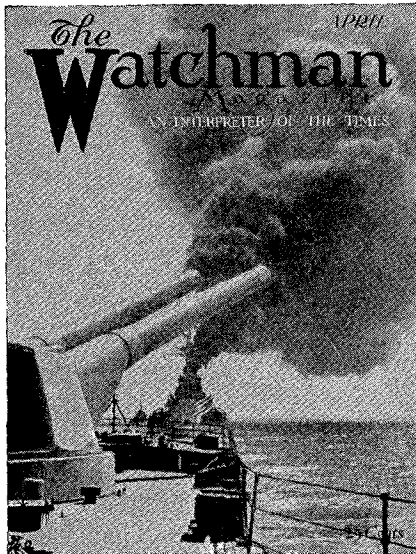
Prayer for a speedy recovery is requested by a Wisconsin sister who has recently had an operation, that she may care for her children; also that her children may be converted.

An aged widow in Wisconsin who has been caring for four children left homeless and penniless, asks prayer for their conversion and the healing of their afflictions.

A Virginia sister requests prayer that a badly fractured ankle may heal as rapidly as possible, that she may be able to care for her three little children; also for her husband, who has given up the truth and is out of work.

From Michigan a sister writes: "Will you please ask the *Review* family to pray that my husband and father-in-law, brothers and sisters, may come into the truth? I also desire prayer for healing from a nervous condition."

A sister desires prayer that legal difficulties may be cleared up for the adoption of the baby of a friend who wishes them to have the baby; otherwise the child will go into hands of those who will not give it a Christian education.



### THE WATCHMAN WINS WORKERS

Two of the feature articles appearing in the April *Watchman* are written by men who have accepted this message from reading copies of the *Watchman* that have come into their hands. "Did Jesus Institute Sunday Observance and Easter Sunday on His Resurrection Day?" is the title of a strong Sabbath article written by Robert Leo Odom, one of our younger evangelists, who was won to Christ from reading a bundle of back numbers of the *Watchman* left on his ship by members of our native Chinese missionary society in Shanghai, China, while he was in the United States Navy.

Luther Gable is the author of a very unusual article, "Step Out," in which he tells how he was led from attempted suicide to a life of Christian service. He first came in contact with our people through reading a copy of the *Watchman* he bought from a little girl in Virginia, who had to insist that he keep the magazine after he had paid for it.

Here are two striking examples of the wonderful soul-winning possibilities in the distribution of our only monthly "full-message magazine"—the *Watchman*. May the experience of

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 107 MARCH 27, 1930 No. 13

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

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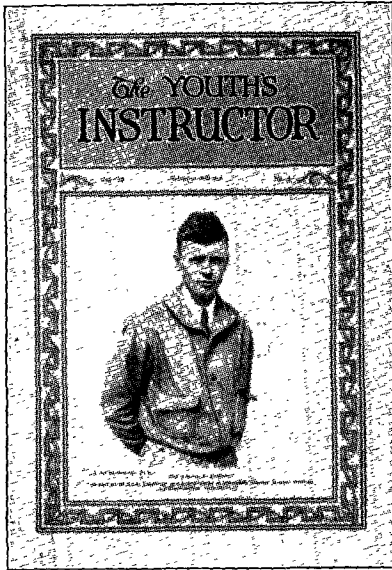
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"No, I don't smoke"

*Keep  
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A Bar to Success

TOBACCO USING, and especially cigarette smoking, is recognized as one of the greatest handicaps to real success in this life. Those who form the habit in youth, rarely do anything worth while in studies or work. Many large firms do not knowingly employ those addicted to the cigarette habit.

The Missionary Volunteer secretary of one of our large conferences, upon receipt of the first copy of the NO-TOBACCO INSTRUCTOR, stated that they were laying definite plans to distribute this issue of the INSTRUCTOR to

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Persons of broad experience, those who have made a study of the effects of tobacco using, have contributed to this special issue.

No better information regarding the evil effects of tobacco using can be found to place in the hands of any young person, than the NO-TOBACCO INSTRUCTOR.

*Will you join the large number who are doing missionary work with this issue?*



One thousand copies cost but . . . \$20.00  
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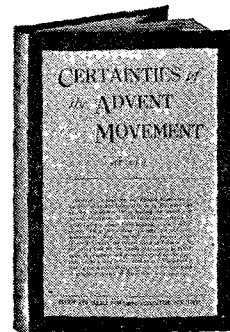
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# MOVEMENT



WE are taking it for granted that you are one of the nearly four thousand who have purchased a copy of this wonderful book by Elder W. A. Spicer, and we trust you have had the privilege of reading it. If you have not had the blessing that this book will bring to you, secure a copy as soon as possible, for it will help you to understand the meaning of this message, and to be certain that all that we have believed as a people will be surely fulfilled, and that quickly, in the coming of Jesus Christ.



One old veteran of the mission fields, Elder M. C. Sturdevant, who for many years was connected with the Solusi Mission in Africa, writes as follows:

"We have just finished 'Certainties.' How it thrills our hearts, and we cry out, 'Amen!' I am so thankful I belong to this people and this movement, and am certain of its final triumph."



Do you need this certainty in your own heart? Do you need the assurance that Christ is coming quickly? Then read this book, for it will help you to "know" what these things mean.

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TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., MARCH 27, 1930

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

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

WE are glad to present in this number a partial review of the excellent work being done by the Missionary Volunteer Department throughout the world. The touch which thousands of young men and women have received from this department and its workers has started their feet in the path of life. We hope that the recital given in this paper will prove an inspiration to every reader, and especially to our youth, leading them to appreciate the service which they may render as they dedicate their talents to the use of their heavenly King.

UNDER date of January 28, L. L. Caviness writes: "Greeting from the Cameroon. Elder Raft and I landed at Duala after a good voyage of seventeen days from Bordeaux, France. From Duala, the port of this country, we came by railroad to Yaounde, the capital city. From here we go on by auto to our mission station at Nango Eboko. At our main school there we now have 250 students, and at one outschool 65 and at the other 35 students. From Nango Eboko we go on by auto to Ubangi Chari, the colony of French Equatorial Africa, where this new French missionary has his station."

### Death of Elder Drinhaus

VERY sad news has come to us in a cable sent by H. F. Schubert from Berlin, under date of March 10. The cable reads: "Paul Drinhaus died here last night of malaria and pneumonia."

Paul Drinhaus, the president of the East German Union, and W. Mueller, the departmental secretary for the Central European Division, had been requested by their committee to visit the mission fields of the Central Euro-

pean Division in West Africa. Apparently Brother Drinhaus contracted malaria there. We are sure that many readers of the REVIEW remember his vivacious speeches and sermons and smiling face. With him the cause in Europe has lost one of its outstanding men. The General Conference Committee took the following action:

"Voted, That the secretary be requested to convey to our brethren in the Central European Division, and to the family of Brother Drinhaus, the deep and sorrowful sympathy of this Committee with them in their loss."

E. Kotz.

### Testimony of a Native Teacher

E. R. WARLAND, principal of the Kamagambo Training School, while on his visit among outschools, secured the following testimony of a native Sabbath school and Missionary Volunteer secretary, just appointed:

"I have proved from experience that the Lord fulfills His promise to bless those who are faithful in paying tithes and offerings. I have tried to be very careful myself in this matter, and I find the Lord has blessed my gardens.

"In 1926 my crop was thirty-six baskets of grain. I returned a faithful tithe and gave an offering to Jesus. In 1927 my crop was sixty-seven baskets, an increase of thirty-one baskets. Again I gave the Lord His own; and in 1928 He blessed me even more than before, for I had eighty-five baskets. This present year, 1929, the Giver of all good things has blessed my gardens more than in any previous year. I have just harvested 153 baskets. This is an increase from thirty-six to 153 baskets in three years.

"Yes, brethren, give the Lord His own, and add a good offering. You will gain by it, and be happier too."

### Word From North Rhodesia

IN a letter accompanying an article for the REVIEW, Eugene B. Jewell, of the Mwami Mission, Northern Rhodesia, says under date of January 13:

"This is the first time I have been up in this part of Africa, so have had another native language to add to my vocabulary. It is coming surely but slowly. At present I can understand practically all that is said, and can make myself understood quite well. My wife is very much in love with Africa and her medical work, especially the leper colony. For about half the time we have been here Dr. Marcus has been away, so we have had a rather heavy load for new recruits, but have had exceptionally good health to help us out.

"Up until this year no evangelistic work to speak of had been done here.

In fact, because of the Catholic work surrounding us, it was considered almost impossible. For the three months that we held efforts we had an excellent attendance, and at the close of the meetings found that we had close to 350 members in our Bible classes. At the present time the work is opening up so fast that we are having a hard time turning down the repeated calls that come to us. As you know, it is the same old story, namely, if we only had more means and workers to meet these calls. It is especially hard for us here. The mission has been established a little over two years, and while at first every village we entered or school we wished to establish required a battle, now it has come to the other stage, and where we had to plead we now have to turn down, and it puts us in a rather delicate position at times."

### "The Story of a Lost Day"

OVER a year ago there was introduced into Congress a resolution having as its objective a change in the present calendar. This question at the time received extended consideration in the REVIEW, F. D. Nichol, of our editorial staff, dealing with its various phases in a series of articles.

Since these articles were published, the campaign in behalf of calendar reform has gone steadily forward. In order to meet this issue in the field and in response to the request of the Pacific Press Publishing Association, Elder Nichol prepared a book, "The Story of a Lost Day," in which he deals with the question of calendar reform. This book contains thirteen chapters, under the following headings:

1. The Story of Calendar Reform
2. A Blankly Simple Calendar
3. The Public Pays the Bill
4. Big Business Tramples on Religion
5. Not a Genuine Antique
6. Modern Jonahs
7. "What About Past Calendar Changes?"
8. Burying the Ghost of Lost Time
9. Why Do We Have the Week?
10. A Widely Held Idea Proved False
11. The Modern Form of an Age-old Controversy
12. A Notable Silence
13. Which Side Are You On?

The writer has treated the subject in a plain, simple, concise manner, bringing it easily within the comprehension of the ordinary reader. The book is already meeting with an excellent sale throughout the field, and affords an excellent medium for presenting the Sabbath truth to our friends and neighbors. It is obtainable through all our Book and Bible Houses.