The Curse to Be Removed and the Earth Restored

BY E. HILLIARD

ASSING away is written on everything, animate and inanimate. The flower that blooms by the wayside in the freshness of the morning, withers and dies at night. Even the solid rock cannot always endure the falling rain, the frost, and the sun's penetrating rays. In process of time it crumbles to dust. Iron, brass, and even the flinty steel, under the inexorable law of decay, disintegrate into rust or verdigris. "Passing away" is indelibly written on the face of humanity. The bloom of youth, so promising of fadeless life, gradually disappears. The golden locks whiten, the eyes lose their luster, and time plows deep furrows in the once smooth face. Life's pulsations weaken, as when the weights of the clock strike their resting place, and the hands cease to move on the dial. Then dust to dust. But the shifting, decaying scenes of this earthly life point us to the changeless conditions in that glorious immortal home where decay will never be known and the inhabitants never grow old.

"When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise, Than when we first begun."

The millenniums of years will leave no marks of the curse. Decay finishes its destructive work in this present evil world. When sin and sorrow are no more, there will be no traces of decay on God's perfect workmanship. There will be no serpent to beguile, and among the countless millions there will be no one to disturb the happiness of others; for no selfish person will be there.

Weary of this distressed, sin-cursed earth, how we long to be under the reign of the Prince of Peace in the earth restored to its Edenic beauty. That time is rapidly approaching. It is close at hand. Let us lift up our heads, for our redemption draweth nigh.

"Hasten, Lord, the glorious day, When, beneath Messiah's sway, Every nation, every clime, Shall His righteous will obey."
The Covenant With God by Sacrifice

"Gather My Saints Together Unto Me; Those That Have Made a Covenant With Me by Sacrifice"

The plan of salvation was founded in sacrifice. "God so loved the world, that He gave His only-begotten Son." This was the most precious gift that Heaven could bestow. It was the greatest gift, and the greatest included every lesser gift. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

We have only to contemplate this great gift—the spirit in which Christ laid aside His glory with the Father, lived upon this earth as a man, partook of the lot of the common day laborer, and suffered misunderstanding, insult, persecution, and finally death in order to achieve our salvation—to realize the infinite sacrifice made in our behalf. And when we truly realize this, there will be begotten in our hearts the same spirit of sacrifice in return. As love is the actuating principle in the gift of Christ to the world, so love will be the actuating principle in the service we render to God. We will love Him because He first loved us; and service and sacrifice will be a pleasure because they are done for One whom we love more than life itself.

When love prompts service, there is joy in the work, even though it may entail weariness and pain. I have thought of this many times as I have seen throngs of men and women going to their daily toil. What prompts their service? Are they going to their tasks from a sense of duty, laboring for the more pittance they receive at the end of the day, rebelling constantly against their environment and the work assigned them? That is slavery. But if they can enter upon the day’s labor from a sense of duty, laboring for the more pittance they receive at the end of the day, rebelling constantly against their environment and the work assigned them? That is slavery. But if they can enter upon the day’s labor from a sense of duty, laboring for the more pittance they receive at the end of the day, rebelling constantly against their environment and the work assigned them? That is slavery. But if they can enter upon the day's labor from the prompting motive of love, love of their work, love of the good they may render mankind, love of wife and children, or of father or mother, this sweetens the toil and lightens the burdens, and makes of wearing, grinding labor a service of love. They are free men and not slaves.

It is this kind of service that Christ asks of His children; and when we love Him because He first loved us, this is the service we will give. 

All Upon the Altar

This spirit of love and gratitude will lead us to give our all, even as Christ gave His all for us. We will count no possession that we have as our own, but rather as committed to us as God's stewards to use for His glory and as His Spirit shall indicate. Our life, our families, our possessions, will be placed upon the altar.

The story is told of a merchantman who dealt in goodly pearls. He knew he could possess it only by disposing of everything that he had set his heart upon which he has set his heart.

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The Heavenly Pearl

Thus it will be with the one who purchases the priceless pearl of heavenly worth, the righteousness of the Lord Jesus and a home in His coming kingdom. No sacrifice will be counted too great to meet the purchase price. And in what form will this sacrifice be expressed? We cannot give of our possessions directly to the Lord. He is no longer here upon this earth to receive our temporal ministry as He was two thousand years ago. But we may give it to Him in the person of His saints; we may give it to Him in the sacrifice we make for the souls for whom He died.

And never was there such a demand for sacrifice as exists today. Christ is soon to return to reckon with those to whom He has committed His talents. Probation will soon close, when the destiny of every human being will be irrevocably fixed. The time is short in which we may work. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Our missionaries tell of unnumbered openings, of beckoning hands on every side. The call is for missionaries and for money to send the missionaries to their fields. This is a day of opportunity to cooperate with Christ in sending His gospel to earth’s remotest bounds.

There has been set apart a Week of Sacrifice (November 23-30) in which our love for the Lord may be expressed. We earnestly urge that our readers, one and all, cooperate with this noble endeavor. It has been strongly recommended and earnestly urged by the General Conference that every member of the church, as far as possible, give the equivalent of one week's salary during this period. Our workers have led in doing this for several years, and many of the rank and file have followed their worthy example.

We believe that the urgency of the situation demands this year a more general acceptance of this plan and cooperation with this purpose than ever before. We recognize that it would be impossible for every reader to do this, but we believe that thousands of the readers of our church paper could make this sacrifice, and, by the blessing of God which would come as a result, be none the worse off, but rather blessed temporally and spiritually in consequence.

Consider this matter well and see if you cannot meet this full endeavor. If, on the other hand, it is impossible for you to meet the ideal fully, then do not be backward in doing the very best you can, even if it be no more than the income for a single day. An earnest effort is being made to make the Week of Sacrifice offering for this year the largest in our history. We earnestly urge every reader to have part in this worthy objective.

May Heaven send me, not what I wish, but what will be for my good. —Menander.
Five Facts That Threaten World Peace

The world today faces the gravest crisis since the fateful summer of 1914, when it was set on fire by a hail of deadly shells. It is hard to find adjectives to describe in a new way the seriousness of the situation. The cables from Europe for several weeks now have almost exhausted the range of terrifying words that might be used to picture the sinister forces that are at work. On the east coast of Africa a war is raging, whose ultimate limits may be the circle of our earth. Time was when a European nation might wage a war in Africa or some other far land for colonial expansion, and create little stir among the other nations of Europe. But not so today.

The very fact that Italy's war with Ethiopia is creating such international concern is one of the most vivid proofs that we are living in a new and far more dangerous age than did our fathers. The very inventions which have made the world one great community by reducing distances and facilitating commerce between the nations, have served also to make more dangerous to world peace the military activities of any country, even though those activities are in a corner of Africa.

No Partisan Views to Present

The true import of the present war can be seen only as we look at the large and intricate background. But when we attempt to do this, we are confronted immediately with a delicate situation. Nations are like individuals; they are naturally sensitive about comments made on their acts and policies, and resent criticism. In order, therefore, to be free from any misunderstanding in discussing international affairs, we believe it proper to state that it is not our intent or desire to pass judgment upon the acts or objectives of any nation. This journal does not pose as an interpreter of the news politically, but only prophetically. We are concerned with giving simply the undisputed facts of current happenings in relationship to the declarations of Bible prophecy. We do not believe it is within our field as a religious journal to plead for the rise of one nation or the downfall of another. Our endeavors are concentrated on the setting up of the kingdom of God.

It is simply because Bible prophets give as one of the evidences of the near advent of God's kingdom the existence of certain troubles conditions in our world, that we take note of what is happening in the world of nations. The holy prophets picture the last days of earth's history as ones filled with war and alarm,—men's hearts failing them for fear, and for looking after those things that are coming on the earth; distress of nations, with perplexity; a final world-embracing conflict, which will just precede the advent of Jesus Christ. (See Rev. 11:18; Joel 3:9, 10; Luke 21:25, 26; Rev. 16:12-16.)

Hopeless Drift Provides Proof

We who have believed through the years that the "last days" were upon us, were often challenged to present clear proof that these Bible predictions of war and distress and fear were founded on fact, and not on fanciful speculations that we had concocted to fit our creed. Even after the fearful carnage of the World War there were those who attempted to minimize the significance of this tragedy, which we employed as a proof of the truth of our preaching. Many thought that the world was really being made safe for democracy, and that the League of Nations was a symbol of a new age and a guaranty not only of democracy but of universal peace. It is the hopeless drift of affairs since the World War that has provided the demonstration that we have been warranted in applying to our very present days the prophetic forecasts to which we have just referred. It is today that we have the proof that no thinking man will attempt to discount, that the world is in a hopeless, helpless state in the presence of forces urging the nations toward a final war of mutual suicide.

Five Hard Facts

The briefest sketch of the facts of present-day conditions will reveal the gravity of international affairs. When the World War was concluded by the Treaty of Versailles, certain nations added greatly to their possessions, colonial and otherwise, while other nations lost very heavily. The map of Europe and of the whole world was remade. This remaking of the map included also the adoption of a policy of self-determination for different races; that is, races that had been engulfed by another race and nation should be given complete freedom as independent countries.

These two facts, the transfer of possessions and colonies, and the creation of new states, have served to make postwar Europe a more tangled and dangerous problem than ever before. Add to this a third fact, that the defeated nations in the World War were restricted to very limited armies. If the victorious nations had succeeded in carrying out a plan for reducing their armaments, all of Europe would have been virtually disarmed. But the sad story is that no plan was devised that proved acceptable; on the contrary, armaments were simply increased. Add now a fourth fact: the World War broke down the financial stability of nations, and every country, in an attempt at self-preservation, has endeavored to erect tariff barriers and to discover new markets with an intensity of competition.
never before known. Add finally a fifth fact, though many more than five might be enumerated: Certain nations, notably Italy and Japan, have been endeavoring to provide for rapidly increasing populations within very limited territory. Hence we have had the Japanese invasion of Manchuria, and now the Italian war in Ethiopia.

**Dictators Arise**

As the troubles of the postwar era began to shake established governments, dictators arose in different lands. We cannot here turn aside to discuss the significance of this in relationship to the whole subject of liberty and democracy, important as that relationship may be. We mention dictators here, because it is the presence of these strong personalities in various countries that has brought to a focus certain critical conditions that have grown out of the five facts just enumerated. When there is single control over government, there is almost certain to be, sooner or later, direct action, and that almost certainly means war. This does not mean that war under such conditions is more evil or unholy, but only that it is more certain to come. Excluding the United States from the reckoning, four of the six so-called great powers are today ruled by dictators or by what is equivalent to that, an oligarchy.

**Weakness of the League**

In 1919 no one anticipated that we would be confronted with the five dangerous facts we have described, or by the collapse of democracy, because the League of Nations was viewed as the pledge and the symbol of a new order of things. And this introduces us to the sorriest and most disheartening of postwar experiences. If the League had functioned as it was intended to, there would have been no renewal of secret alliances that had been so potent a factor in setting the whole world on fire when the Austrian archduke was assassinated in 1914. But the League failed, and the nations have entered into every kind of offensive and defensive alliance. If the League had accomplished its objectives, there would have been no problem of armaments today; but it failed in this respect, and not only have the World War Allies increased their armaments, but the Central Powers, declaring that they were entitled to equality in such things, have proceeded to strengthen their military forces in an intensive way. If the League had been successful, the military problem of Japan, China, and Manchuria would doubtless have been settled quite differently.

But the League of Nations, the best device that mortal minds ever created for ensuring peace, has failed quite completely at every turn of the road. It cannot ensure any nation against the dangers of war. In fact, two of the great powers have withdrawn from the League, Japan and Germany; Japan, because she took exception to the League's attitude on the Manchurian question, and Germany, because she protested the League's failure to take satisfactory action on the question of inequality of armaments. Now, Italy openly informs the League that she will withdraw if certain pressure is put upon her by that body, in fact, that she is prepared for war with other nations of the League if they attempt to use military force to stop her activities in Ethiopia.

**Prefer War to Peace**

This brings us again to a point of contact with the war now raging in Africa. When the League of Nations failed to take decisive action, as was the case in Manchuria, Japan went ahead with her plans. Now, when the League is making a great and unprecedented attempt to enforce its authority, the nation under indictment goes ahead with its war nevertheless, and declares that it is prepared for the worst. And why is it that Italy takes such risks? Why is it that Japan defied the League and Germany withdrew herself from that body and proceeded to arm? Frank Simonds, one of the keenest commentators on world affairs, answers this question regarding these three nations thus:

"The simple but shattering truth is that three great and many smaller peoples have abandoned the pursuit of peace for the practice or preparation of war, because for them the costs of the former seem more intolerable than the hardships of the latter."—Saturday Evening Post, Oct. 5, 1935.

In other words, various of the nations feel that their present restrictions of territory or armies or food supply are such that even war would be preferable to continuing under present conditions. This brings us up against the hardest fact of all, and reveals more clearly than could almost any other development of the present day, how grave is the world situation, and how inevitable is world conflict. Quoting again from Simonds: "A European war in the next few months is entirely unlikely, but peace beyond the middle of next summer must be excessively precarious."—Current History, October, 1935.

We would close this chapter of our discussion of international problems with a repetition of the statement made at the beginning, that nothing in our recital is to be understood as an indictment of one nation or an approval of another. We have endeavored to state briefly only those facts which are evident, to which all agree, and which must be presented if the reader is to have any conception of the complexity and gravity of the problem. We believe that this recital provides a clear answer to the question of whether Adventists have been correct in their preaching concerning wars, and specifically in their use of those prophetic passages mentioned in our opening paragraphs. Space does not permit us here to expand on the Scriptural side or to discuss practical lessons for the church. These will be dealt with next week.

P. D. N.

**The Coming Conflict and Final Victory**

Before our Saviour left His disciples, His prophetic eye swept forward to Jerusalem's fearful destruction; and He sought to shield the faithful from that carnage unparalleled in Jewish history. Jesus foretold the dreadful event, that His disciples might have a sure sign of its approach. He said:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance." Luke 21: 20-22.

The early Christians watched prayerfully for this sign of desolation and hoeded the warning when the event took place. The result was that not a Christian perished in the slaughter which took place in 70 A. D.; every believing child of God escaped that calamity and took refuge in the mountains east of Jordan.

**A Sign at This Time**

As God gave His people anciently a sign of coming disaster, He points as definitely to a sign of the coming crisis in our day. We have seen that the powers of earth will finally
be arrayed against those loyal to the commandments of God. The mark of the beast will be enforced by law; the law of God will be trampled under-foot; and those who refuse to bow before it will be boycotted, persecuted, and some may even be put to death.

We have seen the steady trend toward the uniting of church and state in this land of liberty. We have witnessed the persistent efforts to pass laws for enforcing religious institutions. Nearly every State in the Union has its Sunday laws. We have waited with bated breath that day when the Federal Government shall follow, and throw down the last barrier to enforcing these, in some instances, drastic blue laws. We appreciate the loyalty of Presidents and Congressmen who have stoutly resisted the demands of so-called reform associations, and have safeguarded our liberties hitherto. But concerning the time when rulers will yield to the popular demands, we have the following instruction:

"By the decree enforcing the institution of Sunday in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—Testimonies, Vol. V, p. 521.

Then, giving the sign by which we may know that the crisis is upon us and the end is at hand, the servant of God concludes:

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so it may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have depicted as the travail of the holy city's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, the blood of martyrs will cry from martyr's graves, from the sepulchers of the sea, from mountain caverns, from convent vaults. 'How long, O Lord, how long did Thou not judge our end?'—Ibid.

"Our Duty at This Time"

"God has revealed what it is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events which are to overtake them, will sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord's coming. This certain knowledge, this earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is active in an effort to betray the fact that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. In the last days, the true and many who unite in the movement do not themselves see whether the under-current is tending. Its professions are mild, and apparently Christian; but it shall unfold and reveal the spirit of the dragon."—Ibid., p. 542.

"As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the approach of power of the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country. Even a bough. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to His glory, in giving the warning to the world. Let the Christian grand design of God have a work for his colaborers to do in the cities. Our missions must be sustained; new missions must be opened."—Id., p. 464, 465.

"The Time of Shaking"

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will find it a hard thing to give up a matter to yield to the powers that be, rather than subject themselves to dilapidation and destruction of the government of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, when we can no longer look upon it in the sight of the God of science. This was the case with a few of the great who had trusted to intellect, genius, or talent, and who have been engaged in the external arrangements of the church; they have not kept pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last days, a few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who, in the shaking, testing time will be revealed."

"The Faithful Ones"

"As we turn from this picture of the mighty shaking, it is heartening to note the loyalty and faithfulness of God's chosen. It is also encouraging to know that in the hour of crisis, when many are proving false to truth, there are the honest in heart who will join the ranks of God's army.

"When multitudes of false brethren are distinguished from the true, the mark of the beast will be a signal for flight, not for those who have been timid and self-distrustful, will declare themselves openly for Christ and His truth. The most fruit of this shaking in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful, but in the name of Jesus they will come off more than conquerors. Then will the church of Christ appear 'as fair as the moon, clear..."
The Hour of Victory

It is gratifying to know that in the hour of testing, when some will prove untrue, when every soul will be tried as by fire—at this very hour is the time of victory. The Lord will have a people true to principle, true to His law, loyal to His government.

Of those who gain the victory in this final crisis, the prophet John gives the description:

"I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14:1-3.

If faithful, we shall soon join in this song of victory, a song of experience. But the standard set for this victorious company is exceedingly high. "In their mouth was found no guile: for they are without fault before the throne of God." Verse 5.

To this high calling God is beckoning us, and in the fullness of His power we can conquer and join in the song of victory.

T. M. F.

Polite Scoffing

We are prone to think of a scoffer as some rude fellow "of the baser sort" who in an openly wicked and offensive manner denies, makes light of, and casts reproach upon sacred truth. But rudeness is not an essential element in scoffery. Peter said: "There shall come in the last days scoffers, ... saying, Where is the promise of His coming?" And today we see this word most plainly and unmistakably fulfilled, not by some rude blasphemer, knowing not what he denies, but by one of the most highly cultured leaders of "Christian" thought in the world—by the dean of a divinity school, an institution for the training of candidates for the work of the gospel ministry!

Like other men of lesser note before him, this writer denies not only the fact of our Lord's personal return, but the promise itself; he therefore in effect says: "Where is the promise of His coming?"

Fortunately for Christian faith, the promise is not far to seek. It was known to and was spoken of by Job more than a millennium and a half before the first advent, as is witnessed by these words of the patriarch:

"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:23-26.

We Have Waited for Him

About eight hundred years later Isaiah prophesied of the same event, saying:

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

And then when our Lord came
I:10, 11, we read:

This evidence seems plain enough that scoffers, calling themselves and learn how the church in all ages understood the promise of our Lord's "Here then we have a divinely inspired, angel-spoken commentary to our Lord's personal, visible, bodily return as a vital Christian doctrine, sneers at their simple faith, and scoffs at that which the apostle Paul denounced "that blessed hope," "the glorious appearing of the great God and our Saviour Jesus Christ." While we do not agree with all that the premillenarians believe, their feet are certainly planted upon the eternal rock of divine truth when they hold and teach not only that "this same Jesus" is coming again, but that divine prophecy teaches that He is coming soon. The Saviour said: "This generation shall not pass, till all these things be fulfilled." 

This Message Must Be Given
Let us as Adventists take courage; for though the work of warning the world of the near approach of the second advent is so great as to be staggering, God, in His providence, is raising up other agencies to do some part of this work, that "every nation, and kindred, and tongue, and people" may speedily hear the message, "Beloved, the Bridegroom cometh; go ye out to meet Him."

This message must be given. This work must and will be finished. Not all the unbelieving university professors in all the "divinity" schools in Christendom, not all the higher critics in the world, nor all the devils in hell, can stay its progress or hinder its accomplishment. The work is the Lord's. All He asks of any believer is that he be faithful.

C. P. B.

"Belting the World" With the Message

At the General Conference of 1905, in Washington, Mrs. E. G. White described our task in graphic phrases. We were to "belt the world" with the message, she said:

I thought of this belting of the world again the other day, as E. Bjaanaas, president of the North Norway Conference, wrote of a visit he and W. T. Bartlett, of the Northern European Division, had made to churches and groups far along the Arctic coast beyond Hammerfest toward Finland. He tells of groups of believers far apart along the stormy coast in that remote region facing the Arctic Ocean. A good part of his conference area is within the Arctic Circle.

On eastward, continuing this circle of lights, we know that believers were once scattered along the northern regions of European Russia; and how far north in Siberia they are to be found we do not know. But in the days of scattering and exile the light was spread far and wide in vast Siberia that circles the Arctic round to the Pacific Ocean on the Bering Strait, across from Alaska. Some jets of light there are in upper Alaska, some hopeful scattering of publications by our Faroe Island fishermen brethren on the west and east coasts of Greenland, and then bright bursts of light all about in Iceland. All this irregular circle keeps at least a dimly lighted belt of the message round the Far North. It forms our own Arctic Circle. The prophecy of the last-day call says: "I will say to the north, Give up." Isa. 43:6. And the north is responding to the call.

Our Antarctic belt of light touches the farthest inhabited south in the Old World and the New. Our first lights of the Far South were kindled in New Zealand, Tasmania, and Australia, farthest south in the Old World hemisphere. Thence the Antarctic line runs westward over the Indian Ocean, with lights in the islands of Mauritius, the Seychelles, and Madagascar, thence on to the Cape of Good Hope, southernmost tip of Africa; then on around the short-circle route to the farthest south of all the inhabited lands, the Magellan and Tierra del Fuego mission fields of South America. "I will say . . . to the south, Keep not back," was the Lord's prophecy. And all

(Continued on page 11)
Loss That Is Gain

BY J. S. JAMES

"If you only knew what I sacrificed and gave up when I accepted this message!" These words were overheard while the speaker was in conversation with another. They were uttered in a tone, half of self-pity, half of regret, as though the things surrendered in the choice to obey the Lord were still regarded as precious and desirable.

I had heard similar expressions before, but this particular statement started a chain of thought running through my mind, and I began at once to measure values by a new pair of balances.

In what light should we regard our sacrifices for God, for truth, and for duty, that we might perform all His will concerning us? Is our estimate to be based upon our value of the things we surrender, or upon the value of that which we receive in exchange? Everything depends upon our estimate of values. No sale or exchange has ever been made between two parties, unless both parties estimated the exchange as being to their advantage. Two boys trade pocketknives. In the eyes of the boys, their knives cannot be of equal value; otherwise a trade would be purposeless. But each boy sees in the other boy's knife something which to him is of greater value than the one he now possesses. The moment a boy regards the knife he traded as a better knife than the one he received, the exchange is worthless, and he feels that he has been worsted in the transaction.

To cast longing eyes on the things we must surrender in this life in order that we may have the riches of heaven, and to value them in comparison with the things we receive, is to charge God with taking unfair advantage of us. How different this viewpoint from that of the great apostle, in his comment upon his advantage of us. How different this order that he might gain Christ. His estimation of values he gave up in order that he might gain Christ. His view from that of the great apostle, in his comment upon his advantage of us. How different this order that he might gain Christ. His estimation of values he gave up in order that he might gain Christ.

Refuse, that I may gain Christ." Phil. 3:7, 8.

Through the prophet Isaiah (Isa. 55:1) the Lord has offered to make an exchange with us for our sins. The exchange is to be made "without money and without price." Thus it is impossible to buy salvation with any monetary consideration. But the exhortation to "buy" infers that we have something that we can give in exchange in making the purchase. This purchasing medium is indicated in the message to the Laodicean church. After the Laodicean believer has been described as being "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17), this invitation is extended to him: "I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see." Rev. 3:18, A. R. V.

Why does the Lord here ask those who are in such a miserable state of pauperism, to "buy"? How, and with what, can we buy? What legal tender have we to give in exchange for such great gain? Ah! here is seen the miracle and wonder of God's love for us. Since we have no price to give but our nakedness, rags, misery, poverty, blindness, uncleanness, the Lord says: "I will take those in exchange. You may use them as the price with which to buy." And He imparts to them a purchasing power on the bank of heaven. For our nakedness and shame He imparts to us His own effulgent glory. For our rags of sin He gives us the spotless robe of His own righteousness. The unmeasured riches of heaven displace our poverty, while our blind eyes are gifted with an unerring vision.

Here, then, is a transaction—the carrying out of an agreement between buyer and seller—which leaves both parties to the good in the exchange. We, the buyers, gain Christ and His righteousness, and eternal life, than which there is no greater gain in the universe. He, Christ, the seller, receives as a price from us, our sins, for which He came to this world, and lived and died, than which no greater sacrifice could be made. As we contemplate this divine arrangement, we feel that ours is the greatest gain. As the Son of God looks upon His sacrifice and the travail of His soul, He is satisfied, and regards Himself the gainer in the transaction, because He has saved lost souls from eternal death.

If Christ, in receiving our sins in payment for all His rich gifts to us, is satisfied, how can we, in surrendering these sins, afterward regard them as of any value as compared to what He has done for us? Verily, "the gifts and calling of God are without repentance."

Making Our Children to Pass Through the Fire

BY CARLYLE B. HAYNES

"And the king of Assyria brought men from Babylon, and from Cuthah and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof...."

And the men of Babylon made Smoothbenenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. 2 Kings 17:24-33.

These people loved their children. And yet to them a child was but a child. And they were actually willing to take their offspring, and sacrifice them to their gods, Moloch and Chemosh, placing their pitiful bodies
in the brazen, red-hot arms that sloped over the seething, blazing pit of flame, and watching as those bodies consumed away to complete destruction. Thus they gave their first-born for their transgressions, the fruit of their bodies for the sin of their souls. Thus they sought to appease the wrath of their gods.

Can it be that we are guilty of any similar sin against our children? Is it possible we are offering them as sacrifices to false gods, making them to pass through the fire? God help us to understand rightly the duty we have to these noble boys and girls of ours. God help us to see clearly the dangers in which we place them when we make them pass through the fires of secular education.

We may not place their bodies in jeopardy today. But I tell you in all seriousness and earnestness, that we place their souls in fearful danger of eternal destruction, when we cause them to go in schools of secular education.

Crime and Youth

Criminal records in the United States disclose that of all criminals arrested, the 19-year-old boys form the largest age group. The Uniform Crime Reports issued by the Federal Bureau of Investigation, show 90,504 arrests reported to that bureau during the first three months of 1935. The largest single age group is in the 19-year bracket. The next largest group is 22, then 21, 23, 18, 24, and 20. Above the age of 25 there is a gradual decrease in the number of arrests.

These figures are confirmed by the report of the United States Census Bureau on prisoners in State and Federal prisons and reformatories for 1932, showing a predominance of the 19-20-year-old criminal.

Examining some further statistics we learn that 26.1 is the median age of the whole population of the United States. This means there are as many people in the country under 26 as there are over 26. The largest number of any particular age arrested for misdemeanors and crimes is in the 19-year group.

Let us give some additional figures. Twenty-one is the age at which the law decrees a boy is capable of assuming a man's responsibilities. Eighteen is the average age of graduation from high school.

Our prisons are being filled with criminals of a lower age than formerly. A larger and larger percentage of these young criminals are receiving a high school education. What does this mean? It means that as the Bible is left out of the training of our youth and only mental discipline is emphasized, more and more our youth are feeling no sense of restraint and no check on their impulses, and because of their education are becoming criminals. That is, there is something in the secular education of this day that tends to criminality.

The youth of 19 is at the most restive and critical age in his whole life. He has left the restraints of the schoolroom. He has been encouraged in the classroom to cast off all other restraints to his natural impulses. He has outgrown the control of his home, if any. He has not yet settled into the responsibilities of business or marriage. All the ties that have operated to keep him in the paths of rectitude have been loosened by the philosophy of life he has been taught or has absorbed in school. This philosophy he now begins to put into practice to see how it works.

Many circumstances combine to send him on his way. Nearly the whole set-up of modern life is calculated to bring him to ruin. Without a background of moral values he has not one chance in a thousand of coming through safely.

He has a freedom of action unknown a generation ago. Liberties are open to him scarcely heard of and completely denied to his grandparents. Time was when it was said that children are to be seen, not heard. That time has passed. Now they are both seen and heard almost to the exclusion of all else. The old-time chaperon has almost passed into the realm of forgotten things, a ridiculous relic of an outmoded past. Many children are no longer under authority, no longer required to obey. Inexpensive automobile transportation, cheap and degrading thrills in the form of movies and radio, a system of education from which he has learned that the only wrong is to place any restraint at all on his own natural propensities, and a general defense of the pursuit of happiness as the sole end and aim of life, have all conspired to bring about a situation in which a happy outcome to life is too much to hope for.

Under Minimum of Restraint

Consequently, the average boy at 19, at the maximum of his strength and physical power, is under a minimum of restraint. He has just undergone a sudden transition from such control as school life imposes, to the complete liberty of an adult man. And his education has led him to believe that the complete indulgence of all his natural impulses, appetites, passions, and lusts is the way to the fullest and most enjoyable life. Why should we expect anything else than that the age of 19 should be the peak age of arrests and prison commitments?

No, you are not misunderstanding me. I am accusing secular education of teaching to criminality and moral ruin. That seems harsh, I know. I want you to forget the seeming harshness, and consider only, Is it true?

When Clarence Darrow, the notorious atheist and equally notorious criminal lawyer, stood before the judge and jury and made his celebrated defense of young Leopold and Loeb, the highly educated but brutal murderers of the Franks boy, he said:

"Your honor, if these boys are guilty, where did they get the philosophy which, in their minds, seems to justify their crime? Your honor, it does not meet with my idea of justice to hang a 19-year-old boy for a philosophy of life which has been taught for the last twenty-five years in practically all of the great universities of this land."

No one could bring a more serious charge than this against secular education. Its truth or falsity can easily be determined.

We have many essayists, self-styled philosophers, and university professors, who have plainly repudiated the ethical teachings of Christianity and the foundation upon which it rests.

The Literature of Secular Schools

Not only is the literature of the day saturated with the pernicious teachings of these writers, not only is the market flooded with books and booklets on psychoanalysis, behaviorism, psychopathic inferiority, and other phases of so-called "dynamic psychology," giving out their grossly godless and morally corrupt teachings, but these things have found their way into the secular schools of the land to such an extent that the results are appalling.

James H. Leuba, professor of psychology at Bryn Mawr College, sent out a questionnaire to the students of nine of the leading universities of the land, and found that almost one third of them, according to their own answers, denied the existence of a personal God and disbelieved also in any future life. The largest percentage of believers he found in the freshman class and the smallest in the senior class. To quote Professor Leuba:

"Student statistics show that young people enter college with the beliefs still accepted in the average home of the land, and that as their mental powers mature, a large percentage of them abandon the cardinal Christian beliefs."
Organized Atheism

Many of the students of our colleges and even many of our high schools have been organized into atheistic groups with definite programs for the promulgation of their pernicious principles. The American Association for the Advancement of Atheism, commonly known as the “Four As,” has flooded the schools of the country with atheistic literature. High schools and colleges have been circularized, and these atheistic groups organized. In many of our institutions of learning these groups are known by such titles as “The Legion of the Damned,” “The Society of the Godless,” and “Damned Souls.”

The minds of the students in our schools have been inoculated with a philosophy which utterly repudiates the Bible standards of holiness and purity. Our country is flooded with literature foul enough to make even licentious people blush with shame, books written very largely by college professors, recommended to college students, copiously supplied by the college bookstores, and made use of as textbooks in the college classrooms.

The New Psychology

They claim to have discovered some new principles for enlarging and redeeming life and making it what it should be. They call their principles by attractive names, such as “The New Psychology.” They talk glibly of psychoanalysis and behaviorism, and they would have us believe that fidelity to the marriage vow belongs to an ethical code that is out of date. They endeavor to convince us that license before marriage is not only to be condoned but actually recommended.

They sent out questionnaires concerning such moral lapses which are fit only for the minds of filthy dreamers. These corrupting questionnaires are being sent to your daughters and your sons in the colleges of the land by these spokesmen of the new educational standards in our colleges and universities. Let me cite only one— the one that was sent to all the members of the senior class in— College, a training school for young women, concerning which one indignant father declared he felt like shooting the professor who perpetrated it. My regard for my readers’ sense of decency will not permit me to quote the filthy questions contained in this thing.

Some of the stuff which is in this way placed before the youth in educational institutions is destructive of every worthy idea of virtue and decency, and the best interests of the individual, as well as the family and the nation. Much of it is so vile and degrading that we wonder how it escapes the censorship of the United States Post Office Department.

The chief dogma of this vile philosophy deals with the origin and meaning of sex. Sex repression, we are told, is responsible for all our troubles. Some of the statements contained in books now used in classrooms are so vile that it is difficult to understand how any mind other than one morally perverted could have produced them.

Concerning such books the Baptist Witness, which is the official organ of the Baptists in Florida, recently said in an excellent editorial, “The wonder of it all is that men and women can be found in the teaching profession who would even handle such books, much less teach them. Well may we ask, ‘Whither are we tending?’ If such matters are to be taught to our girls and boys, civilization is doomed.”

Many realize there are dangers in secular education. Few understand how very serious these dangers are. They are ready to take a chance.

Refined Paganism Taught

Their chief danger is not merely an absence of Bible teaching. That is bad enough. But for this there has been substituted a refined but positive paganism which destroys vital faith in God and undermines the plan of salvation. It first inculcates doubt, and then goes on to atheism.

Modern education is permeated with faith in human nature. Schoolwork today is based on the theory that human nature is essentially good, inclined toward good, and that all the child needs to eradicate evil is the right kind of training. This is a philosophy of life positively, diametrically opposed to the truth of the Bible. In secular education all the senses of the mind are saturated with this philosophy, surrounded by this atmosphere, from the beginning. It is in every classroom, every textbook, in all the child’s associations, it enters through every pore. Every day the child remains in school it draws him farther and farther away from the only true way of life and his only hope of salvation.

The Bible teaches most plainly that human nature is not essentially good, but fundamentally evil. Its evil impulses naturally express themselves, and the good impulses remain in the background unless there is a special effort to stimulate them. This is the direct teaching of the Bible in hundreds of passages. It is the very heart of the Christian message. Every direct teaching, type, figure, shadow, symbol, tells us the Saviour came into the world to do for man what he could not do for himself because of the evil tendencies and nature of his heart. Mark 7:21-23; Gal. 5:19-21; Rom. 3:9-18; 5:12; Ps. 51:5; 19:12; Jer. 17:9; 13:23.

Nowhere does the Bible say anything good about the unregenerate man. He is everywhere regarded as an incorrigible sinner, inclined toward evil; and this very fact made it necessary for God to ordain the wonderful plan of salvation. If man without his Saviour is not a hopeless sinner, Christ came into the world in vain, and Christianity is a sham and a fraud.

I do not say that this philosophy is definitely stated in any textbook or any classroom. It does not need to be stated. Teach children the natural dignity of humanity; teach children that men are essentially good; surround them with that kind of atmosphere; let them absorb it with their history, with their geography, with their every study, and
it is not necessary to make any direct statement in opposition to Chris-
tianity. The very philosophy which they are unconsciously absorbing is making it impossible for them, with-
out renouncing that philosophy, ever to become Christians and accept
Christian philosophy. They are living in an atmosphere of pagan
philosophy and absorbing it in
secular schools.

Altogether apart from the Bible, our own everyday experience teaches 
that human nature is essentially sin-
ful. It is easier for us to do wrong than to do right. The constant, un-
varying tendency is to decadence.
The good needs cultivating, not the bad. There is no natural tendency
toward improvement anywhere in
nature—just the opposite.

Self-Determination

We hear some folks speak very
learnedly in these days of the im-
portance of permitting children and
young people to exercise their right
of self-determination. It is unfair, we
are told, to coerce a child into
doing anything that he does not
want to do, or to train his mind in
channels selected by parent or
teacher. He should be allowed to
develop naturally and without the
mental prejudices and biases of his
elders, because he has a right to
live his own life.

It is a beautiful theory, but un-
fortunately it does not agree with
human experience, and it does not check up with the word of God.
If you could read the records of the
juvenile courts of the land, it would be all too apparent that already
there are far too many young people
who are living their own lives—and
making shipwreck of them.

A well-known exponent of the
self-determination theory was talk-
ing to a preacher friend. The
preacher made little answer to the
remarks of his friend, but asked him
to visit him again in six months.
The man came at the appointed
time, and the preacher took him out
to show him his garden.

"Why," exclaimed the man, "this
is not a garden. It is a wilderness of
weeds, flowers, and grass."

"But," said the preacher, "fol-
lowing your remarks, I thought it
great pity to restrict the natural
development of the seeds and plants
in my garden. Consequently, I per-
mitted them to grow just as they
would, unhindered in any way, so
that they could live their own lives.
Here you see the result."

The great error of modern educa-
tion that human nature is essentially
good, naturally led it into another
error. It places as fundamental in
its program the teaching that there
is in nature, in plants, in animals, in
human life, an inherent and es-

ternal tendency toward improve-
ment. This has been termed evolu-
tion. The word may mean different
things to different people, but in
relation to the Bible it means simply
this—the Bible teaches every-
where that all things earthly tend
downward toward decadence, and
man needs a Saviour; the schools
teach in every study that all things
earthly tend upward, and all man
needs is development and not a
Saviour. Consequently, secular edu-
cation does not merely neglect the
Bible—it is diametrically opposed
to the Bible. The child who is being
given a secular education is being
unconsciously drawn away from
God, away from truth, and away from
salvation.

So the first wrong step in secular
education is to deny what the Bible

teaches as to the essentially evil na-
mure of man, that he is by nature
a sinner. This step leads inevitably
to the next, that he has no need of
a Saviour. This leads logically to
the next, that Jesus Christ, if He
lived at all, was not a propitiation
for man's sins, but rather an ex-
ample and a guide to lead the in-
herent tendency of man toward
good in the right direction. Such
teaching, and such training, and
such an atmosphere inevitably do
away with what the Bible plainly
teaches about the cross of Christ and
the new life in Jesus Christ. The
outstanding effect of modern educa-
tion is to educeit away from God.

Our Responsibility

When we parents come to answer
for all our deeds and give an ac-
count, as stewards, of the children
God has given us, what will we say?
I wonder if we realize what a re-
sponsibility ours is to see that our
children get a training that will as-
sure them of heaven? If we could
look a bit into the future and see
what our children are to meet, would
our present choice be different?
Where are your children attending
school this year? Are they in a
school that leads away from God,
and Christ, and salvation, or in a
school that trains them for heaven?

Some day, perhaps, your child
may be lost to you. God grant that
you will have no regrets then for
the way you have discharged your
duty now.

I am aware of the fact that many
Seventh-day Adventist parents de-
cide to send their children to secular
schools because of the better equip-
ment which secular schools have.
Preparation for Work Among Moslems

BY W. K. ISING

LONG have the workers in the Arabic Union Mission felt the need of a more unified and systematic plan for work among the Mohammedans, who form about 93 per cent of the population of 30,000,000 in this union.

Since Arabia is the cradle of Islam, it is evident that here we have its religious stronghold. And in spite of certain deterrents to the full exercise and application of Mohammedan tenets against missionary activity and converts to Christianity, due to the influence of foreign rule, the opposition is operative, even though it be in forms less overt and somewhat modified. Because of this, a hundred years of Protestant effort in these countries have yielded very small results compared to the success obtained in some fields outside the Arabic language area where Moslem influence has been more dominant.

Islam's Unsolved Problem

The evangelization of the Mohammedan world is still the great unsolved problem and the challenge to the Christian churches,—to us as a people in particular. As we review the miracles of God's grace wrought during the last three-score years,—miracles of salvation wrought under conditions oftentimes hardly less formidable and forbidding than those presented today by Islam,—we realize that we still must learn the secret of reaching the hearts of this people, so that they also will yield to the power of the "everlasting gospel" that is to be carried "to every nation, and kindred, and tongue, and people." Rev. 14:6. The Arabic language is an important unifying link among Mohammedans, since the Koran is read, as a rule, in this language only. Once we understand the mind of God as to the method to be used in the solution of this baffling problem, the uniformity of language among Mohammedans should simplify the proclamation of the gospel to them. Doubtless the time will come when we shall have strong churches springing up in Moslem lands, just as we now see them continually arising in countries that have seemed permanently closed to all gospel work.

From inquiries occasionally received from various fields outside our own, we conclude that the same considerations are engaging the minds of other workers endeavoring to approach the Mohammedans in their several territories. Unfortunately, we have thus far been unable to point to any particular successful method in the homeland of Islam, because the few Moslems who seemed to be earnest seekers of truth have shrank from open confession, for the same reasons as elsewhere,—the fear of sharing the fate of many others who have confessed openly. The law governing apostasy from Islam brings dissolution of family relations, divorce, loss of all legal rights and of property, disinheritance, and ultimately death to the convert to Christianity.

So, though these powers of evil hold sway, we must nevertheless make every effort to be prepared to utilize any opportunity, and to use every means calculated to strengthen the forces engaged in this spiritual warfare.

Initial Steps Taken

As an initial step in this union, a cooperative organization was formed at our recent general workers' meeting at Jerusalem, which is to be composed of all our workers. As the matter took concrete form only during the latter part of this gathering, a committee of three was appointed, composed of the writer and Erich Bethmann, of Transjordan, and Willy Lesovsky, of Lebanon-Syria, to draw up a plan for systematic study of this complex problem. Shortly after the conference a circular letter was sent out to our workers with suggestions as to the method to be adopted.

In the first place we should endeavor to understand the Mohammedan in his religious thought and his historical background, that we may learn to feel with him the yearnings of his soul, thus fitting ourselves to extend to him in an effectual way the helping hand of salvation. This was the principle guiding the apostle Paul. He outlined it in the following terms: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake." 1 Cor. 9:19-23.

A Sympathetic Understanding

Before approaching any special questions, we must learn the Mohammedan A B C's. We must understand the fundamentals of Mohammedanism. We should be as much at home in these as in the Scriptures, or in the history of our native country. To this end it is proposed that our workers and all those who wish to join in the preparation for work among Moslems study at the outset at least one each of the two sets of books here mentioned:

1. Theological. (a) F. A. Klein, "The Religion of Islam;" German: "Die Religion des Islam." It is published in both languages. It is a standard work, and although it is somewhat difficult to obtain, every worker engaged in work for Moslems should have it in his library. (b) S. M. Muir, "A Challenge to Faith." This book is of an easier style, but contains the essential elements.

2. Historical. (a) Weil, "The History of the Caliphate." German: "Die Geschichte der Khalifen." This is the most elaborate and thorough work on this subject. (b) S. M. Muir, "The Caliphate, Rise, Decline, and Fall." The study of these two aspects, the theological and historical, is fundamental and indispensable to an understanding of the problem.

It is further urged that each worker take up the following additional lines of study, choosing one or two of the subjects enumerated. Each worker should inform the secretary, Erich Bethmann, Amman, Transjordan, of his choice, so that undue overlapping may be avoided. The subjects follow:
1. Arabia.

a. Geographical data; conditions of soil; animal and vegetable life.

b. History of Arabia up to the time of Mohammed.

c. Arabia and the Arabs (including the black tribes) in the Bible.

d. Arabian heathenism, life, customs, women, before the time of Mohammed.

e. Present-day Arabia.

2. Mohammed.

a. The ancestors, childhood, and youth of Mohammed.

b. The Mecca and Medina period of his prophethood.

3. The Koran.

a. Origin.

b. Its conception of God.

c. Its conception of Jesus.

d. Its conception of sin.

e. Its conception of redemption.

f. Influences of the Old Testament and Judaism in the Koran.

g. Influences of the New Testament and Christianity.

h. Influences of heathenism.

i. The eschatology (doctrines of death, resurrection, immortality, and the final end of things) of the Koran.

j. Man’s position in the Koran.

k. Woman’s position in the Koran.

l. Contradictions.

m. Tales, fables, folklore, in the Koran.

Any one who desires to add to this list is welcome to do so, but it is understood that the time devoted to the study of the subjects chosen and of the books mentioned, should not exceed one year. The findings are to be summarized in a written thesis and be published in our papers for the benefit of those interested in this work.

Supplementary Study

To supplement these studies, material should be collected on all modern currents and developments of thought in the Arabian field and other countries with Moslem constituencies. We suggest the collecting of newspaper clippings, book reviews, papers, and periodicals dealing with statistical facts and figures bearing on the Moslem question, movements among their youth, their ideals, and all other topics relating to the Moslem world. It is requested that all this material, or copy, be passed on to the secretary for later use and reference.

In this connection it might be mentioned that Elders Bethmann and Lesovskv have just completed the special summer course at the Newman School for Missions at Jerusalem. Elder Bethmann did special research work in their large library and advanced study of the Koran. Elder Lesovskv studied Arabic and Islamiest. We trust that all this is a beginning in the right direction and will prove helpful in the preparation needed for the work among Moslems, which is weighing heavily on our hearts.

While we thus concentrate our minds on these subjects, we shall doubtless deepen our conviction and our constraining love, which will help us find ways and means to bring the message of salvation, as it is in Jesus, to our Moslem friends, many of whom are reaching out for something better to satisfy the longing of their souls. With us they are the object of the infinite love of God, who “spared not His own Son, but delivered Him up for us all.” “How shall He not with Him also freely give us all things?” Rom. 8:32.

Paul considered himself a “debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise.” Rom. 1:14. Of his zeal and love for those of his race still in darkness, he could honestly say, after all the persecution suffered at their hands: “I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed [margin, "separated"] from Christ for my brethren, my kinsmen according to the flesh.” Rom. 9:2, 3.

Having, as former "aliens from the land heard of so frequently toward our stray brother Ishmael; of six local missions: Jehol, Chahar-Suiyuan, Shansi, Mongolian, Hopei, Shantung. The first three are led by nationals, the latter by foreign directors. The union workers are also foreigners. At the end of 1934 there were 1,650 church members, and the number is increasing rapidly, for God is doing some great things in North China, the land heard of so frequently these days because of its military occupation by Japan. The laboring force in the union numbers 105. The work is advancing from 35 mission-station centers, and there are 58 Sabbath schools, with 1,720 members.

The year 1934 is regarded as the
1934 was the largest on record—405. In spite of greatly reduced working
baptisms. This number is greater
plete record for 1935 be still better!
ion at the end of 1927.

W. J. Harris, union superintendent, mentions some unusual developments
in the Shansi field:

"In response to repeated calls Pastor Chiao, director of the Shansi work,
sent an evangelist into the Lu An Fu district, some 400 li southeast of Taiyuanfu. Bible classes were con-
ducted, morning, noon, and night, in homes, in halls, and in open fields. An
unparalleled interest developed that has held for over a year. Eighty-nine
were baptized from this district last year, and recently over thirty more have been baptized. They have
banded together and built their own meetinghouse, a chapel excellently
constructed, some eighty feet long by seventeen feet wide. However, it is
already too small. I had the privilege of meeting with this group a short
time ago, and of listening to their interesting experiences. They had
risen at two o'clock in the morning and driven fifty li with a great caval-
eade of donkeys, oxen, and carts, to meet us at the bus station. My ox
driver told me that for twenty years he had been a heavy user of tobacco
and liquor, but that when this truth took hold of his life, he immediately
discarded both. 'I now use my to-
bacco money for the Sabbath school
Investment offering,' he said. An-
other brother explained that as he no
longer smoked, he was not troubled
with his former cough, and was using
his cough-medicine money for Sab-

bath school Investment.

"Being anxious to know whether this extraordinary interest was largely a
mass movement or whether indeed the people had got hold of the life
and doctrines of Christ, I took particular pains to question, at different times,
several of these people. To my sur-
prise I found that they all had gained a
very comprehensive understanding of the truths of this message. Early
morning prayer meetings are of fre-
quent occurrence, and Sabbath serv-
cices find some coming from thirty to
one hundred li to fill to overflowing
their little chapel. I am free to state
that it is the most remarkable de-
velopment that I have seen in my expe-
rience in China. It started through
the call of a backslidden colporteur,
and it has been brought to success through the prayers of a hard-work-
ing evangelist. Prayer moves the
hand of God. Let us consecrate our-
selves to lives of prayer as we face
the overwhelming task before us.
And we shall soon find the Lu An
Fu experience duplicated in many
places."

Colporteurs Doing a Great Work

The colporteurs are doing a great work in North China under the lead-
ership of A. A. Esteb and his asso-
ciates. A large part of China's multi-
plied millions live in rural villages. Their being so scattered has always
made their evangelization a major problem. But the village colpor-
teur is demonstrating one successful method of reaching these isolated lit-
tle centers. In one hsien, or county, of Hopei Province there are 307 vil-
ages. Each one of these communities has been worked by a colporteur; and
in addition to the books placed in each village, one or more copies of the
Chinese Signs are sent each regular monthly visits to every community. This
unique record the brethren are
trying to duplicate in many other hsien during the current year. Thirty-
eight colporteurs use bicycles, and
every one has pledged himself to work
every community in the hsien as-
signed to him. Not only do the coun-
try people receive the colporteur more cordially than the more sophisticated
city dwellers, but the rural work is
proving more remunerative. This un-
ion has more than eighty colporteurs, who sold $32,445 (Chinese currency)
worth of books in 1934, a substantial
gain over 1933 in spite of hard times. The goal in sales for 1933 is $100,000.

God for the literature min-

istry.

Brother Harris tells of a Sabbath school in Hopei Province "composed
of factory boys and called the Eternal
Life Factory. They knit stockings
and weave towels, and have used our
Sabbath School Picture Roll pictures
as trade-marks for their "Faith"
brand and "Love" brand of stockings.
This factory produces some $20,000
worth of products a year, and is par-
tially managed by our own church
members."

The North China Union maintains
three institutions: an industrial school
at Tsianan, Shantung; a sanitarium
and hospital at Kalgan, Chahar; the
union Training Institute at Fengtai,
Hopei. The latter has been provided
from funds raised locally in the last
three Harvest Ingathering campaigns,
$32,486—but as yet they do not
have the administration building, nor
can they go a fourth time to the pub-
lic in behalf of—the same project. Thus,

and 111 .

Mongolia Challenges Us

Mongolia—the very name challenges us—is a part of this great union. Al-
most as large as the United States ter-
riitorially, it is sparsely settled with
nomad Mongols, whose religion is de-
graded Lamaism. Otto Christensen, in charge of the Mongolia Mission,
is facing a gigantic task almost single-
headed. That almost everything—
evangelizing, translating, publishing, training, directing, bookkeeping, and a
hundred other duties—devolves upon him, is indicated by the information
given in the 1934 "Year Book" (the only one available on this ship in
the Java Sea) concerning this field:

"Officers: Director, Otto Christensen.
Sees. and Treas., Otto Christensen.
Executive Committee: Otto Christensen,
Mrs. Otto Christensen, J. Maltsev,
Dr. E. F. Coulston [who since died].
Sabbath School, Mrs. Otto Christensen.
Minister: Otto Christensen.
Licentiates: J. Maltsev, P. V. Rodionoff.
Missionary Licentiate: Mrs. Otto Christensen."

From Pastor Harris comes the following statement respecting the
mighty task of winning Mongolia for
Christ, and the sad death of Doctor
Coulston:

"We are glad that we can report the
opening of a new station in this
difficult field. Brother Rodionoff,
the former Russian worker in Tientsin,
had set himself to the task of learning
the Mongolian language, and is al-
ready located up on the plains, con-
ducting work in a section previously
unentered by any Protestant mission
organization. The prince of Derburt
welcomes us to this field, whereas he
had previously permitted no mission
workers to enter. Brother Rodionoff
conducts medical as well as evange-
listic work, and is having a very good
degree of success. We appreciate
the help the division kindly gave in grant-
ing us $2,000 with which to establish
this new center out on the Mongolian
plains.

"If a chart which represents the
work that Pastor Christensen has
done in translating, editing, and
publishing in the Mongolian language.
With no proper dictionaries, no grammars,
and without other ordinary language
helps, he had set himself the dif-

"Largest on record — 405. 

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knowledge of the Chinese, which he is now endeavoring to get from a teacher supplied through the Home Bible Institute.

"After four years of arduous work it is becoming increasingly manifest that the only way to do constructive work for the Mongols is through training a native staff of workers. To do this a school is necessary. This is a pressing need. We must remember that the work can never be finished in the earth until it is finished upon the plains of old Mongolia, and we must set our hand in an earnest way to finish speedily the task in this vast unworked field.

"Just across the road from the compound of the Mongolian Mission at Kalgan is an institution that is very dear to us all, the North China Sanitarium and Hospital. We regret to recount to you the sad loss of our Doctor Coulston. His application to the task, his remarkable ability in the language, and his aggressive spirit, were an encouragement and a worthy example to all of us. Though sick himself and running a high fever, he responded to one more call for help. This apparently taxed his weakened resources to the utmost, so that he returned home to his bed, never to rise again. The provincial and city officials and other friends have, in their own behalf, erected a very suitable marble monument, engraved with gold lettering, on the campus near the entrance to the hospital where Doctor Coulston gave his last full measure of devotion.

"Miss Johnson is now permanently located at Kalgan, and the excellence of her work is readily noticeable in the speedy revival of business that the hospital is now enjoying. Through the efforts of the China Division and the Home Board we have now secured Dr. and Mrs. H. A. Mourer, formerly of Pasadena, California. Doctor Mourer arrived in November, and immediately settled in Kalgan. In spite of heavy language responsibilities, he is rapidly rebuilding the institution to its former flourishing condition. There is need at Kalgan for additional housing accommodation.

"An aggressive praying band of consecrated workers in North China unite with you in praying for the speedy finishing of the work in this great harvest field."

Open Doors in Bolivia

BY R. J. ROY

After being absent from the Indian work in the Titicaca highlands for over four years, it was a wonderful pleasure for me to spend a few weeks visiting the Bolivian Mission in the interest of the Missionary Volunteer, educational, and Sabbath school work. Our hearts have often thrilled with G. E. Stacey. On this trip we were able to visit seven schools and hold two small conventions. We traveled many miles by train, by horseback, afoot, and on motocycle. Two weeks of such experiences gave us a very good idea of Indian life, Indian food, and Indian beds. However, we had a wonderful time, and felt that our efforts were well repaid, in spite of the high altitude and the cold of midwinter.

The wonder of the work in the Bolivian Mission is the way it has gone notwithstanding the great shortage of workers. For several years now this mission has not had one white station director for the almost three thousand believers. They lost some workers when budgets began to be reduced, and the rest have been shifted to other places.

When one considers that the natives who carry on this work are Indians with no educational opportunities until about fifteen years ago, when our work first began here, he has some idea of the wonder of their accomplishments. The director of the mission, J. D. Replogle; the departmental secretary, G. E. Stacey; and the secretary-treasurer, S. R. Loomis, have divided the field and taken a general supervision. For the last two years, besides these three men in the office, they have had two native evangelists and some twenty teachers to do all the evangelistic and pastoral work for almost three thousand Indian believers and the people of the whole of Bolivia. Facing these conditions, their membership has grown steadily, their tithes and offerings have increased, and they have more schools this year than ever. There is a great interest in our work all over the country.

After visiting our schools, I joined J. D. Replogle in the Harvest Ingathering work. The day we began, there appeared in all the leading newspapers an article published by the president of the country, telling of the wonderful work being done in the Adventist schools. As we presented our appeal, many mentioned having seen the article, and gave gladly. We received in this place 55 per cent more than we did last year.

The next trip was to our Bolivia Training School. The day before we went there, we met the representative of the Yungas state, and invited him to accompany us on a visit to our school. He gladly accepted, and after spending the day with us, asking all kinds of questions, he expressed his hope that soon we would have one of these schools in his state. He is a very influential man and one who could easily make this possible. When told of the expense of such an institution, he was not the least bit daunted, but continued to express his hope that we would soon have something in his state.

When I was ready to leave the country, I had to go to the government offices for the proper papers. Elder Replogle was with me. As we were coming into the offices, we were met by the leading man in the government of another state. After very friendly greetings, he immediately asked Brother Replogle for an Adventist doctor to work in his territory. He offered 400 bolivianos a month, privilege to practice privately, and all necessary guarantees. When he was told that we could not promise at once, he seemed much disappointed, but said that the offer was good till we could send them an Adventist doctor.

After going a very few steps more, we met the leading man from another state, where they are building a hospital at an approximate cost of 350,000 bolivianos. The people there have made a definite request to the mission to give them Adventist doctors and nurses for their institution. So he asked Brother Replogle at once when their doctor was coming. When told that our mission had not been able yet to accept the offer definitely, he, too, was very much disappointed, and insisted that they had no other plan than to turn the hospital over to the mission.

So the doors are open everywhere in Bolivia. The people are building hospitals for us, the president of the country is writing of our work in the newspapers, and the message is going forward with very little help except the native workers. Calls come urgently, and we cannot fill them. What a work could be done if we could only have the means and men to fill the openings.

"Those who love Jesus will love the souls for whom He died."
Among the most interesting letters that come to our office are those from mothers who are teaching their own children at home, using the outlines, textbooks, and instruction furnished by the Home Study Institute. These mothers tell us that their children are making rapid progress, and that they themselves are enjoying the privilege of teaching them. The specimens of these children's work that come in to our instructor show that they are doing well.

Not only do mothers in foreign lands find this a very convenient way to take their children through the early grades, but many mothers in different parts of the United States who are so situated that their children cannot attend a church school, find it pleasant and profitable to teach them at home. Little children are anxious to learn—they are eager to ask questions, and quickly become familiar with new things. To teach a child to read is not a difficult task; and once he is able to read, he can amuse himself on rainy days. And the more he reads, the more he will know. A knowledge of reading is the foundation of a good education, and it can be acquired very early.

Occasionally letters come to us from mothers who desire to teach their own children at home, but are in doubt whether the State regulations will permit them to follow the plan. Conditions may vary somewhat, but in general, mothers who go at the matter in the right way are having no difficulty. At the time when the Oregon State law prohibiting the carrying on of church and other private schools came before the Supreme Court in Washington, D. C., to decide whether it was constitutional or not, the lawyer who spoke in behalf of the church schools laid down a general principle. He said that American parents are under obligation to see that their children are properly educated; but it is their privilege to exercise their own judgment as to the choice of school, provided always that the school selected covers the usual branches in a thoroughgoing way, and the pupils make satisfactory progress.

The Home Study Institute is a regularly constituted school, giving work in the elementary and high school grades, and also regular college courses. Its faculty is made up of men and women of extensive teaching experience and good scholastic standing. The child who takes the first, second, third, or some other grade of work under the guidance of the Home Study Institute is really attending school; that is, he is following a regular school program. He covers all the regular studies given in that particular grade, and he passes certain examinations set for him from time to time by the Home Study Institute. The mother cooperates with the school by laying out the work for the child, helping him over the hard places, and conducting regular recitations with him from day to day.

It is obvious that the mother, in order to cooperate intelligently with the Home Study Institute in carrying on work of this kind, must have a fair education herself. If the mother is entirely uneducated, it would not be best for her to enroll her child in one of these courses. But, on the other hand, if the mother is intelligent, has the teaching gift in some measure, and has at least a common school education, she should be able to carry on the work satisfactorily under the guidance of the Home Study Institute, full instructions being given for both mother and child.

In dealing with the local educational authorities, it is well for the parents of the child to remember that the superintendent of schools and his associates in the work are always aiming to do their duty. They have the best interests of our children in view, and we should keep this in mind in anything we may say or do concerning the matter. On the other hand, it is reasonable to suppose that these officers may not understand why an Adventist mother wishes to teach her own child, and it is well for the mother to approach the matter from the right standpoint, and take pains to explain rather fully why Adventists desire to have their children educated from the start in an atmosphere of faith in God's word. Christian education naturally begins with little children, and not only should the associations of the child be free from evil influences, but he should have the privilege of studying all the common branches in the light thrown upon them by the Bible, which is the Book of books.

If the mother or the father will take pains to explain this fully to the school officer, and then further make it clear that Adventists have high educational standards, and that the courses outlined by the Home Study Institute cover the full work required in our church schools; furthermore, that our church schools cover just as

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Pulling Together

BY ERTHA GERNEAUX WOODS

My mother says some healthy things we've learned from the depression.

Instead of feeling we must keep in step with the procession
And buy the newest hats and clothes to make ourselves resplendent,
We laugh, "We can't afford it," and feel mighty independent.

Dad always says the less we have the more the need for smiling.

He sets us the example,—mother says it's quite beguiling.
And then we all smile with him, and we find it really funny.
How many happy times we have without much spending money.

Long walks to take on pleasant days,
And games for rainy weather,
And after supper 'round the fire we sing old songs together.

We're pulling all together, and we've grown to know each other
A whole lot better than we did—we children, dad, and mother.

—Blow's Herald.
much ground as is covered by public schools, and in addition give the child a knowledge of the Bible, which naturally cannot be given in the public school, it stands to reason that the educational officer will be likely to cooperate with the parent. It should be made clear that the parents desire to have the child cover the full work assigned year by year, and that they will be glad to have the public authorities subject the child to any examination deemed necessary in order to convince them that he is doing the proper amount of work.

It may be that some parents will feel that it is too much trouble to have these interviews with the proper authorities, and would prefer to run the risk of putting the child in the public school, but there is another side to it. Who knows but that God will use our parents to make clear to these educational authorities some of the more fundamental principles that underlie the Adventist movement today? We are in the world to bear witness to the truth. The Saviour came here preeminently as a teacher, and the message that God has given us to give the world is essentially bound up with Christian education. Therefore, it seems to me that parents should be glad to spend time and energy in making clear to the proper authorities the reasons why we cheerfully pay our taxes to carry on schools to educate other children, but we desire to have the privilege of teaching our children in our own schools and homes, free from evil influences of every kind.

Naturally the authorities may be struck in some parts of the country as in others, but the principle laid down by the lawyer who successfully pleaded for church schools in Oregon, applies throughout the United States. Parents have a constitutional right to educate their children in any way they please, and mothers who have enrolled their children for the mother-teacher courses conducted by the Home Study Institute, and are giving a little of their time daily to the pleasant work of teaching their children in the elementary subjects, are having the best of success as teachers, and are enjoying the work. In cases where objection has been raised, a few words of explanation have removed the misunderstanding, and the mother continued her work with the full consent of the school authorities. Teachers of public schools who have looked into our mother-teacher courses have strongly recommended them and have said that the children who were taught at home in this way did better work in the advanced grades than those taught in public schools.

Those Little Things

On, it's just the little homely things,
The unobtrusive, friendly things,
The won't-you-let-me-help-you things,
That make our pathway light.

And it's just the jolly witty things,
The never-mind-the-trouble things,
The laugh-with-me-it's-funny things,
That make the world seem bright.

For all the countless famous things,
The wondrous record-making things,
Those never-can-be-equalled things,
That all the papers cite.

Are they not the little human things,
The every-day-encountered things,
The just-because-I-like-you things,
That make us happy quite?

So here's to all the little things,
The done-and-then-forgotten things,
Those oh-it's-simply-nobling things,
That make life worth the fight.

—Grace Haines.

A Parable on Prayer

A king who loved his subjects and wished to inspire trust and confidence in them, established palaces throughout his kingdom, and had the women come and learn to weave. He told them they were free to ask his help as the work progressed.

As the days went by, many found the weaving hard, the threads were often knotted, and the pattern of the web would not come right. But the other women noticed one young girl who always sang at her work.

"Your web is by far the fairest of all," they said to her. "Do you ever find the work hard? Why do you sing all day?"

"I ask the king to show me how," she answered. "You know he said we might come to him."

"So do we ask him, every night and morning," said another woman.

"But I come to him," cried the girl, "with every little tangle."—Missions.

NATURE'S CHILDREN STORIES

BY INEZ BRASIER

Mrs. Blue Mud Dauber

It was a warm day, but Mrs. Blue Mud Dauber did not mind. She was looking about on the porch for a place to build homes for her babies. At last she chose the corner where the morning-glory vines grew thick. She would have to build ever so many homes, for each baby would live by itself. How busy she would be all the warm summer days!

She flew to a mud puddle near by. Standing on her head in the mud, she made a little round ball of some of it. And all the time she kept humming away to herself, for she was happy and very busy. She flew to the porch and plastered this bit of mud to the wall. Again and again she brought little balls of mud to the home she was building. Each little ball made a ring around the house which looked for all the world like a tiny jar, long and not very large around, stuck tight to the wall. How Mrs. Blue Mud Dauber worked to make it smooth inside and out! She patted each cell, or home, until it was just right, and deep enough to hold the food her baby was going to need.

"Now," she hummed to herself, "my little home is ready and I must find some spiders," and away she flew to the garden. Soon she came back with a spider which she pushed to the bottom of the cell. She did not care that it was all doubled up like a ball. Then she brought another, and another.

"At this rate, I shall have enough for my baby while the sun shines," she hummed as she went away for more spiders.

All afternoon she worked in the warm sunshine till the cell was full. Not another spider could she push in. "My baby will have enough now," and she packed the last spider in tight.

Now what do you suppose! She laid a very tiny egg on that last spider. Then she flew away for more balls of mud to make a cover for the cell, fastening it down securely so the baby could not get out until it was time.

"Good-by," she said, for her baby would never see her again.

After two or three days the egg hatched, and there it was—a tiny grub which ate and ate. It was so hungry it ate all those spiders down to the bottom of its home. Then it became very sleepy.

It spun a pretty honey-colored bed, or cocoon, for itself and curled up inside. It slept soundly for several weeks. When it wakened, how do you suppose it opened the door its mother had plastered shut with mud? It softened it with a watery fluid from its mouth. Then it cut the door open, and there it stood, a beautiful silver-blue wasp, just like its mother, Mrs. Blue Mud Dauber.

In a few minutes it decided to have some homes and babies of its own, so it flew away and never came back to the porch where the morning-glories blossomed.
Progress and Providences in Jugoslavia

BY STEEN RASMUSSEN

During the latter part of August and the first half of September, the writer had the privilege of attending the annual meetings in the Jugoslavian Union. Looking back six and a half years to the time when the Southern European Division began its work, we find that at the beginning of 1929 this large union by the shores of the Adriatic had 1,400 members.

Within these few years the membership in Jugoslavia has more than doubled, for by the end of this year there will be almost 3,000 believers in the field. No other union conference within the territory of our division has experienced such rapid growth on a percentage basis. Present prospects seem to indicate that another 100 per cent gain in membership may be achieved within a still shorter span of years.

Jugoslavia is divided into three fields: the Danube, Sava, and Morava Conferences. The first meeting convened in Belgrade, the capital, situated in the Morava Conference; the second meeting was held in Novi Sad, in the Danube field; and the third in Zagreb, in the Sava Conference.

Belgrade, which a few years ago was a city of only 100,000 inhabitants, has experienced a phenomenal growth and development since the new Yugoslavian kingdom was founded following the World War. It is now a city of 400,000 inhabitants, modern, and up to date. The union headquarters and the publishing house are located there.

The attendance at all three meetings was the largest in the history of our work. More than four hundred assemblers in Belgrade, nearly five hundred in Novi Sad, and more than three hundred in Zagreb.

One of the delegates in the Morava Conference, a brother nearly sixty years of age, had walked a distance of 275 kilometers to the gathering in Belgrade. Others had traveled on foot from 200 to 250 kilometers, as they did not have sufficient money to pay the railway fare.

The business sessions as well as the other meetings were characterized by the presence of a rich measure of God’s Spirit. Harmony and brotherly love prevailed throughout.

The writer does not remember ever having attended another series of annual meetings anywhere of which it could be more truthfully said, “They were all with one accord in one place.” The reports rendered by the conference presidents and the departmental reports, bore encouraging testimony to the mighty workings of the Spirit in many places. No changes were made in leadership. A. Lorenz was reelected president in the Moravian field, N. Slanka-meneac in the Danube, and M. Lude-wig in the Sava field.

Appeal From Macedonia

The delegates from Macedonia, which is a part of the Moravian field, made a most earnest and stirring plea to send at least one worker into a section where in more than a dozen towns and villages a profound interest has been awakened through the distribution of our literature. In the territory comprising the southern part of the Morava Conference, a territory larger than either Switzerland or Belgium, we have just one evangelist to minister to the multiplying needs of the people. Present funds, however, do not permit of the employment of another worker to go into the field and help to gather this ripening harvest. In order to relieve this situation it was decided at the Belgrade meeting to move the conference headquarters from the capital to the city of Nis. From there the conference president, together with the colporteur leader and one or two colporteurs, will endeavor to minister to these waiting, hungering souls.

In connection with the Danube meeting, seven new churches were accepted into conference fellowship. A worker in that field mentioned in rendering his report, that he had set as his goal for the present year 200 baptized members. Until the end of August he had baptized about 400 persons. All hearts were stirred by the testimonies of two colporteurs who had come up from Montenegro to sell our literature in Slovenia, the northern part of Jugoslavia. In two and a half months they had succeeded in selling over 14,000 dinars’ worth of our publications in a territory where it has been almost impossible for colporteurs to earn a living in recent years.

Very careful study was given to educational interests in connection with all three meetings. A small school was established in Jugoslavia four years ago. It is now located in Zagreb, and we expect the enrollment for the present school year to be almost double that of a year ago.

The school building, however, is but a temporary structure, and the equipment of the school is modest in the extreme.

A most remarkable experience was related to us of six brethren who lost their employment in a mine a few months ago. Sad and discouraged over this experience, they pleaded with the management of the mine to be reemployed, yet without success.

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A few days after their dismissal, a terrible explosion occurred in the mine where they had been working, killing scores of the workers, among others those who had taken their places.

**Shot in the Heart**

Another experience related by one of our workers further testifies to the fact that the protecting hand of God is over His workers and His people. One evening when our brother was conducting a meeting in the home of one of our believers where several interested people were present, a rough-looking man, intent on starting trouble and breaking up the meeting, walked into the room with a rifle in his hand. Upon entering, however, he found it impossible to speak and carry out his intentions.

He sat down quietly and listened attentively to the study conducted by our brother. When the meeting was about to close he went outside where a number of companions were waiting for him. Seeing him, they demanded, "Why did you not shoot as you had planned?" "I could not," he replied; "it was impossible. If you can, you go in and try." In explaining the matter further to his friends he said, "I myself have been shot in the heart by the words to which I listened." The whole group left without making the least disturbance.

The Harvest Ingathering work, which has reached into all parts of Jugoslavia, was advertised over the radio last winter. However, the station which did the broadcasting counseled the people in most emphatic terms not to support this campaign carried on by Seventh-day Adventists. Happily the campaign had already been finished when this warning was given. An old brother who has faithfully been doing his work for several years, stated in his testimony that he had practiced the plan of ordering many tracts prepared for millions of them are too poor to own a receiver. "I was able to send them by radio, to some parts of the country where there are no news and where the inhabitants are not able to buy a book."

**Indo-China's Appeal for Christian Literature**

BY J. H. MO RACEHBN

Thirty-seven million souls groping in heathen darkness in the territory comprising the Malayan Union, appeal to those who know the joys of salvation to send them light, and to send it speedily. The message cannot be sent to them by radio, but only a comparatively small number, because caste and age-old traditions, augmented by the fear of ostracism, hinder them from openly subjecting themselves to Christian influences.

The mission school, the Christian doctor, and the sympathetic nurse are mighty factors in battering down the walls of Mohammedan prejudice and Buddhist stoicism. Yet these institutions and agencies of ministration, however good in their sphere, are of necessity localized to a city, or, at the most, to a province, while the surging masses and teeming millions continue to grope in darkness, dying, without a knowledge of the love of God.

**The Mightiest Instrument of All**

As I write these lines, having traveled over all those countries, my eyes fill with tears, and I cry to God: "O, help the remnant church to see a little more clearly, to plan a little more wisely, and to lay hold more fully of that mightiest of all instrumentalities which Thou hast given to Christendom for the speedy evangelization of the world, namely, the printed page."

It is the duty of the church to discern the signs of the times and to step quickly into every avenue opened by the providence of God. The governments of earth have been impelled by the Spirit of God in the last days to prepare the way before us. Every country, even in so-called heathen lands, has awakened to the needs of enlightenment for its people. With what eagerness do these recently awakened peoples reach for magazines, books, and pamphlets. They are as chickens just out of the shell, hungry for any grains of knowledge that may be scattered before them. Shall we allow the aggressive organization of infidelity, communism, and materialism to deluge these dear souls with the chaff of evolution, fiction, and radicalism, while we withhold from them the wheat of the gospel, which will give them life, and life more abundant? Come with R. H. Wentland and me to the countries of Anam, Tonkin, Cochinh China, Korea, and the Mos Eisley of the mountains. A beginning has been made. A health book, "Health and Longevity," a few gospel tracts, and a hymnbook have been translated and published for the twenty million Anamese. "Steps to Christ" is translated, but there are no funds with which to go forward with the printing. "Patriarcha and Prophets," "The Desire of Ages," "The Great Controversy," that they might learn the beauty and fullness of the everlasting gospel. They need, yes, urgently need, some small, attractive primary books for their children and for the millions of poor and illiterate who are unable to read, or comprehend the message in our larger books. What you give in this Week of Sacrifice will help to fill this great need.

Look over into Cambodia, where the king forbids the preaching of Christianity or even the holding of a Bible reading in a private home. Yet, behold the awakenings, and the village churches that have sprung up as the result of the scattering of a few tracts prepared by F. L. Pickett in the Cambodian language; and the loving-kindness of a missionary nurse as she treats the diseases of the native people. How much will your Week of Sacrifice mean to the dear Cambodians, who have no means of hearing the gospel except the printed page?

**Awakening in Siam**

Let us traverse the kingdom of Siam. Here is a great awakening nation, eager for literature, which must be made simple, and at a price
that the farmer and villager, as well as the shopman, can purchase and comprehend. Only two missionaries, one in Bangkok, and R. P. Abel away in the interior, for all those millions of Siamese—but your Week of Sacrifice will multiply their missionary strength a thousand-fold by providing them with means for the publication of more literature in the Siamese language.

Then accompany me down into the Malay Peninsula and over into Borneo, among the surging millions of Mohammedans, Hindus, and devil worshippers. The Mohammedans are a sociable, warmhearted, and generous people. Seventh-day Adventists have a stronger approach to Mohammedans than have other Christian missionaries. This is due to the fact, that, like them, we do not eat pork, that we pay tithe, and respect the prophets of the Old Testament, even as they also do. The use of literature is the only avenue by which we are permitted to disseminate gospel light among the Mohammedans. Preaching or public propaganda by religious sects is forbidden by government decree, but the colporteur has perfect freedom to persuade the people of every caste and color to purchase our literature and learn the way of salvation.

Would you, therefore, invest your means in that which will bring the greatest and quickest returns in the speedy evangelization of the 37,000,000 inhabitants of Malaya? Then make your Week of Sacrifice offering this year larger than usual, that there may be an overflow which can be used for the translation and publication of gospel literature for those eager to read the message of God's love in their own tongue and language.

The “Review” in Burma

How we do appreciate the good old Review," writes W. W. Christensen of the Burma Mission, under date of June 14. "My wife and I like to read it together, talk over the experiences that we have read, recall the workers that we know personally, and then use the atlas to get the locations more definitely in mind. The Home department appeals to us greatly. The Lord has blessed our home with three children, all born in Burma. We desire them to know God and prepare to be His witnesses. We are glad for pointers, hints, and stories.

"As a lad I remember the Review in my parents' home. In my teens I read it often. Perhaps the appeal of mission work was more firmly fixed at that time. My wife's home was also blessed by the weekly visits of the Review.

"At the time of our marriage we ordered the family group, and have never allowed it to expire. We have included Our Little Friend and others as time has passed.

"We like the clear ring of this great message, and pray that God may bless in preparing material for the dear old Review."

North American News Notes

J. C. Baldwin baptized twelve at Selma, Alabama, Sabbath, September 28. There are several others keeping the Sabbath, and some of these are expected to unite with the church soon.

Charles Curtis baptized twenty-one in Vicksburg, Mississippi, September 8. He is planning to hold another such service soon.

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North American News Notes

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This is the title of the latest book which comes from our publishing houses. It is the newest book in the whole Bible. The author is Elder C. B. Haynes, well known to our readers. The following is a fine presentation of reasons for belief in the inspiration and adequacy of the Christian Bible. The following is a fine presentation of reasons for belief in the inspiration and adequacy of the Christian Bible.

The Place of the Bible in the World
Its Structure, Character, and Achievements
Its Unique History and Miraculous Preservation
The Influence of the Bible on the World

The Bible House, Nashville, Tennessee.

PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily by the three means. Our devotions let us remember our brethren and friends who are in affliction. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being also yourselves in the body." We offer the following petitions for the requests which we receive.

The Lord turned the captivity of Joseph when he prayed for his friends. We suggest the noon hour as an appropriate time for remembering these special requests.

Prayer for the healing of her sister is requested by a sister in Texas.

A brother in New York desires prayer that his wife may be restored to health of mind and body.

Prayer is requested for a sister in Kansas, who after an operation has been given up by her doctors.

An Illinois sister requests prayer for her mother's healing, and also desires the same for another near her at home.

A sister in Minnesota requests prayer for the healing of her hands, which were injured in a recent accident.

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: Signs of the Times, Watchman, Review and Herald, Youth's Instructor, Little Friend, Present Truth, Good News, and Health, Liberty, Life Book, and tracts and booklets on various phases of present truth. The persons named below desire late, clean copies of any of the above publications, sent postpaid, for use in missionary work. We can supply in small quantities for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some workers are giving the impression that the literature which it represents, answer these requests for literature, and send to our brethren and sisters in various parts of the country tracts and booklets without correspondence or request. Our workers should be careful not to confound this literature with our denominational publications and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

The publications are all yours for the asking by the recipients for soliciting money, but wholly for personal gain or advantage.

James T. Ryan, Victory, Wls.

Louise Bleier, Sewanee, Tenn.
ASLEEP IN JESUS

"Then also that are fallen asleep in Jesus will God bring with Him." Precious in the sight of the Lord is the death of His saints.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may sight of the Lord is the death of His saints.

Elder Wilcox attended every General Conference since 1922 except three. He knew well practically all the men, and for fifty-seven years he knew his Lord, and for fifty-seven years he was an apostolic. Attracted by curiosity to hear a simple gospel hymn. He was young and working with his natural energy until the day that he fell under the disease that caused his death.

He had labored in the Inca Union Mission for about one year and had visited nearly every part of his vast field. His last trip was to the Lower Amazonas Mission. He was the most efficient field worker that I have seen in the mission field. He received the very best care that could be given, but no human power could stay the disease prevails, although it is somewhat rare.

He had labored in the Inca Union Mission for about one year and had visited nearly every part of his vast field. His last trip was to the Lower Amazonas Mission.

In 1943, when he was called to the East Michigan Conference as secretary of the Sabbath school and Missionary Volunteer departments of that conference, we were glad to have him.

In 1920 Brother Moore was called by the General Conference to go to South America as a missionary. This call he accepted, and soon after left his homeland for the mission field. He was the general secretary of the Missionary and Sabbath school departments of the South Brazil Union Conference. In these departments was the legal profession and his tendencies gained for him the continued illness of his eagerness and diligence in study and writing. He was ordained in 1912 after he had completed the commercial course. As a young man he was president of the Commercial department and the school teacher till twenty-two years of age. He was a member of the Commercial department and the school teacher till twenty-two years of age.

He was baptized by Elder D. M. Canright, his education was continued in 1910 at Emmanuel Missionary College, and later at Mrs. L. A. Wilcox, at present secretary of the Sabbath school department of the Pioneer Missionary Conference. His death was mourned by all who were associated with him. He leaves behind, his devoted comrade of more than forty years, his wife and daughter, and in that last letter gave testimony of the dear patriarchs of the advent movement who were later associated with Claude E. White. He continued his duties in the third angel's message, which he loved above all other things.

He was an amiable Bible student, and an invertebrate worker, sacrificing vacations and needed rest in his toil. Across the continent of the pioneer heritage that "now is our salvation nearer than when we believed." He was at his work when we so sorely need more workers; but in January, 1935, when we lost him, his work was not far off. It reminds us that He is the living bread which came down from heaven. We are calling him to rest.

V. L. Maxwell, I. M. Burke, and A. C. Gilbert will God bring with Him. "Precious in the sight of the Lord is the death of His saints."

Brother Moore enlisted his entire strength and interest in the work which he was called to do. He was loyal to the message and its principles and was one of the leaders in the work of the Church. He died at his post of duty. His work is done, and others will take up the work.

On his birthday, May 23, 1918, he was united in marriage with Arabia James, daughter of Arthur J. and Emma (Wilcox) James, of Brooklyn, N. Y.

In 1917 Brother Moore began work as an evangelist in the Indiana Conference, being appointed to the position of assistant in 1918. He was called to the East Michigan Conference as secretary of the Sabbath school and Missionary Volunteer departments of that conference, where he served for five years. In 1920 Moone was engaged in the legal profession and his tendencies gained for him the continued illness of his eagerness and diligence in study.

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More than a half million copies have been sold of the large number of contributions. By the wide distribution of this number we may, because of the universal publicity to which it has been addressed, turn the attention of many to a study of the Bible prophecies telling of the second coming of Christ.

No. 95: THE THREE ANGELS' MESSAGES

"A Special Revelation for This Time," by W. A. Spicer, of "The Book of Record."

This paper does not pay for articles, and be- cause of the large number of contributions we cannot under-

The subscription rates are as follows:

United States and Canada

One Year...$2.50
Three Years...$7.00

Foreign Countries Where Extra Postage is Required

One Year...$4.75
Two Years...$9.50
Three Years...$14.25

All communications relating to the Editorial Department, and all subscriptions and changes of address, should be addressed to Editor and Herald, Takoma Park, Washington, D. C.
1936 READING COURSES
for Missionary Volunteers
ARE NOW READY

These courses are growing more and more in popularity each year. Every Missionary Volunteer will greatly profit by their reading.

Senior Reading Course

**THE PILGRIM’S PROGRESS**, by John Bunyan. Published in seventy languages. “Pilgrim’s Progress” has maintained its popularity for 250 years, with old and young alike. It is perhaps the most absorbing of all Biblical narratives. Profusely illustrated. Cloth, 338 pages. Price, $1. (In Canada, $1.20.)

**HEROES OF CIVILIZATION**, by Joseph Cottler and Haym Jaffe. The authors have selected thirty-four men and one woman to represent the Heroes of Civilization, representatives from the different walks of life—exploration, pure science, invention, biography, and medicine. Both interesting and instructive. Illustrated, 362 pages. Special price, $2. (In Canada, $2.40.)

**TRIUMPHS OF FAITH**, by Mrs. John Oss, of China. The stories told are true recitals of the triumphs of faith, for the author believes that God works, that prayer changes things, and to her, faith is the victory. Fifteen years of successful service—what a background for a mission book! Paper covers, 160 pages. Price, 60 cents. (In Canada, 75 cents.)


Jr. FULL COURSE, POSTPAID, $3.60; IN CANADA, $4.50

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**WILLIAM CAREY OF INDIA**, by Percy H. Jones. This little English boy will appeal to you, cobbling shoes, working long hours, but with a determination to do things for God. Conquering insurmountable obstacles, he arrived in India, where his life is an example for every young person. Book imported from England, 223 pages. Price, only 90 cents. (In Canada, $1.10.)

**THE MASTER BUILDERS**, by Mary H. Wade. These inspiring stories from the lives of Andrew Carnegie, General Goethals, Henry Ford, Alexander Graham Bell, James J. Hill and Booker T. Washington, should awaken an appreciation, and doubtless a spirit of emulation, in the mind of every reader. With illustrations, 263 pages. Price, $1.65. (In Canada, $2.)

**WILD ANIMAL STORIES**, Volume I, by Neil Wayne Northey. The author gives an intimate family history of our wild neighbors, and much information about these animals that has hereetofore been practically unknown. Illustrated, cloth, 219 pages. Price, $1.25. (In Canada, $1.50.)

FULL COURSE, POSTPAID, $3.25; IN CANADA, $4.10

Primary Reading Course


**ART STORIES**, Book I, by Whitford, Lick, and Gray. This is a real picture book in colors. More than one hundred pictures of the finest character—just what the children like. Price, 68 cents. (In Canada, 80 cents.)

FULL COURSE, POSTPAID, 85 CENTS; IN CANADA, $1

Order of your Book and Bible House, or of the

Review and Herald Publishing Association
Takoma Park, Washington, D. C.
**OF SPECIAL INTEREST**

"PREPARING for Work Among the Moslems," by W. K. Ising, will be read with special interest by students of this great needy mission field.

SENDING some good articles to the Review for publication, John Oss of the China Division writes under date of September 9:

"The Lord is blessing our literature work in China, and in spite of the difficulties due to the terrible floods in Central China, the banditry and civil war, and the depression, our work is going forward. While our sales are not as high as we had hoped, we are seeing excellent results in souls being won to the truth through the literature ministry."

"Progress and Providences in Jugoslavia"

Under this heading Steen Rasmussen, of the Southern European Division, writes of the needs that he finds in the Balkan field. A true Macedonian, he is sounding by Elder Rasmussen. Let us remember during the Week of Sacrifice the needs of this and other fields calling for help.

As you consider your duty in the appeal that will come to you by the Way of Sacrifice, read also the article, "Indo-China's Appeal," by J. H. Meachem. Truly the Lord has done a great work in the earth, but there is much more to be done, and we should furnish our missionaries with the sinews of war, that they may go on with their work untrammeled.

Never Met an Adventist, Yet Develops a Group of Adventists

In January of this year a letter was received in the office of the Malay States Mission at Kuala Lumpur, a beautiful and leading city of Malaya. It was from a man living in the state of Kelantan, one of the unfederated group, a Mohammedan Sultanate, British advised. The author, a Mr. Swee, stated that he had read in one of our publications of the world-wide activity of Seventh-day Adventists, and should like to have further information and contact. The mission director at Singapore watched for the letters from friends in the homeland thin out as the years passed, but labor diligently during the remaining weeks of the campaign, to make it the most successful in the history of the denomination.

L. E. CHRYSTMAN

The "Review" in the Mission Field

The REVIEW used to come to our home when I was a little child in my mother's arms, back in England, in the days when O. A. Olsen was over there. It has come steadily ever since. Never in all these years have I seen anything national in its pages. Always a sane, conservative presentation of truth.

We consider the REVIEW one of the necessities of life, and are always on the lookout for it on foreign mail days. We are ten miles from a railroad, only a few miles from the jungles, and all alone. No white people for miles. Letters from friends in the homeland thin out as the years pass, but we are sure of the REVIEW, although sometimes it is the only foreign piece of mail that comes. We have a sort of little general conference every week, with reports from all the world, as well as good sermons and articles.

I find the REVIEW to be of untold value for the Indian workers who can read English. It is the most steadying influence which I know. Those who read the REVIEW become real Adventists and endure. And they know this message and work as no one can who does not get the REVIEW's weekly reports and articles. 

R. J. BORROWDALE.

Lucknow, India.

Missionary Sailing

Mr. and Mrs. P. A. Webber and their two sons, Alfred and Harry, of Madison, Tennessee, sailed from Los Angeles for Yokohama on the "Taiyo Maru," October 15. Doctor Webber having accepted a call to connect with the training school in Japan.

Mr. and Mrs. Clinton Woodland and baby daughter, of New Mexico, sailed from New Orleans for Cristobal, October 24. Mr. S. Yancey and Mrs. Yancey.

Brother Woodland has been appointed to developmental work in the Panama Conference.

G. B. Youngberg, returning from fortis' with special interest by students of this and other fields calling for help.

"A Little Child Shall Lead Them"

ANTONIO PERREIRA was having considerable trouble to retain his work with Sabbath privileges. He knew that he would have to make his decision shortly if he was to obey his Lord and keep His commandments.

The little bright-eyed boy of four years was a great favorite with his daddy, and he paid much attention when the Bible was read, especially Sabbath morning. On that day, when the Bible was read over and over again, "Daddy, get up. Today is Sabbath. Get up and read the REVIEW." he said over and over again.

"A little child shall lead them.

J. C. THOMPSON.

Seventh Week of the Ingathering Campaign

We are happy to announce to the readers of the REVIEW that the excellent gain made since the very beginning of the campaign is still maintained at the close of the seventh week. Good reports are coming in from all corners of the field. It is evident that our workers and lay members are rallying as never before to turn into the mission treasury a large surplus this year.

We herewith present the telegraphic reports received from the union conferences, giving totals up to October 26.

<table>
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<tr>
<th>Union</th>
<th>Amount Per Capita</th>
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</tr>
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<td>Total</td>
<td></td>
<td>61</td>
<td>October 26</td>
</tr>
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</table>

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