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Pray On!

BY ROBERT HARE

No, not today, nor yet perhaps tomorrow,
The prayer that throbbing lips repeat in vain,
Will find its answer, but some coming morning,
After the weary night of pain.

Tuned to the wisdom God alone can offer,
Thy heart's desire is hallowed in His sight.
Pray on! He hears, and every true petition
Offered in weakness waits His might.

Pray on! Deem not the days and hours of waiting.
Are lost below, to either life or love;
Grief finds an echo by the throne eternal,
For all your needs are known above.

Touched by your sorrow, still the Saviour watches,
And by devotion's shrine He finds a place.
High Priest for all His weak and earthly children,
He prays before the Father's face.

Then make His service ever thy delight;
And as the passing hours pass by, pray on,
Maybe He waits until the shadings vanish,
That eyes may see in clearer dawn.

Know that God lives, and He will surely offer,
All that is best your life need to supply;
He knows, He feels, and with a Father's kindness
He ever notes the feeble cry.

"Thy heart's desire"—be sure that self is banished
And the soul temple fit for service sweet;
Then love will pray, and every heart petition
Will, through His Spirit, be complete.

BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

"Soul" in the Hebrew

"Do not Genesis 35:18 and 1 Kings 17:21 teach that the soul is something apart from the body, something that may exist as a conscious entity after the death of the body?"

In commenting upon the first of these texts, Dr. Adam Clarke, the noted Methodist expositor, says, in part:

"'Her soul was in departing.' Is not this a proof that there is an immortal spirit in man that can exist separate from and independent of the body?"

The original Hebrew word translated "soul" in the English of Genesis 35:18 is *nephesh* (pronounced *neh-fesh*). It is the same word that occurs in the Hebrew of 1 Kings 17:21, where also it is translated "soul."

But whereas in Genesis 35:18 Dr. Clarke argues that it proves the existence of an immortal soul, when he comes to comment upon 1 Kings 17:21, quoting the words, "Let this child's soul come into him again," he says, "Surely this means no more than the breath."

Why Dr. Clarke gives the word one meaning in one of these texts and a different meaning in the other, we do not know. But the fact is that the word is translated in many different ways, never, however, as meaning something that cannot die. We quote as follows from "Here and Hereafter," by Uriah Smith:

"The word *nephesh* occurs 745 times in the Old Testament, and is translated by the term 'soul' about 473 times. . . . Besides the word 'soul,' *nephesh* is translated 'life' and 'lives,' as in Genesis 1:20, 30, in all 118 times. It is translated 'person,' as in Genesis 14:21, in all 29 times. It is translated 'mind,' as in Genesis 23:8, in all 15 times. It is translated 'heart,' as in Exodus 23:9, in all 15 times. It is translated 'body,' or 'dead body,' as in Numbers 6:6, in all 11 times. It is translated 'will,' as in Psalms 27:12, in all 4 times. It is translated 'appetite,' as in Proverbs 23:2, twice; 'lust,' as in Psalms 78:18, twice; 'thing,' as in Leviticus 11:10, twice. Besides the foregoing, it is rendered by the various pronouns, and by the words, 'breath, beast, fish, creature, ghost, pleasure, desire,' etc., in all 43 different ways. *Nephesh* is never rendered 'spirit.'"

But in not one of these places is the soul said to be immortal or never dying.

The Casting Down of Satan

"I should like to read some facts regarding the time of Lucifer's expulsion from heaven. Does Revelation 12 prove that he was not cast out until after Christ's death on His return to heaven? Are such points as this foundation doctrines and essential to salvation?"

In Deuteronomy 29:29 we are told that "the secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

We do not understand, however, that a knowledge of all things revealed is essential to salvation. The thief on the cross died a saved man, but we have no reason to believe that he had a knowledge of all revealed truth. It is faith in Christ that saves, not an intellectual knowledge of divine revelation. The Bible is not to be studied as many study crossword puzzles, but for spiritual enlightenment. This is not to discourage general Bible study, but to emphasize the importance of making sure of a personal acquaintance with the Lord Jesus Christ.

Perhaps the most direct light we have upon Revelation 12:7-9 is the chapter in "Early Writings," entitled, "The Fall of Satan," pages 145-147, from which we quote as follows:

"Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, 'Let us make man in our image,' Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.

"Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the highest sin to rebel against His order and will. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at their head. Satan, ambitious to exalt himself, and unwilling

to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son.

"All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven."

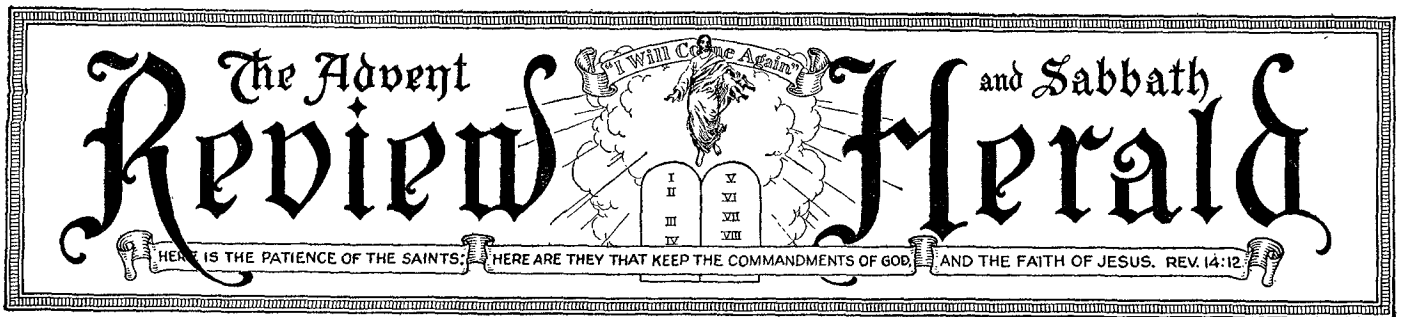
"When Satan became fully conscious that there was no possibility of his being brought again into favor with God, his malice and hatred began to be manifest. . . .

"When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them. In no way could this happy couple be deprived of their happiness if they obeyed God. Satan could not exercise his power upon them unless they should first disobey God, and forfeit His favor. Some plan must therefore be devised to lead them to disobedience that they might incur God's frown, and be brought under the more direct influence of Satan and his angels.

"It was decided that Satan should assume another form, and manifest an interest for man. He must insinuate against God's truthfulness, and create doubt whether God did mean just what He said; next, he must excite their curiosity, and lead them to pry into the unsearchable plans of God,—the very sin of which Satan had been guilty,—and reason as to the cause of His restrictions in regard to the tree of knowledge."

Mention of this war in heaven is made in Revelation 12:7, but without

(Concluded on page 15)



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“They Overcame Him”

By R. A. UNDERWOOD

“THEY overcame him by the blood of the Lamb, and by the word of their testimony.” Rev. 12:11.

Notice some of the promises to the overcomer:

“To him that overcometh will I give to eat of the tree of life, which is in the midst of ‘the paradise of God.’” Rev. 2:7.

“He that overcometh shall not be hurt of the second death.” Verse 11.

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Verse 17.

“He that overcometh, and keepeth My works unto the end, to him will I give power over the nations.” Verse 26.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” Rev. 3:5.

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.” Verse 12.

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Verse 21.

What a wealth of power and blessing is pledged to the overcomer! With every promise, God supplies the ability to meet the conditions and to realize in their fullness the blessings assured, provided man lays hold by living faith upon the promises of his God.

What are we to overcome? Some will say, Sin. No, Christ has made

perfect provision for our sins. He asks us to confess our sins. 1 John 1:9; Ps. 32:1, 2. When this is done, Christ has promised to take away our sins and to put them in the depths of the sea. 1 John 3:5; Isa. 6:7; Micah 7:18.

Overcoming Satan

If we are not to overcome sin, what are we to overcome? We are to overcome even as Christ overcame. Christ had committed no sin, but He overcame him that tempts to sin. When we have sinned, all we can do with it is to confess the sin and ask Christ to take it away. This Christ came to do.

But we are to overcome the tempter, Satan. We are to fight a good fight of faith, and hold fast the confidence in Christ's victory. Christ fought the battle, not simply for Himself, but for every soul that will accept Christ's victory. Rev. 3:21.

It is a real battle. It is as real as the battles of contending armies. We are to resist the devil and he will flee from us. James 4:7. Our safety is in putting on the whole armor of God. The apostle says:

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye

shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Eph. 6:10-18.

The tempter is ever ready to say, “You cannot overcome; our forces are too great.” Sometimes we hear men say that “two thirds and more of all the Seventh-day Adventists will fail and be lost.” Such talk is very pleasing to Satan, but I am sure it grieves Christ and His angels. When people talk in this way, I like to read some of God's promises, such as these:

“Look unto Me, and be ye saved, all the ends of the earth.” Isa. 45:22. “He that believeth and is baptized shall be saved.” Mark 16:16. “He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.” Isa. 53:11.

“Nearly All Stood Firm”

Sister White was shown a firm platform with three steps representing the three angels' messages of Revelation 14:6-12. I quote in part:

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. . . . I saw individuals approach the platform and examine the foundation. . . . But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him.”—“Early Writings,” pp. 258, 259.

Notice that “nearly all stood firm upon the platform.” In other words, nearly all that step upon this platform

are overcomers—they overcome by the blood of the Lamb and the word of their testimony. Thank God for this message of the Spirit of prophecy. Now is the time to talk courage in

the Lord and in the success of His work.

“They helped every one his neighbor; and every one said to his brother, Be of good courage.” Isa. 41:6.

What God Could Do, but Does Not

BY G. B. STARR

WHILE Jesus was here on earth, He healed all that were sick, of “all manner of disease.” The power of God was manifested in Him. This blessing God might extend toward all the human family now, but He does not do this, so there must be some good reason for His withholding the manifestation of His love toward all of His earth-born children, whom He equally loves.

It is God also who gives power and wisdom to accumulate riches. This same power and wisdom He could extend to the entire human family, until there would be no poor upon the earth; but He does not do this. Instead, He has said, “The poor shall never cease out of the land.” And Jesus Himself said, “The poor always ye have with you.” He also commissioned His disciples to “heal the sick” wherever they proclaimed the gospel. This plainly infers that the sick would be found in every place they should go.

But why are these widely different classes permitted to exist side by side? We think a good and wise answer is given in the following quotation: “It is more blessed to give than to receive.” To be willing to give contributes to the development of character, to be made recipients of blessings, and the channels through which these are to flow to others.

Jesus is the recipient of the greatest wealth of blessings of every kind; He is heir of all things in heaven and earth. Power and riches and might are His. He has all the intelligences of heaven at His command. Yet “He became poor, that ye through His poverty might be rich.” This spirit pervades heaven. No one there considers himself a reservoir, to hoard for himself the gifts of God; but instead, all contribute toward the happiness of others, and by so doing increase their own. All the redeemed are to develop this spirit. By withholding for self-gratification, man becomes narrow and small.

“Every good thing of earth was placed here by the bountiful hand of God, as an expression of His love to man. The poor are His, and the cause of religion is His. He has placed means in the hands of men, that His divine gifts may flow through human channels in doing the

work appointed us in saving our fellow men. Every one has his appointed work in the great field; and yet none should receive the idea that God is dependent upon man. He could speak the word, and every son of poverty would be made rich. In a moment of time He could heal the human race of all their diseases. He might dispense with ministers alto-

gether, and make angels the ambassadors of His truth. He might have written the truth upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or He might with an audible voice have proclaimed it from heaven. But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and He could rain them from heaven if He chose; but instead of this He has made man His steward, intrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute His blessings on earth.”—“*Testimonies*,” Vol. IV, pp. 472, 473.

The Remnant Church---Part II

BY N. P. NEILSEN

A SPECIAL message must go to all the world just before the second coming of Christ. This message is to prepare a people for the great day of God. It is the great threefold message of Revelation 14. It proclaims that the hour of God's judgment is come. It uplifts the downtrodden law of God, and presents the seventh day as the Sabbath of Jehovah. It has the testimony of Jesus, the Spirit of prophecy. It began in 1844, at the close of the 2300 years, that long prophetic period which ushered in the judgment hour. It is a world-wide movement, calling sinners to repentance in view of the nearness of the end. It bears the marks given by the word of God for the remnant church, and it fulfills the prophetic specifications. It is the last great movement of God, His last offer of mercy before probation closes. It will continue until the end. It will not be set aside nor superseded by any other movement. It will carry the faithful ones through the fierce conflicts of the last days, and place them on the sea of glass, victorious over all their foes.

The Bible speaks of two great movements, the exodus movement, and the great second advent movement. The first was a type of the second. As God delivered the children of Israel from their bondage in Egypt and led them into the land of Canaan, so God will deliver the remnant church from the bondage of sin and lead them into the heavenly Canaan. The deliverance of Israel from Egypt and their experiences on the way to Canaan, may well be studied by our people. The account was written especially for us who are living in the last days. Says the apostle Paul, “All these

things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11. Hence, we should carefully study the account of the first movement, that we may the better understand God's purpose with us who belong to the second movement.

The deliverance of Israel from Egypt was a great movement. God took a *whole nation* out from under the yoke of bondage; and with a mighty hand and an outstretched arm He led them into the land of Canaan. Pharaoh, the mighty king of Egypt, opposed the movement, and said, “I know not the Lord, neither will I let Israel go.” Ex. 5:2. He is called “the great dragon” in Ezekiel 29:3. He did all he could to oppose the movement; but nevertheless, God delivered His people. We read: “The Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into . . . this land; even a land that floweth with milk and honey.” Deut. 26:8, 9.

“The Second Time”

While the exodus movement was a great movement, the second advent movement will be still greater. God will take out a people, not from one nation only, but from every nation under heaven, and He will lead them into the heavenly Canaan. This advent movement, of which the exodus movement was a type, we believe was foretold in prophecy in the following stirring language:

“It shall come to pass in that day, that the Lord shall set His hand again

the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." "There shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 11, 12, 16.

It will be noticed that according to this prophecy the Lord would "set His hand *again the second time* to recover the remnant of His people." The first time He extended His arm and with a mighty hand delivered Israel from Egypt; but the second time He will extend His hand and with mighty power take out His remnant people, not from Egypt only, but "from the four corners of the earth," "and from the islands of the sea." It will be a world-wide movement, led by God's mighty hand, and His remnant church will be gathered from "every nation, and kindred, and tongue, and people."

Notice, again, that the prophecy says that "it shall come to pass *in that day*, that the Lord shall set His hand again the second time to recover the remnant of His people." The expression "in that day" evidently refers to the last days, when God will gather His remnant people. Thus it is a definite movement, with a definite message, at a definite time, calling out a people from under the slavery of sin into the glorious liberty of Christ. It calls them out from under the hand of oppression, and leads them to their Promised Land, the heavenly Canaan.

Opposition of the Enemy

As the haughty Pharaoh, "the great dragon," withstood the deliverance of Israel from Egypt, so will our great archenemy, the dragon, Satan, do all in his power to hinder the second advent movement. He will plan his warfare against the remnant people. Of his work we read: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. Satan will cause men to arise who will enact laws against this movement, to overthrow the work; but they will not succeed, even as Pharaoh did not succeed.

But plans still more subtle are laid by the enemy. He will cause men to arise among us who will criticize the

church. They will find fault with the work that is being done, and will deride the leaders of the movement. They will take delight in pointing out the defects and faults in the church, while they, themselves, claim to be holy. Such will tear down instead of building up the cause. By their criticism and faultfinding they will ally themselves with the enemy of the movement. Of such Sister White says:

"Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil. Those who start up to proclaim a message on their own individual responsibility,

Protection

BY ROBERT HARE

"My Presence" with you ever,
Then darkness turns to light,
Rough ways grow smooth before my feet,
And stars gleam in the night.
His guardian angels beckon
To duty's holy shrine,
And hearts that walk in weakness here
May hold the hand divine!

O child of time, press onward,
"Hold fast," the message rings,
Know that though crumbling empires fall,
He rules, the King of kings!
Beneath that will eternal,
The thorns cannot destroy.
He still leads on the upward way,
To everlasting joy!

Trust, when the darkness palleth,
Trust, when the day is done;
Trust, when the busy morn awakes
To greet the rising sun!
"My Presence," let its echo
Ring in life's every song,
To cheer the pilgrim homeward bound
And make the spirit strong!

who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the 'Testimonies' and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do."—*"Testimonies to Ministers,"* p. 51.

Original Movement a Success

God did not lead the children of Israel out of Egypt to have them per-

ish in the wilderness. No, He led them out that He might bring them in to the Promised Land. We read, "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6: 23. The same movement which left Egypt went into Canaan. It was not another movement, nor a "split-off" from the movement, that entered the Promised Land; but it was the original movement, led by the pillar of cloud by day and the pillar of fire by night. True, many fell in the wilderness because of unbelief, and never reached Canaan, but the movement went on nevertheless. Some found fault with the movement, like Korah, Dathan, and Abiram, and left it, together with their sympathizers; but they perished miserably by the way. No "side issue," no "split-off" from the movement, no faultfinding combination, however righteous their cause appeared in their own eyes, ever crossed the river Jordan. Only those who stayed by the original movement, led by the pillar of God, reached Canaan.

Here is a lesson for us who belong to the great advent movement. It is the prophetic movement which began on time, that will be used of God to lead His people home. Men may leave the movement and endeavor to get others to join them, but they will not succeed. God has "set His hand the second time" to lead a movement through to Canaan, and He will surely accomplish His purpose. May God help us to cling to the movement until the journey is ended!

Similarities

The exodus movement was a type of the advent movement. There are many similarities between the two. In the exodus movement the Lord took a whole nation out of Egypt and led them into the Promised Land. In the second advent movement God is taking out a chosen people from all the nations of earth, and is leading them to the heavenly Canaan. The prophecy says, "There shall be a highway for the remnant of His people; . . . like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 16. The "highway" spoken of here is doubtless the great highway of truth upon which God's people will march in their journey to the heavenly land. They are not to walk in the lowlands of earth, but upon the great highway cast up for the people of God in the last days. They are not to be in uncertainty, nor grope in darkness; for all the light of all the ages will shine upon the pathway of God's remnant church. They will "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 7.

In Answer to Prophecy

The exodus movement was foretold in prophecy, and was to begin at a definite time. It was a prophetic movement. The Lord said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13, 14. They were to be afflicted and to sojourn as strangers in a land that was not theirs for four hundred years. At the end of this period God would deliver them.

There are two periods mentioned in the Bible in connection with this prophecy, one of four hundred thirty years, and the other of four hundred years. The four hundred thirty years began when the promise was first made to Abraham when he entered the land of Canaan. Gal. 3:17. The four hundred years began thirty years later, when affliction arose and Ishmael persecuted Isaac. Gen. 21:8-10; Gal. 4:29, 30. But these two periods ended at the same time.

At the end of this prophetic period God was to deliver Israel. Moses tried to start the movement forty years earlier. He wanted to take matters into his own hands and deliver Israel. But the time had not come for the movement to begin, and he could not succeed. All he did was to kill a man, hide him in the sand, and then flee for his life. Ex. 2:11-15. But when the time came for the movement to begin according to the prophecy, God had so prepared the way that the hosts of Israel could leave Egypt on the very day foretold in the prophecy. Of its fulfillment we read, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:40, 41. Yes, the same God who gave the prophecy could fulfill it. The exodus movement began on time, and no other movement could meet the fulfillment of the prophecy.

Advent Movement Following Type

So it is with the great advent movement. It, too, is a prophetic movement. It began at the end of the 2300 years, that long prophetic period which ushered in the judgment hour. Dan. 8:14. It proclaims with a loud voice to all the inhabitants of earth that "the hour of His judgment is come." Rev. 14:6, 7. It did not begin one year too early nor one year

too late. It began on time, and meets the requirement of the prophecy.

Another similarity between the exodus and the advent movement will be found in the manner of leading them. The Lord chose Moses as the visible leader of Israel, and through him gave them instructions regarding the divine services and their responsibilities toward God and man. We read, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. "Thou leddest Thy people like a flock by the hand of Moses and Aaron." Ps. 77:20. God led the exodus movement by a prophet. The pathway of duty was made so clear and plain that none needed to go astray. The children of Israel were not to be like the nations around them, but were called to walk upon the highway of truth and righteousness, elevated above the customs and ways of the world. God led them by His prophet Moses.

The same is true of the advent movement. It, too, is to be led by a prophet, for of the remnant church we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. But "the testimony of Jesus is the Spirit of prophecy." Rev. 19:10. Hence it is plain that the remnant church is to be led by "the Spirit of prophecy," even as the exodus movement was led by a prophet.

Instructions of the Prophet

Ever since the beginning of this movement in 1844, the Lord has been sending instruction to this people through Mrs. Ellen G. White. Her

first vision was given in December, 1844, shortly after the passing of the 2300 years, and she continued with this movement for more than seventy years, until her death on July 16, 1915. During all this time her pen and voice were busy giving to our people the instructions, reproofs, and corrections which the Lord so graciously gave to her.

While these writings are not to take the place of the Bible, they nevertheless shed precious light upon the word of God, and they have guided this movement through all the years since its beginning. Mrs. White remained with this movement, even as Moses did with the exodus movement, until her death. She did not join some other movement. She had strong confidence in the leadership of God, and in the triumph of this movement, as will be seen by the following words addressed to the General Conference in 1913:

"When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me, and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Life Sketches*, pp. 437, 438.

Thus we find that God is leading the advent people, even as He led the children of Israel. He will not leave us to perish in the wilderness; but He has called us out from the world, that He may bring us into the heavenly Canaan. While some may turn back to Egypt, and others may leave the movement to follow a path of their own choosing, let us remain faithful, and triumph with the people of God.

God's People Delivered --- Part II

BY MRS. E. G. WHITE

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and true," "in righteousness He doth judge and make war."

And "the armies which were in heaven" follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,— "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday

sun. "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Before His presence, "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together, . . . and the faces of them all gather blackness." The righteous cry with trembling, "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying, "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher, and sing again, as they draw still nearer to the earth.

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people."

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood," is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded, "Turn ye, turn ye from your evil

ways; for why will ye die?" O that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof." That voice awakens memories which they would fain blot out,—warnings despised, invitations refused, privileges slighted.

There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Now they behold Him in His

All Passed Away

BY J. BERGER JOHNSON

No tears, no pain, no sorrow,
No death—all passed away,
When on that blissful shore we stand,
Where night is ever day.

No funeral trains, no sickness,
No sin to mar our bliss,
When God makes new this world of ours
That once had gone amiss.

No storms, no dire disasters,
No plagues that devastate,
In all that vast domain of God,
That He will re-create.

No war, no bloody welter,
No strife, for all is peace;
And none will hurt and none destroy,
For all these things shall cease.

But praise, and hope, and gladness,
And everlasting joy
Shall there abide through endless years,
And that without alloy.

São Paulo, Brazil.

glory, and they are yet to see Him sitting on the right hand of power.

Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title, and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze, and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

With awful distinctness do priests and rulers recall the events of Calvary.

With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him."

Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men, the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him! crucify Him!" which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

In the lives of all who reject truth, there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"!

Those who would have destroyed Christ and His faithful people, now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming, "Lo, this is our God; we have waited for Him, and He will save us."

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying, "O death, where is thy sting? O grave, where is thy victory?" And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout "Alleluia!" as the chariot moves onward toward the New Jerusalem.

Before entering the city of God, the Saviour bestows upon His followers the emblems of victory, and invests them with the insignia of their royal state. The glittering ranks are drawn up, in the form of a hollow square, about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout

the unnumbered host of the redeemed, every glance is fixed upon Him, every eye beholds His glory whose "visage was so marred more than any man, and His form more than the sons of men." Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own "new name," and the inscription, "Holiness to the Lord." In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever."

Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocency. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying, "Your conflict is ended." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Now is fulfilled the Saviour's prayer

for His disciples, "I will that they also, whom Thou hast given Me, be with Me where I am." "Faultless before the presence of His glory with exceeding joy," Christ presents to the Father the purchase of His blood, declaring, "Here am I, and the children whom Thou hast given Me." "Those that Thou gavest Me I have kept." O, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!

With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise Him through the endless cycles of eternity.—*"The Great Controversy," pp. 722-729.*

The Priesthood of Christ

BY A. T. ROBINSON

"WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Heb. 3:1-3.

The epistle to the Hebrews, especially the first nine chapters, is an inspired, thought-awakening treatise on the priesthood of Christ. A careful study of the fifth, sixth, and seventh chapters shows that Inspiration attaches much importance to the priestly order to which Christ belongs. This is emphasized by way of repetition seven times in the three chapters alluded to. (See Heb. 5:6, 10; 6:20; 7:11, 15, 17, 21.)

The statement is several times repeated in these and other passages, that Christ was "made" a high priest. How, when, by whom, and by what act was He made priest? He was here as "that prophet," whom

the Lord had said should be raised up, "like unto Moses." He is now in heaven, as our great High Priest. At His second coming He will enter upon His priest-kingship.

By way of illustration, Herbert Hoover is President of the United States, because at a certain time, by the voice of the people and the administration of the oath of office by the Chief Justice of the United States, he was made President, clothed with authority to act in that high office.

So, at a certain time, by the oath of God, Christ was clothed with authority to enter upon His office as our great High Priest. The Melchisedec order of priesthood, to which order Christ belongs, calls for three requisites; viz., (1) divine sonship with the human family, which Adam had (Luke 3:38), but lost; (2) priesthood over the human family, which Adam had, but lost; (3) dominion of a world, which Adam had (Gen. 1:26), but lost.

Christ came to this world "to seek and to save that which was lost." Luke 19:10. In order to accomplish

such a mission, He must take Adam's place, (1) by being given divine sonship with the human family, lost by Adam; (2) by being made high priest over the human family, the position which Adam lost; (3) by recovering the lost dominion.

Christ was "declared to be the Son of God with power"—given divine sonship in the human family—at the time when He came forth from the tomb a triumphant conqueror over sin, death, and the grave, "by the resurrection from the dead." Rom. 1:3, 4.

Entering the Priesthood

It was when Christ, looking back into the open sepulcher, could exclaim in triumph, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:18), that He was "declared to be the Son of God with power." Rom. 1:4. It was in that hour of glorious triumph that He was made priest over the human family by the oath of God.

"Inasmuch as not without an oath He was made priest: (for those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec:) by so much was Jesus made a surety of a better testament." Heb. 7:20-22.

"So also Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec." Heb. 5:5, 6.

That Christ was the Son of God before He left heaven and came to this world, the writer does not question. But it was through His victory over sin and death that He inherited that "more excellent name," Son of God and Son of man.

"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten thee?" Heb. 1:4, 5.

It was "the first begotten of the dead,"—He who had burst the bars of the tomb,—to whom, by the oath of God, was given divine sonship with the human family, and an endless priesthood over the human family, and the promise of the lost dominion.

"I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten

Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

That this declaration and promise to Christ was made at the time He rose from the dead, is clearly stated in the book of Acts:

"We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee." Acts 13:32, 33.

If Adam had not sinned, he would have been forever the father of the human family. Christ, the second Adam, now bears that relation to His people in this world.

"Unto us a child is born" (in Bethlehem's manger); and (after His victory over sin and death), "unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

What a wonderful relationship the acceptance of Jesus Christ brings to us! Such an Elder Brother! Such a High Priest to minister in our behalf! Such an "everlasting Father"! Who would not accept such a wonderful Saviour? Who would not have "the Prince of Peace" to rule in his heart?

Editorial Correspondence---No. XIV

Some Observations Regarding the General European Situation

IN concluding this series of articles we must refer to several strongly emphasized impressions which have come to us this summer as we have visited various parts of the European field. Chief among these is the excellent gains made by our work. Reports of progress come from every quarter. The note of victory is sounding from every land. From England and Scandinavia in the north, through the Central European Division to Rumania in the southeast, and Madagascar and Mauritius in the extreme south, the message of God is marching forward triumphantly.

There is a reaching out on the part of the people for greater light. Tired of creed-bound state churches, with their forms and ceremonies, many honest in heart are groping in the darkness for God; and when the message for this day comes to them, they rejoice in the comfort and consolation which it brings. Truly marvelous developments are seen in some of the Balkan States. A real revival of power has taken possession of our brethren, from the Polish and Baltic Unions in the north to the Rumanian and Jugoslavian Unions in the south. The impulses of this spirit are being felt by Brother W. K. Ising in his remote field in the Near East, by our mission workers in East Africa, and along the western coast of the Dark Continent. Truly, God is doing a great work in the European Divisions.

But there is another consideration in this connection which brings us

some shade of sadness. When we compare what has been done in Europe—and for that matter in America—with all that remains to be done, it seems as if we have accomplished very little in our denominational activities. But through the years we have been engaged in the work of seed sowing, and it remains for God to give the increase. And that He will do it, and that the seed we have sown will spring up and bear fruit in coming days, we are confidently assured.

We cannot accurately number Israel. We know not how far the message has extended; we know not how many hearts are being affected today by the message of Christ's coming and by the other truths connected with the work of reform that is now going to the world. Our workers in many places tell of finding men and women looking for the coming of the Lord, who by their study of the Bible have begun the observance of the Sabbath of the Lord, and yet who knew nothing about us as a denomination. It indicates that God is indeed pouring out His Spirit upon all flesh, that He is impressing hearts beyond our knowledge in the accomplishment of a great work in the world, and in the cutting short of that work in righteousness.

Our Hope for the Future

And this is our hope as we visit the great cities of Europe and see how little, comparatively, has been

done. Take, for instance, the British field alone. In this field there are over 500 cities with a population of 10,000 or more which our workers have never visited. London is a great world by itself, containing more than seven million inhabitants, and in this great center we have only four or five little churches of believers, with only one church building. The other companies meet in halls or in private homes as they are able to make provision for public services. The great city of Paris has no church building as yet, and but a few Sabbath keepers.

We confidently believe that this is the day of our opportunity in Europe. This is the little time of peace preceding the coming storm. Men now have time to listen to the truth of God. They have opportunity to read. We have wished so many times that before the storm cloud of war again breaks, as it inevitably will, special help might be afforded this great European field in the sounding of the message in these great centers of population. We feel confident that a liberal response of souls would be the result, and that our work in Europe would be placed upon vantage ground in that the increased constituency would become more and more the base of supplies in furnishing men and means for the work in the fields beyond.

We believe that now, of all times, is our opportunity to do strong, aggressive work in the Latin countries of Europe. Every year the rising tide of Catholicism will make this work more difficult. Unquestionably our workers face great difficulties in the future, much greater than they have met in the past or than confront them at the present time. The enemy will do everything in his power to hedge up the way. Superstition and bigotry, incited to activity by priestly authority, will do all they can to close hearts to the entrance of the truth.

How unfortunate it is that through the years of the past we could not have strengthened our forces in these countries. Comparatively, we had a free hand. If we had only had men and means to step into the opportunities that existed, we might have today in Southern Europe a much stronger work. Failing these in the past, there is thrown upon us an increased responsibility of improving to the utmost the opportunities existing today, before they shall be entirely closed to the entrance of the gospel message. Southern Europe constitutes a great mission field, the importance and needs of which are exceeded by no field in the world. It should be furnished with greatly

increased facilities in this fast-speeding day of opportunity.

We are impressed also with the great difficulties with which our workers in Europe must carry forward their efforts. Many governments openly profess liberty while oppressive laws are still in operation. The bigoted and superstitious priesthood invoke these laws against all who dissent from the established worship, and in too many instances a servile police force is the ready agent of the religious leaders in this work of persecution. But God has wrought in many remarkable instances, as the columns of the REVIEW have borne record through the months, in delivering His children from the snares of the enemy, and in giving free course to the gospel of His grace.

Economic problems in Europe are manifold. The people of nearly every nation are groaning under the burden of taxation, largely for the payment of war debts or for the maintenance of military establishments. This situation makes more difficult the change of religious belief. Hundreds of heads of families have been faced with the alternative of keeping the Sabbath and leaving the employment in which they have been engaged for many years, thus entering upon new ways of getting a livelihood, or of

on the part of every nation that it must protect its own interests; that unless it does this, it will become a prey to the neighboring states, and therefore we will have ententes and alliances, secret understandings, offensive and defensive compacts, all having for their objective better security and protection in the event of a general conflict.

Some optimistic statesmen dream of a European federation, a United States of Europe. And Mr. Aristide Briand, the French statesman, believes confidently that the realization of this ideal is possible. This suggestion, as other of these propositions of the past, is now receiving much favorable comment on the part of writers and speakers throughout the world. One writer says: "Mr. Briand's proposal embodies a great ideal. Some day it will be realized, but not yet,—not until civilization has progressed far beyond the present, not until the fires of nationalism have burned low and the old hates and fears and jealousies have perished out of Europe."

And another writer declares: "We may none of us be alive to see it, but the day will come when there will be a United States of Europe. France has statesmen with vision enough to suggest and perhaps create such a



Northern European Division Headquarters at Edgware, a Suburb of London

maintaining their position and rejecting the call of God to new duty.

The Menace of War

The menace of future war hangs like a heavy pall of darkness over Europe today, as it has through the long years of the past. Nearly every European nation is strengthening its war forces on a scale in excess of 1914, immediately preceding the great World War. Thousands are hoping for peace. Faithful statesmen are earnestly working to this end. Peace societies exist in every country. But there is a feeling also

program. Germany and other European countries may not take kindly to it at first, fearing the ambitions of French statesmen, but some day a leader or leaders will arise strong enough to magnetize and attract the scattered nations of Europe, to appeal to the imagination of great statesmen, and in the end to join the powers of the European continent in a league which shall for all time foster a more perfect government and international harmony."

While the dream of Mr. Briand may never be realized in just the way

that he anticipates, we can conceive of many conditions and considerations and even selfish motives which would lead the nations of Europe into some such combination as Mr. Briand's proposition calls for. Indeed, it is a matter of definite prophecy that there will be formed a great international union. The prophetic seer, as recorded in the seventeenth chapter of the Revelation, saw a great federation of ten kingdoms who with one mind gave their power and their strength to the enthronement of papal domination. This power we believe will prove "strong enough to magnetize and attract the scattered nations of Europe, to appeal to the imagination of great statesmen, and in the end to join the powers of the European continent in a league." We confidently look for this hour to come before the day of the Lord's appearing; but this league will prove no more effective than the leagues and combinations of the past in settling racial animosities and rivalries and in leading the nations of the world into lasting peace and concord. Racial animosities will still be cherished, and the day of adjustment of national wrongs will be welcomed.

It was hoped that the adjustments made at the conclusion of the World War would prove effective in settling the racial animosities and rivalries, but in many instances the very reverse is true, and nations dissatisfied with the peace settlement are looking forward expectantly to a future day of adjustment when national wrongs will be righted.

We were impressed with this in talking with an intelligent gentleman who had seen long service in the Great War. He said frankly and openly: "We expect a day of adjustment in the future." "But," we replied, "you are not making special preparation for that, are you? You are not materially increasing your armaments at the present time, or your standing army? You are not giving special training in the arts of war to your young men?" "No," he replied, "but when the day arrives, we shall not be found unprepared." And his final statement was indicative of some of the means that we may expect to be employed in future war with even greater intensity than in the last war. He added, "We have plenty of good chemists." We all know what is indicated by this statement.

Chemical Resources and Possibilities

That the skill of the chemists will be employed in the next great war, even more potently than in the last terrible conflict, is very evident. Destructive gases have been discovered,

much more powerful than any employed in the recent World War,—gases, in the discharge of which by aerial bombs over cities and armies, vast multitudes could be wiped out. In a recent convention of the American Chemical Society, held at Minneapolis, Minn., Mr. Francis P. Garvan, of New York, told the society in a written communication something of what might be expected in the way of chemical discovery in the near future. He declared, as his decided conviction, that the development of chemistry practically makes war impossible. We quote from the *Washington Post* of Sept. 12, 1929:

"Can the development of American chemistry do anything for the peace of the world?" said Garvan's communication. "I believe that modern chemistry plus modern aero-

Shadows

BY ANNA WILKINSON

Do not hurry through the shadows,
Tarry here and rest awhile;
You will then receive a vision,
You will see your Saviour smile.

In the stillness of the shadows
One will speak unto your soul,
And He'll heal your broken spirit,
He'll draw nigh and make you whole.

In the darkness He'll be near you;
When your eyes are dimmed with tears,
He will fold you to His bosom,
And you'll know no more of fears.

There you'll learn to sing a new song
That will all the sweeter be
For the silence in the shadows,
When the Saviour walked with thee.

nautics has made war impossible. I am notified that in case of a modern war between great powers it would be foolish and useless for a battleship or cruiser to leave its dock or an army to take the field.

"The common people of the world, as well as our wisest rulers, President Hoover and Prime Minister MacDonald, realize the horror of war and its tremendous wastage of life and of the means of living. They are bending every effort to safeguard the peace of the world by treaties and by agreements.

"The Terrible Power of Chemicals"

"Should not the terrible powers of chemistry, as we know them, and its war messengers, the aeroplane, strengthen their hands? Should not the dread possibilities of chemistry support the convictions of the common people that there shall be no war of the future, and rule out the politicians and the greedy who are aim-

ing to defeat these high purposes?"

We cannot believe, as stated by Mr. Garvan, that the horrors of warfare will deter men from again engaging in deadly conflict. Swayed by passion and impulse, moved by racial animosity, spurred on by the pressure of economic conditions, the intense rivalry of trade and discontent and revolution at home, the nations of men will be led to hazard even their own integrity and existence, even as this is done by individuals, in the hope of bettering their condition.

And the statement of divine prophecy indicates that this will indeed be so. One has only to read the statements found in Joel 3:9-16 and other scriptures to realize that the very closing days of this earth's history will be days of deadly conflict among the nations of men. The kingdoms of earth may unite for a little time under the leadership of some mighty human impulse or influence for reasons of political expediency; they may bolster up again the papal power of Rome; but the prophecy indicates that this federation will prove as futile as all the federations before it. The hope of relief will prove vain, the promised security in this combination will never be found; sad failure and disappointed hope will mark the end, and those forming this combination will turn finally upon the one through whom they sought deliverance, "and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16, 17.

The situation that confronts us in the world today, with all the possibilities and probabilities of future development, unite in a great clarion call to the church of God to arise in this day of opportunity and give to the world the message with which the church has been intrusted. Thousands are longing to know the meaning of the things that are coming upon the earth. They long for deliverance from the power of sin. They long for the peace and security which can come only under the protecting power of God. Heaven has made us the ministers of God's grace. We have been intrusted with the message for this day and generation, the message of Christ's coming, the message of the advent of the Great Deliverer, the message of the reign of the Prince of Peace. May God help us faithfully and joyfully to give this message to our fellow men.

F. M. W.

The Need of the Sabbath

BY E. HILLIARD

THE Sabbath is an inestimable blessing to mankind. It was instituted for man's spiritual benefit, and not for physical rest, as many seem to think. The command to abstain from secular employment during its holy hours was given in the depth of divine love. The mind is to be released from the burdens and cares of the week to reflect upon the goodness of God for the wonderful provision He has made for our necessities and happiness.

It was the work of our first parents to dress and keep the garden during the six days of labor. They were not physically weary at the close of the week; and yet they were to cease from labor upon the day set apart for them to contemplate the works of their Creator. In this way they were to keep in mind the love of God in providing superabundantly for their needs and happiness. If they needed the Sabbath in their Paradise home, how much more poor, sinful mortals, groaning under the

curse of sin, need the quiet hours of the weekly day of rest.

The Sabbath is an absolute necessity; and when properly observed, it brings the soul into peaceful union with its divine Author. The day becomes a delight, and the entire man is spiritually refreshed. He is better prepared to take up the duties and responsibilities of the ensuing week. Each successive Sabbath brings him into closer communion with God, strengthens his faith, and brightens his hope. The mind is carried forward to the fadeless fields of Eden, where all the redeemed will view at last the never-withering flowers, the fruit-laden trees, and the very vines that the sinless pair dressed and kept.

How little the careless Sabbath breaker realizes the eternal loss he is sustaining! His indulgence in worldly pleasure during the sacred hours cheats him of the Lord's richest blessing and the greatest peace and joy this side of heaven.

A Personal Testimony

BY W. S. HYATT

NEARLY fifty years in the ministry, and thirty-five of these in official work, have convinced me that when we desire a revival and reformation, either in the family or in the church or the conference, there is no better way than to awaken our people to the importance and work of the Testimonies of the Spirit. Once their faith in them is renewed and revived, and they are led to appreciate and study them for light and instruction, our burden has been lifted, and fruit soon begins to appear in their lives.

The Lord has set a high standard for His remnant people to reach before they are ready for translation. The church that is to be presented to Christ must be "a glorious church, not having spot, or wrinkle, or any such thing;" but "it should be holy and without blemish." Eph. 5:27.

To enable us to attain to this standard we need every aid of the Spirit that God in His providence has given. With this in mind I have been laboring for our little church in Pretoria, South Africa, over which I have been made pastor. We have canvassed this subject quite thoroughly, having spent the time of five services in considering it from the viewpoint of both the Bible and the Testimonies.

I have enjoyed the review of this important subject, and it has led me

to feel that it would be a proper thing for me to give my testimony as to what we found during our study. We hope this may prove a blessing to some who have not known the message so long, and have had less experience with the working of this gift in the church.

Several of my relatives were among those who first accepted the threefold message, my father being among this number. He had the privilege of being present when the servant of the Lord was taken off in vision, and was one of those who examined her to see if her condition was similar to that of the prophets of old. His conclusions were that she neither breathed nor saw, although her eyes were open. The fact that my father did this has been the same to me as if it had been my privilege to be there, possibly even more. It seemed to affect my whole life, for from my earliest childhood, in my childish fancy, I placed Mrs. White with the prophets of old. Many years have passed, and in the meantime I have had the privilege of a personal acquaintance with God's servant, and now, after these years of assurance, my convictions have been strengthened by my recent review of the subject.

Place of the Gift in the Church

We took for the basis of our study the following found in "Testimonies,"

Volume V, page 654: "As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."

Among the many things we learned from our study of the Scriptures I will state only a few of the more important points:

1. That the gift of prophecy is for believers — the church. 1 Cor. 14:22.
2. That its purpose in the church is "for the perfecting of the saints," etc. Eph. 4:12.
3. That this gift was to be confirmed among those "waiting for the coming of our Lord Jesus Christ," to the end "that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8.
4. That "the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.
5. That this gift is absolutely necessary to enable the church to attain to the high standard where she will be "holy and unblamable and unrepvable in His sight." Col. 1:22.
6. That this may be so, God in His providence has placed this gift among the remnant who "keep the commandments of God." Rev. 12:17.

The Spirit's Own Testimony

We further learned, from our study of this volume:

1. That "to leave men and women without excuse, God has given pointed Testimonies, bringing them back to the word that they have neglected to follow."—"Testimonies," Vol. V, p. 663.
2. That "the written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already learned."—Page 665.
3. That the Testimonies bear "the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or are of the devil."—Page 671.
4. That "it is Satan's plan to weaken the faith of God's people in the Testimonies."—Page 672.
5. That the servant of God states emphatically, "I do not write one article for the paper expressing merely my own ideas. They are what God has opened before me in vision — the precious rays of light shining from the throne."—Page 67.
6. That "the volumes of . . . the 'Testimonies' should be introduced into every Sabbath-keeping family, and the brethren should know their

value, and be urged to read them."—*Page 681.*

Our study closed with the thought that in the apostolic church this gift was manifested more frequently than at any other period of the church, at a time when we would think it was the least needed, since they had the living apostles among them, who had been taught by the great "Teacher sent from heaven." Again, that the patriarchal church had whole books of instruction of which we knew nothing save that they had them. 1 Chron. 29:29.

We therefore concluded that if the church at those times needed special instruction and guidance, she surely does at a time when "the devil is come down unto you, having great wrath,

because he knoweth that he hath but a short time." Rev. 12:12.

In view of these facts I feel it is a privilege to declare my confidence in this gift, after knowing of it for more than sixty years. I hope that others may be led to go carefully through the evidences found in both the Bible and the Testimonies, and there find anew the purpose God had in placing this gift among His remnant people. I am sure we need every ray of light given that we may be prepared to meet our Saviour.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Pretoria, South Africa.

prophets and divinely chosen singers are exiles in every land, as wrecks of the mighty past strewn on foreign shores. And where in glorious Jerusalem were heard the pealing anthems of praise and joy, a few sad exiles return to wail beside the ancient temple's broken foundation stones.

Singing Psalms Today

But though Jerusalem of old is a sad memory, and its people a race of wanderers, yet, thank God, its blessed old hymn book is still ours, its inspired hymns still live, bringing comfort and joy and hope to God's people. How could we live through the sorrows and perils and agonies of these terrible days, if there were no book of Psalms? I must read them every day. I must live in them and by them. But I truly believe the Psalms were given us, not only to read, to study, and to pray about, but also to sing. Yes, truly it would be a blessing to us and to all who heard us if we sang the Psalms today, sang them just as they are written, without any feeble metric or rhyming changes. Christ sang a psalm with His disciples the night before His death. Matt. 26:30, margin. The inspired command of God for all time, is not only to sing hymns and spiritual songs, but also to sing psalms. Eph. 5:19; Col. 3:16. My brief experience in singing the Psalms and other words of Scripture just as written, encourages me to hope that the modern true Israel of God will yet sing many of the glorious inspired hymns sung by ancient Israel, that God has written and kept for us.

The words of the Lord have a creative, redeeming, almighty power. Let us not only read and teach them, but let us sing them as God has commanded. What a mighty appeal would be the singing of the Psalms to the Hebrews of today, and what a power would the singing of the Psalms and other Scripture words have upon all who heard them! For years we have sung at the opening of our Sabbath service, either the Lord's prayer or the twenty-third psalm, and with the singing of these sacred words has seemed to come at the very opening of our meeting, the blessing and the peace of God.

One may ask, "Where shall we find the music with which to sing these Scripture words?" The music is in the words, and if the words are carefully studied, it is not difficult to write music to accompany the lofty expressions. With what appealing power, if set to sympathetic music, would that most pathetic psalm of David's penitence (Psalm 51), the song of his broken heart, sung in a revival meeting, pierce and break the hardest heart!

God's Hymn Book

BY J. S. WASHBURN

God has not only provided for His people a book for reading and study and divine guidance, but He has also provided for them an inspired hymn book. By far the largest book in the Bible is the Psalms. In this book are one hundred fifty inspired songs to be sung by God's people. This is the only book of the Bible originally divided into chapters. All other books were divided arbitrarily by men.

So then here are 150 songs God gave His people to sing. Surely the fact that by the order of God, by far the largest book in the Bible is devoted to singing, proves the tremendous importance of music in the worship of God. In the Hebrew language, the Psalms are all metrical, not by having an equal number of syllables in the lines, but by a parallelism of clauses. They are all true poetry. Whoever has heard the Hebrews chant the Psalms, can imagine dimly what must have been the musical rhythm and the wonderful beauty of God's own music.

Psalm 119 is a remarkable example of divine poetry; for in this psalm are twenty-two divisions, with eight verses under each of the Hebrew letters. In the Hebrew, each one of the eight verses begins with the letter under which it is divided; that is, the first eight verses of the psalm begin with the letter Aleph; from nine to sixteen, each verse begins with Beth; from seventeen to twenty-four, with Gimel, and so on through all the divisions of the most remarkable chapter (or song) in the Bible.

It is impossible to tell whether any part of the music as sung by the great choir of David has been preserved, even by the Hebrews themselves in their majestic chants of today. But

the fact is very clearly taught that the singers, both men and women, were an honored and respected class, and must have had special training for the rendering of sacred music, which was their life work. Even to this day the Hebrews are a very musical people. One of the most remarkable voices I ever heard was that of a rabbi in a Jewish synagogue. Some of the greatest composers, singers, and musicians have been and are today Hebrews.

Nineteen hundred years of darkness and sorrow and exile have not robbed the people of all the skill and musical ability so wonderfully bestowed upon God's chosen nation. When the Lord inspired the Psalms, and the sweet singer of Israel led the mighty chorus, there must have been a solemn beauty, a divine power, in their music which we can scarcely imagine today.

Only a Mournful Memory

For nearly nineteen centuries that beautiful temple of God, the most wonderful Hall of Music the world has ever known, has been only a sad memory. Its mighty walls that once trembled with the glorious Psalms of praise, sung by the great choirs of God's chosen singers, have fallen and vanished forever. The words and music divinely inspired, and the singers led by that wonderful man of such varied gifts, King David, whom God Himself terms "the sweet singer of Israel," and later by other kings and prophets and men divinely chosen,—all is today but a mournful memory of a dead and darkened past, whose glory is departed forever. And over the chosen city, the holy Jerusalem, has settled the pall and shadow of death. Its joy and its music are hushed, and the children of kings and

"Have mercy upon me, O God, according to Thy loving-kindness:
According unto the multitude of Thy tender mercies blot out my transgressions. . . .
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from Thy presence;
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
And uphold me with Thy free spirit.
Then will I teach transgressors Thy ways;

And sinners shall be converted unto Thee."

Oh, the spiritual power of these words, written by the Holy Spirit, when sung to appropriate music! How glorious would be the great Adventist psalms (Psalms 46 and 91) with music inspired by their Heaven-indited words! One of these psalms, at least, will be sung by the Lord's people in the last days. (See "The Great Controversy," p. 639.)

Sabbath Traveling and Loyalty

BY J. D. REAVIS

AMERICA is fast becoming a nation of "gypsies." Because of the automobile, it is said, more than half of the country's population is on wheels each summer season, and live much of the time in tents. We are forever roving about. Well-grounded fears are arising that this gypsy-life tendency is getting into our religious program in places. We shall need to guard against this tendency's becoming a habit. We can ill afford to do as others are doing simply because they are doing it.

While the airplane and the automobile are doing us invaluable service by way of bringing about a friendliness among cities, States, and nations, there is danger that the social instinct will descend from the high plane that God designed,—that of winning lost men,—to mere gossip for gossip's sake. We all like to go wherever and whenever we want to. And while perhaps our visiting propensities should not be curbed, they should ever be used to glorify God and advance His cause.

But what connection does this have with the Sabbath and Sabbath services? Just this: We observe that there are some who drive many miles on the Sabbath to attend services in some other church than their own. This traveling requires the expenditure of money for gasoline, tires, etc., to say nothing of the extra time required going and coming, which could very profitably be used in spiritual reading, or visiting the sick or shut-ins, or passing out literature that would build up the local church work.

How distressing it is to the officers of some of our small, struggling Sabbath schools not to be able to find teachers for the classes, largely because the ones asked to teach wish to be at liberty to go and come whenever they may take a notion. They do not care to be bound by any regular weekly program. Why permit God's work to suffer at home merely because you want to be where there

are more people, or perhaps because the elder or pastor at a neighboring church is a more fluent speaker than your local elder? Does your conscience justify you in such a course of action? Do you know of a certainty that Heaven approves of your thus utilizing sacred time unnecessarily? How much better it would be to use the energy thus spent, in abiding "by the stuff," in an honest effort to make your own school or church as good and as large as the one across the river, or possibly in some other conference.

Brethren, we must not allow this restlessness to become habitual if we wish to build up a good strong conference. We must be governed by principle in all things, especially in sacred things and on holy time. There is always the temptation to make the Sabbath a sort of holiday, a time to give to ourselves for visiting. While the Sabbath should be observed in the most pleasant manner possible, it should not be observed simply to please ourselves.

Loyalty in Sabbath Observance

The first consideration is: Where and how should I spend the Sabbath? It is a question of loyalty,—loyalty to my Maker, loyalty to my local conference, and loyalty to my local church. Just a few minutes of quiet thinking will help us to see how impossible it would be to maintain any organization if members were in one place this week and in another the next. Just what would happen if men in the army were allowed to do whatever their fancy might suggest? Why, defeat would be certain should an enemy invade the country when the most of the soldiers were away visiting. Even the angels are highly organized and well supervised. They never leave the city, we are told, without their visiting cards. Sin has brought in a restless tendency, a dislike for regularity, which causes us at times to chafe under restraint. But a sincere love for God and a

happy burden for His work will displace this most unfortunate tendency.

We cannot be everywhere at once, neither can we do well more than one thing at a time. So if we find ourselves settled in a small church, let us put forth our best effort to build it up to the glory of God. Let each gladly accept any post as a good soldier, and stand by it, and die at it if need be.

Has your church or company reached all its goals yet? If not, you should stand by until it has, "and having done all, to stand." Has the church reached its goal in membership, in attendance, in tithes, in offerings, in missionary work, in reporting? If not, will you not decide now that your church shall have every ounce of your strength, every minute of your time, and every dime you can spare, until such goals are fully realized? This is loyalty of the noblest type. Your conference advances in its goals in proportion to the advance made by the several churches comprising it. And the churches succeed in their goals just as rapidly as the individual members comprising them succeed in reaching theirs. But no interest can possibly succeed if it is divided.

While it may be well to visit a neighboring church occasionally for the purpose of learning new methods to use in our own church, whereby to improve it, it should be for some noble purpose only, and not because of a desire just to be going somewhere when duty demands that we stay at home. May God's sweet Spirit enable us to seek "first the kingdom of God" and be loyal to His work in our respective churches and conferences, and in all the world. Loyalty will finally give us a place where we can travel and visit throughout endless ages.

The Peace of Jesus

THERE are immense rocks—boulders—so nicely poised on a mere point that a little force will set them in motion, while the strength of many hands cannot bring them to rest. So the deepest emotions are often awakened by the most trivial occurrences. A word, a tone of voice, a smile, or a tear may move the soul from its rest, and nothing but the voice of Him who calmed the Sea of Galilee can again restore its serenity.—*Archbishop Trench.*

HE that does good to another man, does also good to himself, not only in consequence, but in the very act of doing it; for the consciousness of well-doing is ample reward.—*Seneca.*

EDITORIAL

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

"Strengthen the Outposts!"

THE Spirit of prophecy cries out, "Strengthen the outposts!" As though acting upon impulse from heaven, we note that our fields are all the time pushing on into the outpost regions. We cannot mass our few forces in any local district or language area. The New Testament missionary plan is ours, of pushing on and on to plant the leaven of truth in every part of the world.

I noticed recently in the reports, as many readers perhaps have done also, that in Inter-America remote regions and peoples of whom we never heard before are being reached. The same thing comes from the South American Division and from the African Division, and from all, in fact. The Far East is entering Sarawak and northern Siam. A letter just in from E. H. Wilcox, of the East Brazil Union, tells of entering remote places on the lower Amazon. Visiting that region in company with Director Halliwell and others, he "had the privilege of baptizing five close to Mauaos in the interior region of the Amazon. This to us was a great pleasure, because these are the first to be baptized in that whole country." Elder Wilcox adds:

"Going up the river from there two or three days' journey by row-boat, we organized another Sabbath school of about forty members. We have four or five families keeping the Sabbath at that place, who began during this past year. There will be several there prepared for baptism before the close of this year.

"Then going up the river two days from there to another place, we found a large number of interested people to whom we preached five sermons one night, and even then they were unwilling to go home, and it was necessary for us to remain and sing till we could sing no more. Surely God is opening up the field, and blessing the workers as they go forward in that interior district."

You know what it means, brethren and sisters, as you hear from week to week how the message is establishing remote outposts. Some day, under the power of God, the little jets of light will encircle the whole earth, lighting up the darkness in every great area. Then the work will

quickly be finished. Every advance in every field is a call to us to pray the Lord of the harvest to send more reapers, and a new call to a closer walk with God.

W. A. S.

The Unlocked House

AGAIN and again ranchers and traders and others on the borderlands of civilization have borne witness to the wonderful changes wrought in whole regions by the entrance of this truth. I recall how on my first and last visit to the Fish River valley in Africa, in 1915, I think, farmers work got a foothold there, things had round about were telling how formerly any cattle straying into that valley were lost, but that since our changed.

Here is a word from Missionary H. B. P. Wicks, of the Solomon Islands in the South Seas. Writing for the Australasian paper, he says:

"Our mission work began in the Marovo Lagoon twelve years ago, in the midst of a heathen community. Now heathenism is a thing of the past. Several years ago, when we were returning to Australia for a furlough, we packed our suitcases with the things that we needed, and left our house on Telina. We neither locked the doors of the house nor did we lock a box in which our things were stored. We were away for about five months, and when we returned, there was not so much as a thread of cotton missing, and the house had been swept and cleaned regularly by the people of the village. I doubt if the same thing could be done in any town in the homeland.

"Previous to our mission operations in the Marovo Lagoon, the trader's house on an adjacent island was built of strong, heavy timbers, with loopholes instead of windows because of the treacherous character of the natives; but now that has been torn down, and a modern bungalow built. The reason is evident. There is a power in true mission work that takes the most degraded human being, and makes an honest man out of him; for 'the gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek' (or heathen).

Never tire, brethren and sisters, in

your efforts and in your plans for missionary advance. Enemies may scoff and unbelievers may minimize, but on goes the work of God, and the gospel message of Revelation 14 is today all that the message was in apostolic times.

W. A. S.

The Casting Down of Satan

(Concluded from page 2)

locating it as to time. This has led some to conclude that the war spoken of did not occur soon after Satan's rebellion, but in connection with the events of Christ's first advent and His return to heaven; but this conclusion is not necessary. If a reason be sought for throwing such a statement thus abruptly into the story of the events of the first advent of our Lord, it will be found, we think, in the fact that some explanation was needed of the animus of the dragon against the Man Child.

The explanation of that animus is that the Man Child, the Son of God, as leader of the armies of heaven, and the dragon, as the rebellious leader of a third part of the angels of God, who had by him been seduced from their former loyalty, had met before, and *the fallen angel had been defeated*. Now seemed to be Satan's opportunity; here was his enemy a helpless babe, and the great apostate sought to destroy Him under the cruel decree of Herod for the slaughter of the infants at Bethlehem. But Satan failed in this as he had failed in the original battle in heaven. The Man Child grew up, did His work as a teacher, gave His life on the cross for our salvation, went into the tomb, came forth a victor, and was caught up to God and to His throne.

This was later followed by the most bitter warfare waged by the dragon against the woman (the church), first in the Jewish and pagan persecutions, and later by the twelve hundred sixty years of papal persecution, a warfare continued even today by every possible species of opposition to God's work in the earth for the salvation of "who-soever will" come unto the only One who can cleanse and save from sin. It is still true that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12.



Little Feet

LITTLE feet go pitter-patter up and down the hall;
Home's a most important matter when you're very small.
Men may weary of the hallways, weary of the stair,
But the little feet will always find them very fair,
Leading here and there.

Here's a doorway — some one thunders, "Little feet, keep out!"

It's a parlor full of wonders, wonders all about.
Here's another — some one races shouting, "No, no, no!"
There are tables, there are cases, places high and low
Babies mustn't go.

Tiptoe by your father's office, it's his busy time;
Now a whimper or a cough is nothing short of crime.
Dining rooms are full of dishes, bedrooms must be neat;
When to run a baby wishes, there is just the street
Left for baby feet.

In the street are many strangers, many very queer,
In the street are many dangers, many very near.
In the street on busy mornings how the autos speed!
In the streets are many warnings babies cannot read,
Babies never heed.

Little feet go pitter-patter up and down the hall,
Home's a most important matter when you're very small.
Let us close no doorway to them, rooms however neat,
Let them go a-romping through them, for the little feet
It's better than the street.

— Douglas Malloch, in *Babyhood*.

What Shall I Write Upon the Tablets of My Children's Hearts?

BY AGNES LEWIS CAVINESS

THE fleshly tables of the child-heart are as impressionable as wax, but they retain like granite. This is no material whereon I may experiment,— changing my mind frequently as to that which I shall write, and erasing without fear of blemish. This is no copy book whereon I "try, try again" only for practice, without fear of reproof from the Master, or great regret at a soiled page. This is not the seashore where I may carelessly trace characters in the sand, secure in the knowledge that the next wave will wash them out. What I write here, remains. Through the days before me I shall see it continually. Those about me will see it. It will deepen rather than fade with the years. The beams from the coming of God's eternal kingdom will shine upon it and bring it to fullest light. It behooves me then to consider what I write here,— before I

have done writing and the letters are graven for eternity.

First, I shall write reverence,— not the craven's fawning before the tyrant, but the homage of the loyal and happy subject who daily looks into the face of his Maker, saying, "Lo, this is my God." Out of this reverence will grow adoration and joyful, willing service.

I shall write honesty. Honesty is not immensely popular these days. There is a lot of spurious honesty which is common. It is very bold, very sure of itself; but it does not bear investigation. It reminds me of a castle I once saw on the shores of a lake. A party of us were rowing toward the west end of the lake, facing the fast-disappearing sun. Its last rays touched with gold the battlements and towers of this medieval castle. One almost expected to see a mailed knight on a white charger ride out of the pos-

tern gate. Presently as we pulled up even with its grandeur and passed, we saw *props* on the other side to hold it up. It was a tin castle, I think, or possibly corrugated iron. Some people's honesty is like that. But this is not the sort I would write upon my child's heart.

I shall write industry. Our generation does not like work, either mental or physical. Sometimes I hear people say they "dearly love to work." Perhaps they do, but their affection for it is not shared by the majority. However, it is not hard to love the frame of mind which work generates.

"Do you like working?" some one asked a bright young woman who under a reverse of fortune had begun to earn her living.

"No," she answered, smiling as she filed a stack of letters with efficient fingers, "no, I can't say I do, but I love the way working makes me feel."

Industry brings a dignity, a self-respect which is worth while in itself. People who are not afraid of work, who enjoy work, are the most contented people in the world. Most of our national labor troubles grow out of somebody's desire to do less work. I would write for my child, joy in the task at hand, and enthusiasm to carry it through to completion.

"Give us, oh, give us the man who sings at his work," said Carlyle. "Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, and he will persevere longer."

And as I write industry, so with it I shall write dependability. It is so uncommon. How many of your acquaintances can you count on to do exactly as they say they will? What is vastly more to the point, how many of them can count on you to be absolutely dependable? Out of dependability grows resourcefulness. We love the spirit which expects to perform the task in hand. "Of course I can do it," he says to himself. "Now for the method!" And he finds it.

I shall write warm-heartedness. The world needs few things more than real friendship — universal friendship, if there be such a thing. Patriotism — loyalty to country — we

must have, but before all else, loyalty to humanity.

During the Great War a stanch little American woman sat in her steamer chair on board one of our lake steamers. At intervals there passed her chair a magnificent, elderly woman, evidently of Teutonic origin. Every time she passed she smiled, but my little American only straightened up and jabbed in her knitting needles the more fiercely.

Presently the older woman paused in her round, and asked, "Would you mind my knitting a bit on that sweater?"

Uncle Sam's daughter sat very straight and her lips became a thin line.

"I think you would not care to knit on this garment," she said. "It is for my son, who is an officer with the American forces in France."

Swiftly the other turned, and bending down spoke with great earnestness:

"My dear, *my* son is an officer in the German army, and I pray every moment for him. But even so, you and I cannot let this horrible war swallow us up. It is a terrible thing, but it must not blot out friendliness from the earth. You are an American, and I am a German; but we are both God's children; we share His blessings and look to Him for sustaining grace. This relationship will outlast this war and every war that we may suffer. Now may I, perhaps, knit a round on that sweater?"

And the listener, humbled, surrendered her needles.

We find differences everywhere, but if we look for them we will always find great fundamentals which declare our kinship with all mankind. I would write on my child's heart a recognition of this relationship.

On the tablets of my child's heart I wish to write happiness. Often in my efforts this is likely to be crowded out as less important than some of the sterner virtues. Happiness is a habit, and moreover it is contagious.

A young mother noticed that her little son was growing fretful and "whiney;" so she did a very wise thing, she began to watch herself. Repeatedly throughout the day she would say to the lad—and to herself, "Aren't we having a good time?" "Don't you like this?" or, "Hasn't the sun come out wonderfully?" till the boy caught the spirit of his mother's happiness and made it his own.

All these, and more, would I write on the tablets of my child's heart. The task is stupendous. I shrink from the responsibility it carries; but I cannot be free from it if I would. It is mine.

How shall I perform it? I cannot argue about it. Argument never taught a child anything. Jesus was the greatest teacher the world ever knew, and He never argued. Rather, He suggested. I can suggest. Children are especially sensitive to suggestion.

Above all, Jesus *lived* the lessons He wished to teach. I also live. And woe to me if the teaching of my life and of my lips be not the same!

Children have a way of understanding lives. They may misunderstand

what we say, or may draw wrong conclusions; but they never misunderstand our lives. If reverence, honesty, industry, and the rest are not a part of my own life, I can never make them a part of my child's life.

My question is, then, not so much, "What shall I write?" as it is, "What write I?" Living is the most effective sort of teaching. We can never get away from that fact.

My life is my message; and it is forever writing itself upon the tablets of my children's hearts.

"I Mind My Own Business"

A CHEERFUL colored man was asked his philosophy of life. He replied, "I mind my own business. When some one owns a Cadillac and I own a Ford, I am glad he has his car, but I am more glad that I have my own. If some one lives in a mansion and I live in my cottage, I am not thinking of his mansion, but of my own little home."

Each life has its own problems, its own joys, and its own sorrows. The moment we begin to compare ourselves with others or to wonder why they have and we have not, we add to our burdens and destroy the sweetness of our own blessings. We cannot regulate the universe. We cannot de-

termine what other people shall do or what they shall not do. The Lord is looking after them as He is after us.

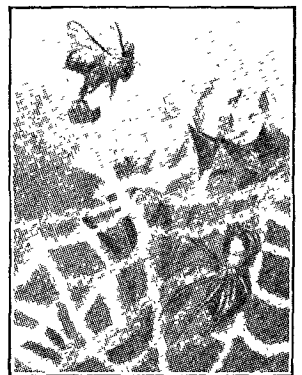
We should simplify life if we reasoned like this. I have my own blessings, and I must enjoy them. I have my own burdens; I will bear them bravely. I have my own hopes and fears, and I alone can regulate and control them. We each have our own peculiar ability. No one can do everything well. We have bodies which are different in what they can enjoy and endure. We cannot all like the same things. Even religion is personal and adapted to each individual life.

The Spider's Riches

"I AM rich!" said the gay little spider.
Her web was all bright
With the dewdrops of night
In the clear morning light,
Like great diamonds sparkling beside her.

"Rich, indeed!" buzzed the big, burly bee.
"She's really quite funny!
But I've stores of honey
Worth actual money!
When the sun gets up higher, we'll see!"

By and by the big bee made a call.
Not a diamond there!
All had vanished in air,
And the web was quite bare!
Was the small spider sad? Not at all.



"Why," said she, "though my wealth did not stay,
I enjoyed every drop
Just as long as 'twould stop,
And I'm feeling tiptop!
It has been a most glorious day!"

"I am rich in my thoughts, Mr. Bee.
Though my jewels took wings,
I had the dear things,
And the next morning brings,
Maybe, more of such riches to me!"

So the bee, who was wise in his way,
Learned a lesson. "'Tis not,"
Said the bee, "what you've got,
It is what you have thought,
That is riches most likely to stay!"

— L. J. Bridgman, in *Youth's Companion*.



One of Christ's disciples questioned His dealing with another. "Lord," he said, "what shall this man do?" Our divine Redeemer practically said to him, "Mind your own business. What I do for John and with John is nothing to you." Life would be happier and more peaceful if we would follow the Negro's philosophy, and mind our own business.—*Johnston Meyers.*

On hot days, when my five-year-old boy comes in cross and peevish, and at war with the world in general, I remedy matters in this way: I put him in a bathtub with tepid water, and give him a brush, some soap, and a few small corked bottles for boats. In about fifteen minutes or so he is ready to come out. I wipe him gently (no rubbing for a hot day), put on fresh clothes, and I have the cheeriest little lad in the world. He has been amused as well as benefited. Glass bottles would not be safe for every child. Small rubber balls or large wooden spools would answer as well as the bottles.—*Maria Parloa, in Ladies' Home Journal.*



O CHILDREN, you should have been here in the garden at sunrise this morning. The grass and the flowers were sparkling with rubies and diamonds, and all along on the flat top of this hedge around the garden a hundred small spiders had spread their webs for the pretty jewels. Did you ever watch a spider spin her web, Letha?

"I've seen lots of spider webs," Letha replied, "but I don't think I ever watched a spider spin. But I know of a girl who did. She was a little crippled girl who lived way up in the Shetland Islands. That is nearly up to Iceland, you know. Her mother was poor, because her father had been killed in a great coast storm, and in the very same storm this little girl had been crippled. Well, Greta, the little girl, had to stay home alone while her mother worked, and she would spin wool with her little spinning wheel by the window.

"One day a storm came up while she was sitting there, and she did wish her mother would come. But while she was wishing, a little spider came out and started spinning her web in the corner of the window, and she was so busy watching her that she forgot about the storm. When her mother came home, Greta told her that the

spider had been teaching her to make something from the white wool more beautiful than anything that had ever been made. Her mother thought she had been dreaming, but she did make a shawl patterned after the spider's web, a beautiful shawl that all the neighbors came to see."

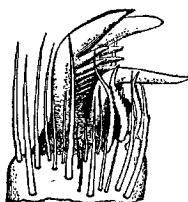
That is a true story, children, and that is how the Shetland Islands came to be famous for their beautiful spinning. You see, little Greta taught the neighbors how to make the shawls, and they were sold to rich people in other parts of the world.

Right outside the garden here, I believe we will find a spider's web hung between the lower branches of a butterfly bush. I saw it this morning. Yes, here it is. See this brown leaf lying on the grass with a line stretching from it to the web. You know how an anchor holds a ship steady at sea. Well, this leaf, perhaps, is a sort of wind anchor the spider has used to keep her web from swinging too far out in the breeze. Watch now — there, do you see that as a little breath of wind comes along the leaf swings out just over the top of the grass and keeps the web stretched tight? It does not sag as it otherwise might. There are guy lines reaching out like tiny ropes, and fastened firmly to the branches of the trees, too, of course. She made those as she worked to hold the web in place while she wove, but this she must have put here last of all.

"There are five long ropes to hold it," counted Teddy, who had slipped around behind the web.

Gladys thinks the spider must have worked all night.

Very likely she did — the lines are long and her web is large and beautiful. Because she worked so long and patiently, making it as beautiful as she could, we must not destroy it. If we do, it means that she will have



Spider's Foot



Spider's Jaws

to work another night to replace it. She has made it because she wants to catch food, and is probably very hungry. But our spider friends are not easily discouraged, and she would without doubt remake it many times if it were torn down.

You have heard the story of Robert Bruce and the spider, haven't you? I like the way Bernard Barton tells the story in one of his poems. First he tells how Robert Bruce was con-

quered in six battles, one right after the other, and how, faint and discouraged, he sought refuge in a hum-

Spinnerets, or Tubes, on the Under Side of the Spider's Body



ble cottage to spend the night. He goes on:

"The sun rose brightly, and its gleam
Fell on that hapless bed,
And tinged with light each shapeless beam

Which roofed the lowly shed;
When, looking up with wistful eye,
The Bruce beheld a spider try
His filmy thread to fling
From beam to beam of that rude cot;
And well the insect's toilsome lot
Taught Scotland's future king.

"Six times his gossamery thread
The wary spider threw;
In vain the filmy line was sped,
For powerless or untrue
Each aim appeared, and back recoiled
The patient insect, six times foiled,
And yet unconquered still;
And soon the Bruce, with eager eye,
Saw him prepare once more to try
His courage, strength, and skill.

"One effort more, his seventh and last —
The hero hailed the sign! —
And on the wished-for beam hung fast
That slender, silken line!"

And after Robert Bruce saw the spider try six times to throw his web and fail, just as he himself had failed in six battles, and then try the seventh time and succeed, he decided to try another battle. In this battle he won the victory and became king of Scotland.

A spider's life is somewhat different from that of many insects. There is no larva stage, but when Mrs. Spider lays her eggs, she wraps them in a cocoon of spider web. Then when the little spiders hatch out, they are just like their parents, only small. They weave tiny webs of their own, too, just as perfect as their parents' webs, but more delicate. As the spider grows, he sheds his skin frequently, just as snakes do.

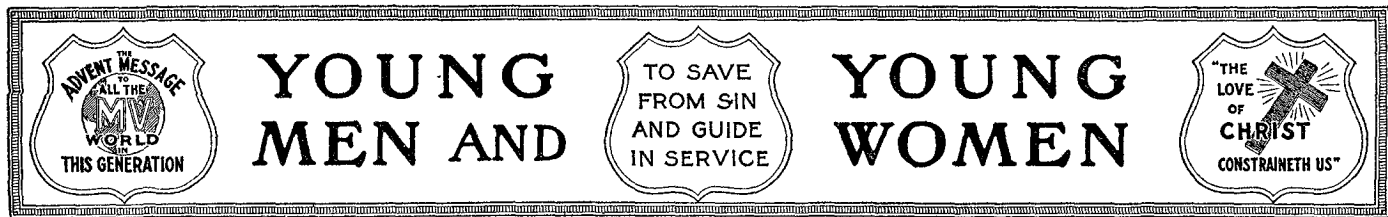
There are many lessons we might learn from the spiders. Can you think of one or two?

"To work hard and do your work well," says Gladys.

Teddy says, "To keep on trying." "And not to tear down spider webs," adds Letha.

That's right, and if you will keep on watching the spiders, boys and girls, you will learn many other things. Don't be afraid of them, for they are not nearly so dangerous as people think. They do have a poisonous sting, but they use it mostly to kill the insects they catch for food.

Cousin Joy.



Essentials of Leadership

How do you rate? Dr. H. H. Horne, of New York University, lists these thirty-three questions to be answered, allowing three points or a fraction of three points on each question.

1. Have you a strong body?
2. Did you ever break yourself of a bad habit?
3. Can you exercise self-control when things go wrong?
4. Are you cheerful and free from grouchy spells?
5. Do you think for yourself?
6. Do you keep your head in an emergency?
7. Do you remain calm under criticism?
8. Do your mates respect you and co-operate with you?
9. Can you maintain discipline without using authority?
10. Can you handle a group of dissatisfied persons successfully?
11. Are you a successful peacemaker?
12. Are you patient in dealing with nervous and hard-to-please people?
13. Can you get people to do things without irritating them?
14. Can you stand being opposed without saying things you regret later?
15. Are delicate situations ever turned over to you to handle?
16. Do you make and keep friends easily?
17. Do you catch yourself quarreling about petty things?
18. Do you adjust yourself to strangers easily?
19. Are you free from embarrassment before superiors?
20. Are subordinates at ease in your presence?
21. Can you express your ideas without appearing overbearing and narrow-minded?
22. Are you interested in folks?
23. Have you tact?
24. Have you a reasonable amount of self-confidence?
25. Have you confidence in your cause?
26. Have you the co-operative and not the competitive spirit?
27. Are you adapted to the group you seek to lead?
28. Have you a steady will?
29. Do you have vision, that is, can you see the better order coming?
30. Have you the power of the single motive?
31. Do you wear the leader's white flower of the sincere life?
32. Are you sometimes alone with yourself and God?
33. Can you sense yourself as an agent of the world purpose?

The Well-Digger of Aniwa

In April, 1857, a young missionary, John Gibson Paton, and his wife set sail from Greenock, Scotland, to take up work among the savages of the New Hebrides, a group of islands in the Pacific Ocean. These islands had a bad reputation. In 1839 two missionaries, John Williams and a companion named Harris, had landed there and were instantly clubbed to death and eaten by the cannibals. Other missionaries had suffered innumerable hardships and barely escaped with their lives.

It was decided that the Patons should begin their work on the island of Tanna, if the savages would permit them to land and build a mission house. Mr. Paton and another missionary, Rev. John Inglis, who was living on an island named Aneityum,

where the natives were friendly, landed at Tanna. Their first impressions nearly drove them to dismay. The natives were practically naked, and were so degraded and miserable that the missionaries were filled with horror and pity. Most of their time was spent in ferocious fights, usually followed by cannibal feasts, when the victors ate their captives.

Dr. Paton was permitted to build a mission on the island; so on Nov. 5, 1858, work among the savages was begun in earnest. First, the language had to be learned, and this was a difficult task. Mr. Paton would pick up a piece of wood, take it to a native, and get him to name it. In much the same way he learned the names of the savage men and women. He gave presents to the more intelligent boys

and men, who in return told him the names of things and people.

At first the novelty of having white people on the island made the savages appear friendly, but after the novelty had passed away they showed how cruel and vicious they could be. The dangers so increased that residence on the island became extremely difficult.

The natives were very superstitious, and their "sacred men" hated the missionaries and stirred up the people against them. Whenever any calamity occurred or rain did not come, these sacred men blamed the missionaries, and the enraged savages came near to murdering them several times. On one occasion some chiefs called the people together and decided that if rain did not come very soon, they would kill and eat John G. Paton and his wife. On the Sabbath, just when the few Christians were assembling for worship, rain fell in great abundance, and so the threat was not fulfilled. For four years the Patons remained among the cannibals on Tanna Island, and there never was a day when they were not in danger of being killed. They did gather around them a small group of Christians, but these were few in numbers compared to the number of savages.

At last it was decided by the missionary society that the Patons should leave Tanna for the time being, and move to Aniwa, an island just fifteen miles distant. In spite of the frightful dangers through which they had passed on Tanna, the brave missionary and his wife felt it keenly when the time came to leave "Dark Tanna" and move to Aniwa.

The language of the Aniwans had to be learned first, for it was quite distinct from that of Tanna. The natives appeared friendly, but were superstitious and deceitful. They compelled the missionaries to build their house on the top of a mound where the remains of many cannibal feasts had been thrown. None but the sacred men durst touch these bones, and the cannibals felt sure that their gods would strike the missionaries dead. A fairly substantial home was built, much to the surprise of the natives.

Soon an orphanage became necessary. Often when a savage died, the cruel practice of strangling his widow

was followed, and many children were thus left destitute. Dr. Paton built two homes for these unfortunate children, one for boys and another for girls, and cared for them as tenderly as though they were his own children.

Every day after dinner the missionary rang a bell which made known to the natives that he was willing to give advice or medicine to any who were sick. Sometimes when epidemics visited the island, which was quite often, the demands on his time and strength were very great, but he worked on with every ounce of strength he had, and very slowly but surely he won the confidence and affection of some who believed his message about Jesus.

One day when he was building his house he needed some tools, so picking up a piece of planed wood, he penciled a few words on it, and asked an old chief to take it to Mrs. Paton and said that she would know what he wanted. The Aniwans had no written language, so the old man did not understand how Mrs. Paton would know what her husband wanted. "How will she know?" he asked. "The wood will tell her," said Dr. Paton. This was too much for the old chief, who thought he was being fooled. "Whoever heard of wood speaking?" he retorted with some heat. After a good deal of pleading, he was persuaded to go and show the wood to Mrs. Paton. He was more than amazed when, after reading the message, she brought the needed articles. The story of the speaking wood quickly spread, and the natives were eager to have a written language of their own. It is interesting to remember that missionaries to other peoples have had similar experiences.

Whenever any calamity occurred, the superstitious savages were sure to blame Dr. Paton and threaten to murder him. Two men were carrying one of his boxes suspended from a pole carried from shoulder to shoulder. One of them was seized with vomiting of blood, and this was attributed to some evil influence of the missionary, who came near being murdered. He did not want such a thing to happen again, so he made a wheelbarrow to convey his boxes from where they had been landed to the mission house.

The spirit of war was constantly abroad, and when their anger was kindled, the savages would stop at nothing. Many times Dr. Paton would rush into the arms of some savage whose club was raised to kill him, and hold his arms tight until his anger had cooled. At times it seemed as if nothing could prevent

his being murdered, but he seemed to lead a charmed life, and the savages themselves began to think that there was some special unseen power watching over the missionary to protect him.

The first Christian convert was an old chief named Namakei. He had been friendly from the beginning, although his brother, who was the sacred man of the tribe, had twice tried to murder Dr. Paton. From being a savage cannibal, Namakei changed so that he became a beloved character, kind, tender, and gentle to his loved ones, and forgiving to his enemies. At the end of three years twelve natives had become Christians and the first church at Aniwa was organized. Soon churches were started in other places, and very slowly, yet steadily, the good seed began to bear fruit.

The island of Aniwa was very flat, and often for months at a time there was little or no fresh water. The natives had to rely upon the milk of coconuts, but these were not to be found everywhere, and sometimes the absence of rain caused great suffering. Dr. Paton resolved to sink a well near the mission premises, and he prayed that God would guide him to a spot where there was a spring of water.

When he made known his intentions to the natives, they gasped with astonishment. "Rain only comes from above," they said, "you cannot get showers from below!" When he persisted in digging the well, his old friend Namakei said, "O Missi, your head is going wrong! You are losing something, or you would not talk like that. Don't let our people hear you talk about going down into the earth for rain, or they will never listen to your word or believe you again."

Dr. Paton began to dig in spite of protests. The old chief set his men to watch him, lest he should try to take his life. He felt sure that the missionary he loved was demented. Dr. Paton worked until he was exhausted, but he did not want to admit how tired he was. He went into the mission house and filled his pockets with large fishhooks. These were very tempting to the natives, so holding them up he said: "One of these to every man who turns over three bucketfuls of earth out of this hole."

There was such a rush to help him that the natives had to line up in a row and take turns until every one had his chance, then a start was made all over again. Still none of them believed it possible that water could ever be got from below, but they did want fishhooks, so they worked hard helping to dig the well.

One morning the side of the well was found to have caved in, and for

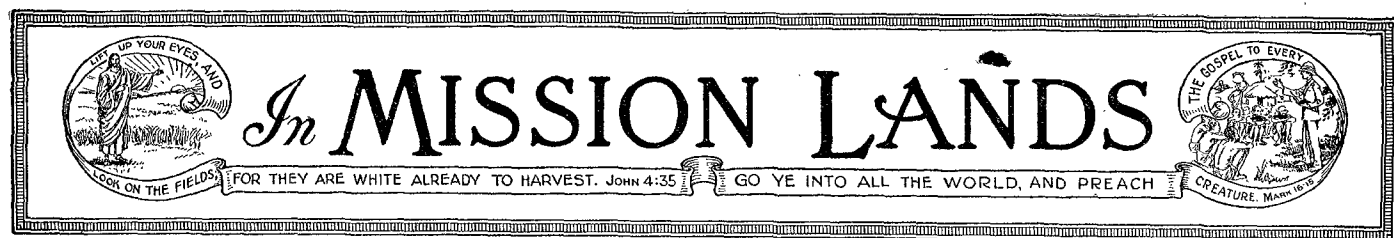
the fiftieth time Namakei tried to persuade Dr. Paton to give up. "If you had been in that hole when it fell in," he said, "you would have been killed, and the queen's man-of-war would have come, and we should all have been punished for killing you. No one would believe us if we told them that you were trying to get water from below."

Dr. Paton went on with his well digging harder than ever. He braced the sides of the well with two strong branches of trees. Over these he passed a beam and fastened a home-made pulley and block, so that a bucket could be pulled up and down the well. Not a native would go down into the hole, so he went himself and filled the bucket with earth. He rang a little bell when the bucket was full, and this was the signal to pull it up.

Day after day he toiled until he reached a depth of thirty feet. He was very much concerned, for this was the depth at which he thought he would get water, if at all. The earth was beginning to feel damp. Still he feared that the water might be salt. That evening he felt sure he was going to get water, fresh or salt, and he said to Namakei, "I think God will give us water tomorrow from that hole." The chief sadly shook his head. "You will never see rain coming out of the earth," he said.

When Dr. Paton went down into the well next day, the perspiration broke out all over him from sheer excitement. Would he get water, and if he did, would it be fresh or salt? Soon it came. Eagerly he tasted it, and almost fell upon his knees in the water and mud in gratitude, for it was fresh. The chiefs and their men had assembled in large numbers. When Dr. Paton came up bringing the water with him, they gazed at it in superstitious fear. Namakei shook it to see if it was real water, and then spilled some.

Then there was consternation everywhere. The natives were "weak with wonder." They asked a great many questions. Would it always be there? Could every one use it? When these questions were answered to their satisfaction, their joy and gratitude knew no bounds. From that day the backbone of heathenism in Aniwa was broken. Dr. Paton had helped them for many years, even when they tried to kill him. He taught them many things, but nothing seemed so wonderful as bringing the rain out of the earth.—*From "Blazing New Trails," by Archer Wallace; published by Doubleday Doran & Co., Inc., Garden City, New York.*



Blazing a Trail

THIRTY-FOUR years ago on the sixth day of September, a lonely little trio—father, mother, and baby girl—stood watching a sailing vessel put out to sea. For four months that little ship had been their only home, and had carried them safely over the tossing billows to this tiny dot on the broad Pacific.

It was Friday, and the captain was anxious to set sail again before sunset, so after safely landing the little family, the gangplank was raised, the anchor lifted, and the boat went on its way. Also because it was Friday the trio could not stand there all the afternoon watching their "home" gradually fade from sight, but must cast about for a new dwelling place.

Where to go they did not know, but after a little search they found a comparatively comfortable place in which to stay temporarily. A few provisions to last over the Sabbath were secured, and next day the first Sabbath school ever held on the island of Tonga, in the Friendly Islands group, was conducted in that little room with a membership of three. These were the first Seventh-day Adventist missionaries to Tonga,—Elder and Mrs. E. Hilliard, of Minnesotā, who went out on the fourth voyage of the old ship "Pitcairn."

Thousands of miles from their homeland and loved ones, among strangers the majority of whom were natives, they immediately began missionary work for those around them, while studying the language.

Hospitality was found among all classes of people on the island, as may be seen from a little experience they had on the Friday following their arrival. An English lady from New Zealand, who had become acquainted with them, generously sent over a large round of beef. The gift was passed on to native neighbors. About nine o'clock that evening, while Elder and Mrs. Hilliard were quietly reading, they heard a slight sound, and upon looking up saw two barefooted natives entering the room, carrying a large yam across their shoulders. This was their way of expressing appreciation for what had been given them.

A few weeks later, when a more commodious house had been secured,

it was announced that a school would be opened, and a number of parents promised to send their children. Upon the opening day, however, only one pupil appeared! But this did not daunt the courage of those faithful missionaries, and school began with Mrs. Hilliard as teacher. The next day there were two pupils, and from that time on the number steadily increased until forty were in attendance.

Results and New Recruits

A Catholic school was being conducted on the island, but in spite of this the little mission school grew in favor. The island, although subject to the British government, was ruled directly by a native king, George Tubou. This king was sponsoring the education of three bright Tongan youths, and had sent them to the Catholic school, but feeling that they were not receiving there all that they might, he removed them, and placed them under the instruction of the new missionaries. Needless to say, this had considerable influence among both natives and Europeans.

After a year of patient perseverance, during which time they battled with sickness and other difficulties, these pioneers were joined by Elder and Mrs. E. S. Butz and their little daughter, now Mrs. Norman Wiles of the New Hebrides Islands. These people had left the States on the same voyage of the "Pitcairn," but had stopped on the little island for which the missionary ship was named, and had spent the year teaching those islanders more of the message they had recently, and almost unanimously, accepted.

Two Pitcairn Island girls came with

them to Tonga, and assisted in domestic duties and medical work. By this time the school was large enough to require the services of two teachers, and Mrs. Butz assisted Mrs. Hilliard in that work. The need of a school-house was felt, as the front room of Elder and Mrs. Hilliard's house, which had hitherto served the purpose, was proving too small to accommodate the pupils conveniently. Accordingly, a new building was erected, and this also served as a meeting house for Sabbath services.

Many natives from the town, Nukualofa, attended these services, and seemed to be favorably impressed, although it was difficult for them to see the necessity of making a definite change in their manner of living. The influence of those early missionaries in school work, medical assistance, and humble routine, has lived on through the years and wrought for good.

After four years of faithful service in this tropic isle, followed by a long period of labor in Australia and a number of years in the homeland, Elder and Mrs. Hilliard are now in India, where they are doing as much as possible in their declining years to help spread the light of the gospel among the millions of that benighted land.

The mission work in Tonga was carried forward by Elder and Mrs. Butz for several years, and they in turn were followed by missionaries from Australia. Although not large in extent, the work has been definitely established, and in the final day, when the ransomed of the Lord shall be gathered from the north, from the south, and from the isles of the sea, the results of these early labors will be known. * * *

The Women of China

BY MAY COLE KUHN

ENSHROUDED by four thousand years of dense darkness, the poor women of China peer out of their wretchedness, looking for help. They are without hope, without God. Thousands of them awake in the morning, cold and hungry, ill and uncleanly, to a day of toil and hardship, unloved and unloving, thinking only of some way to obtain a bit of food to put into their

empty stomachs. Most of them can neither read nor write. Instinct has in many cases taken the place of reason.

The peasant woman, with her continued round of endless toil, has no time to think of the beauty of the sunset, the balancing of the clouds. Everything is commonplace to her. One remarked in effect at a for-

eigner's rhapsody over a glorious scene, "Why, don't you have trees and sky in your homeland?"

The other day I received a lesson from a girl who is studying English. In this lesson she was asked to portray her home, her mother, her recreation. She wrote something like this: "My house has one room. It has a door, but no window. My mother has no time for play. She works in the field all day. I have no pets. I have no playthings. My books are my playthings."

Can you picture this? The daughter has been taken into a mission home and taught to read. She is breaking away from the darkness of ignorance. The joy of learning has become her recreation.

There is something peculiarly beautiful in the soul of the Chinese woman. She does not reveal herself to every one. There is a barrier, a reserve, that hides her real self from others. It is only the one or two who ever come to know and appreci-

ate the individual. We do not become acquainted with her in a month or a year. It is only after years of association that there dawns on us a vision of the gentleness and faithfulness of the Christian Chinese woman.

There are among the illiterate women of China precious jewels. These must be found, and given a chance to shine in the kingdom of God. There came into my compound one day a tiny little lady about twenty years of age. She could neither read nor write. She was frightened at her strange surroundings, and at the strange foreign woman who spoke with such a barbarous accent.

In eight months she had learned eight hundred characters. Then we sent her to school. Now she is a Bible worker in one of our chapels. Her husband is an evangelist.

Let none become weary with the women of China in their ignorance. God does not weary of us.

Nanking, China.

throughout the world for the advancement of His cause. Surely the time has come for the speedy finishing of the work in the earth, for "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28.

Havana, Cuba.

Helderberg College

BY W. E. HOWELL

OUR training school for Europeans in South Africa has had a somewhat migratory experience over the years since it was first established back in the early 90's. It was conducted in a suburb of Cape Town for quite a number of years; then as the city grew up to and around it, the school was moved a thousand miles upcountry to the historic Spion Kop, and carried on there for a period of years.

Some two years ago, however, it was found to be to the interest of the work to move the school once more, and establish it in a better climate nearer the Cape. A large farm was bought, and the third unit is now approaching completion in the form of a main administration and classroom building.

A recent letter from the principal, M. P. Robison, successor to E. D. Dick as the head of the school, has this to say about its progress:

"We have now enrolled 140 students, and there are still others who are applying for admission. It seems that there is a very strong sentiment in favor of the school, and a growing realization of the work that is being done in the upbuilding of Christian principles and the training of our youth for service. I am sure that this will fill our school, and make it possible for us to serve the field much better."

OPEN your purse and your mouth cautiously; and your stock of wealth and reputation shall, at least in repute, be great.—*Zimmermann.*

Good News From Santo Domingo

BY A. R. OGDEN

IN a letter under date of May 8, Peter Nygaard, superintendent of the Santo Domingo Mission, wrote:

"We have been busy with the Harvest Ingathering and have about reached our goal. [In some of these fields the Harvest Ingathering campaign is conducted early in the year.] Everything has gone well, and though times are not so good as in former years, yet with very few exceptions all have given something to the cause. We have been able to speak to a good many about the truth in a very free way, and a large number have shown an interest in the message.

"We are now in the midst of the Big Week campaign, and that is going better than last year, too. The members are very willing to help, and we have made up our minds that this shall not be a Big Week only in selling books, but in getting hold of new souls for the Lord and His kingdom. We are trying to get acquainted with new families, and then follow up the interest. I believe we can use our literature to introduce us to the people, and then keep up the visiting and studying with them and thus win souls. We have thirty-eight persons ready for baptism, and hope to baptize them before the end of this quarter.

"The prospects for the work are as bright as ever, as far as we can see, and if we all consecrate ourselves to the Lord and His work every day, I am sure we shall see good results.

"The ex-priest, whom you will doubtless remember hearing of, is studying the truth diligently, and we hope he will soon be one in our ranks. He seems to be growing in spirituality, and wants to know more. Please put him on your prayer list.

"All the workers are of good cheer, and doing the best they can. We are all anxious to see the work grow, and see souls won for the eternal home. Please remember us in your prayers."

We are glad for these words of progress from the Santo Domingo Mission field, and I am sure that the readers of the REVIEW will all remember this field, which is the cradle of the Western world, in special prayer that God will bless in the hastening of the message throughout this mission. It is wonderful how God is working on the hearts of the people



College Group at Helderberg College, Africa, Taken About May 1, in Front of the Girls' Dormitory

Prayers Answered in Japan

BY HIDE KUNIYA

ON a recent Sabbath I had the privilege of burying seventeen converts in the name of the Father, Son, and Holy Ghost. One of these has had a wonderful experience. He used to live just across from our Tokio church. He never cared for the Christian religion, so never attended any of our meetings.

One day I noticed that he was sick in bed in the front room of the house. I visited him, and inquired as to what his ailment was. As a result of drinking and eating inferior food, he was paralyzed and utterly discouraged. He had spent most of his money, and was getting worse each day. Finally he lost his only son, upon whom he was dependent. He then wanted only to die.

I studied with him and prayed for him to be healed. Later some of our sisters gave him some simple treatments under the direction of a physician. The Lord answered our prayers, and made him whole as the man sick of the palsy was healed by the word of Jesus. He is now going around like a young man again.

The other day when he and I were out for a walk he said, "Teacher, I will show you how I can run now." He started and ran for a quarter of a mile.

The Tokio church is planning to build a small treatment room on the church lot, where we can help the sick and poor as a means of saving souls.

One woman who accepted the message at this time has had a great blessing. Her small daughter of five went insane, and was not able to sleep nights. She would cry all night that the rats were biting her. Her father and mother would sit up all night and hold her. One day I visited this family, and gave a short Bible study, and prayed that the girl might be healed. The Lord answered our prayers immediately. The whole family has accepted the truth, and the father wants all to be baptized. The Lord is working hourly. We must follow Him day after day, and then we may reap a great harvest of souls.

Tokio, Japan.

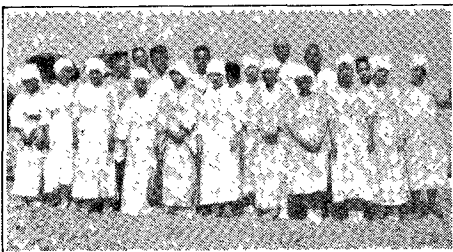
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An Effort in Porto Rico

BY L. J. BORROWDALE

THIS third angel's message is certainly finding its way into the hearts of many of the people of this beautiful little island field. God is truly blessing the humble efforts we are putting forth to warn them of the soon coming of our Lord and Saviour.

Last evening, at the close of a series of meetings held in Santurce, a call was made for those who, after hearing the truths presented, wished to accept the call of the Holy Spirit and obey the commandments of God. About twenty persons arose and gave their names, and expressed themselves as desirous of identifying themselves with the commandment keepers. The

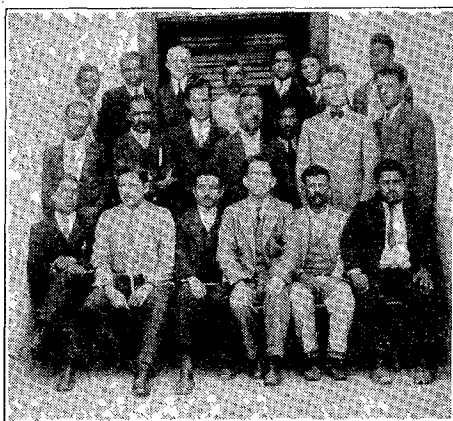


New Believers Baptized in June, 1929, by H. Kuniya, Tokio, Japan

church missionary society has their names, and with the help of the local pastor expect to follow up the interest and bring these persons to Christ.

The work is progressing in this island field. The way is opening up faster than we can ever hope to occupy; but although the work is great and the laborers are few, yet we are determined to seek God, and to follow where He leads till the work is done, and then we can go with our Saviour to the gates of the eternal city.

I pray that our people at home may



Colporteurs Attending an Institute in Guatemala City

not forget the mission fields with their prayers and their gifts, and that they may have a part in the reward when the Master comes.

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Wireless to the Heart of Africa

IN the heart of the Congo, American missionaries can now listen in to news from the United States. C. R. Stegall, superintendent of the Carson Industrial School, American Presbyterian Congo Mission, at Luebo, Belgian Congo, wrote to station WGY:

"I tuned in at 2 A. M., local time, and heard you with complete satisfaction until after eight o'clock. In

behalf of the group of fourteen Americans here in the heart of Africa, may I express sincere appreciation? We knew through you of the election of our new President as quickly as did the general public in America. It takes the ordinary mail sometimes three months to reach this interior post, so you will appreciate what this means to us loyal Americans."—*The Missionary Review of the World*.

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Colporteur Institute and Big Week, Guatemala City

BY J. R. MC WILLIAM

BEFORE the institute began, acting by faith, we ordered three cases of "The Great Controversy" and several prospectuses. J. A. P. Green arrived before the institute opened, and also W. D. Kieser, the union field missionary secretary. We also invited A. Fanselau, field and home missionary secretary of Honduras, to be with us.

The institute was a great success. Twelve colporteurs were present, and the mission workers in our field, most of whom are from the colporteur ranks. We numbered about twenty in all, and all studied the same book, "The Great Controversy."

We were very thankful to have Brother Green with us. He carried the burden of the institute, and also officiated in the baptism of thirteen on the Sabbath during the institute, most of whom had been won to the truth through the colporteur work, and four of whom are at present out canvassing.

After the institute we divided Guatemala City into sections, and formed eight teams of two each. Then we began work, expecting great things from the Lord, and He did not disappoint us. The first day we received sixty orders for "The Great Controversy" at \$6 each, and the next day sixty-one, and so on, until at the end of the week we had 277 orders and more than \$100 in advance payments. The colporteurs kept up the good work, and the next week they received 148 orders. This week they have begun making their deliveries, and yesterday and today have delivered about 100 books, the orders for which were received less than two weeks ago. Surely the Lord had gone before us and prepared the way, and we had some wonderful experiences.

During the Big Week Brother Green and his partner made the biggest record for the week, but did not carry off the Big Day record, which was twenty orders, by Brother Fanselau and his partner. Next came Brother E. Lopez Lima and his partner with eighteen orders.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

The Message Marches on in the Baltic Union

BY E. F. HACKMAN

IN company with L. F. Oswald, home missionary secretary for the Northern European Division, I arrived in Riga, Latvia, after a twenty-four-hour ride by train from Berlin, Germany, during which time we passed through the famous Danzig corridor, Poland, and Lithuania. On arrival we went immediately to the union offices where it was a real pleasure to meet T. T. Babienko, who formerly had charge of our work in the Manchurian Union Mission, but is now acting as president of the Baltic Union, and others of our workers who had gathered in for the meeting.

The Baltic Union comprises the countries of Lithuania, Latvia, and Esthonia. Although these countries lie far to the north and have very long, cold winters, the Lord has blessed the efforts of the workers, and today there are four organized conferences, one mission field (Lithuania), and sixty-eight churches, with 3,972 members in this union. The growth through the years has not been phenomenal, but each year has recorded steady progress.

The signs of progress during 1929 have been especially encouraging. The first six months show a net gain of 200 new members, which is fifty more than the total gain for the entire year of 1928. The brethren are putting forth strong evangelistic efforts. As the summers are short and the people must work hard to gather in the harvest, most of the evangelistic efforts must be held in the dead of winter. But this has not discouraged the workers. Brother Babienko himself has taken the lead in this work, holding one effort last fall which resulted in nineteen baptisms. Among the candidates was a Lettish army captain and his wife. This year he plans to hold another effort for both the Russians and the Letts, using a translator to bring the message to the latter.

Institutions in the Baltic Union

The brethren have built wisely in the Baltic Union, and we have a number of institutions which give solidity to the work. I was surprised to find in Riga one of the finest properties

we own in Europe. It is on one of the principal streets, and occupies a large section of the block, providing a number of stores which are rented out, several dwellings for families, the union office, and the publishing house. On one end of the property is our church building, which is a very beautiful structure. Both the Russian and the Lettish church meet in this building, as it has two fine auditoriums, one large enough to accommodate more than 600 Lettish church members. With the exception of the church building, the entire property was purchased with funds made possible through the Missions Extension Fund. I found these monuments to the Big Week idea all over Europe, and again and again I have thanked God for this plan which has meant so much to the upbuilding of the cause in this continent.

In Reval, Esthonia, we have another smaller publishing house, which adjoins the church building, and was also provided through the Extension Fund. A small depository serves the Lithuanian field for the time being.

Perhaps you may wonder why it is necessary to operate so many publishing houses in such a small field. It is because of the language problem and the trade barriers, which make it almost impossible for us to send our literature from one country to another. The workers are required

to speak and write in five different languages,—Russian, Lettish, Esthonian, German, and Lithuanian. These are not all the languages used in this union, but they are the principal ones, those in which we are carrying forward our work.

The colporteurs are doing well, and have sold thousands of copies of our large books. I was told that in Latvia the colporteurs sold out a whole edition of 20,000 of "The Great Controversy." When you consider that there are only 1,300,000 people in Latvia, this achievement is worthy of mention, and I doubt very much if any other field of the same size has done as well. The lay members have united with the colporteurs in this good work, and each month sell thousands of our papers.

I must not forget to say a word about our training school, which is on the shore of one of the beautiful lakes near Riga. Although the school is young, having been organized in 1923, it has a fine reputation, and has already sent forth from its doors thirty-two young people who are all workers in the cause today. I had opportunity to get acquainted with some of these young workers, and was impressed with their earnestness and knowledge of our work. I recall meeting one fine young man only eighteen years of age, who is the field missionary secretary of one of the Latvian conferences. Probably he is the youngest field secretary in the world, but he is making a success of his work. It takes youth and



Home Missionary Convention in the Forest at Talsi, Latvia

stamina up here to make the book work go where the winters are severe and the harvests uncertain. Professor Oswald has been with the school from the beginning, and it is largely through his hard work and perseverance that it has been built up. As the people were too poor to send their children to the school, a strong industrial work was started. This has been practically self-supporting, providing employment for scores of young people. Today the school has a fine dairy, a poultry farm, a soap factory, a woodworking shop, and in the summertime the school is operated as a summer resort, which brings in a good income and provides work for a number of students.

Baltic Union Home Missionary Council

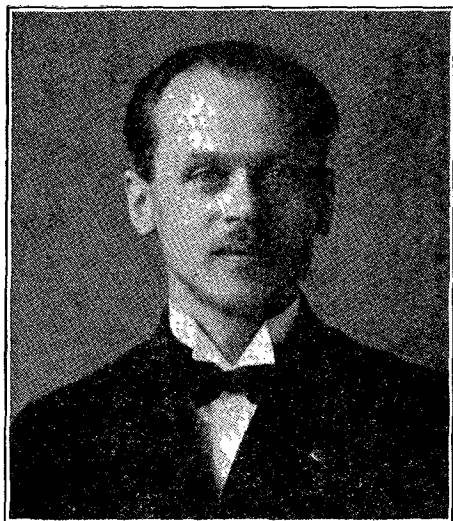
This article would not be complete without a word regarding our home missionary secretaries' council, which was held in the little city of Talsi, Latvia. Here we found gathered all the secretaries of the union, the conference presidents, managers of the publishing houses, church members, and other workers. From the very start it was seen that God had sent His Holy Spirit to meet with us, and every meeting was filled with His presence. Although the home missionary department has been organized in this union for a number of years, yet this was the first time such a convention had ever been held. Consequently it is impossible to tell how much this meeting has meant to our workers, but we do know that God mightily blessed. As I look back over my past experience in holding conventions, I can truthfully say that I never enjoyed a meeting any more than this one. For four days we gave careful study to every phase of missionary work. Here in this field where the laborers are few we must depend upon our lay members to carry the message.

A. Sproge, the union home missionary secretary, had prepared a comprehensive agenda, which was a great help to us in discussing the various items. Special attention was given to our literature ministry. As the laity had very few suitable tracts to work with, it was planned to issue a new series of tracts, twelve in number, which could be used systematically. This is certain to interest many, as the people love to read, and good literature is not so plentiful as in some other parts of the world. It was also voted to prepare a series of lessons on the art of giving Bible readings, which will provide the workers with a textbook to be used in teaching the church members how to present the message to their neighbors and friends. The campaigns, as

usual, received enthusiastic discussion. The Baltic Union has done exceptionally well. The Big Week report for 1929 indicates that 7,667 lats (\$1,533.40) was raised as compared with 3,837 lats (\$767.40) in 1928. Their Harvest Ingathering goal for 1929 is 34,000 lats (\$6,800). This will mean a large advance over 1928, but the brethren are confident that with the blessing of God it can be done.

Consecrated Believers

An interesting feature of the convention was that each afternoon we held our meetings in the forest where nature provided the setting. On the last Sabbath we united with the little



A. Sproge, Home Missionary Secretary of the Baltic Union, who goes to East Africa. He is the first missionary to be sent from the Baltic Union.

church to celebrate the ordinances. It was a blessed occasion, and I shall never forget the experience. As I watched these dear people partake of the sacred emblems and saw them bow their heads and the tears trickle down their cheeks, I knew that the cross was very real to them and that Jesus was to them a personal Saviour. Many times I have wished that our people at home could meet with these little companies of Sabbath keepers, and see with their own eyes what the message has done. Oh, how it would strengthen your confidence in this great movement! But you must get it through our reports.

The greatest evidence that this message is doing its work, is these little companies of Adventist believers scattered all over the earth, who, although without shepherds to help them, are faithfully doing their part to finish this work. The brethren told me of one sister in Esthonia, who is isolated from all our believers. She is seventy years of age, and crippled with rheumatism, yet her faith has not wavered. Recently one of the brethren visited her. Before he left she said, "Now, Brother

—, I want to give you something." And she handed him one kroner, or 28 cents, as tithe. Our brother said, "Where did you get this? You have no income!" "Yes," she said, "I have a small pension, five kroner (\$1.40) a month, and this is my tithe for two months." Think of it, only \$2.80 for two months, yet she is faithful in tithe paying! This illustrates the faith of every true believer in the advent hope, and we as workers have a solemn obligation resting upon us to husband carefully the resources of the church, when they come to us at such a sacrifice.

There is still another interesting item which I want to mention. The Baltic Union has been called upon by the Mission Board to release Brother Sproge to accept a call to East Africa. This they have gladly done, although all regret losing him, as he has been with them a number of years and has done acceptable work. This is the first time the Mission Board has ever called a son and daughter from the Baltic Union. Without question it will tie the hearts of our believers a little closer to the mission field. Thus another field helps to swell the great army of workers in mission lands, and we trust many more will go from this union to join Brother Sproge.

The outlook is bright for our work in the Baltic countries, and unlike many other countries of Europe, they enjoy freedom of worship. How long this will continue no one knows, but the brethren feel this is their day of opportunity. They solicit an interest in the prayers of God's people, that the work may continue to grow and prosper.

Cincinnati Church Debt Lifted

BY GRANT W. HASFORD

ON August 4, 1929, a very important meeting was held in the Cincinnati, Ohio, church. For years the good people of that city held their services down town in a hall, but six years ago, under the able leadership of J. J. Marietta, they were enabled to purchase a church. The building cost \$25,000, and they have been struggling with the debt ever since, but now they rejoice that this load is lifted.

When we came to Cincinnati eighteen months ago, they still owed about \$5,000 on their church and back church expense. We are glad the Lord enabled His people to lift this debt, and the dedicatory service was held August 4. Elder F. H. Robbins, president of the Columbia Union Conference, preached the dedicatory sermon. The Spirit of the Lord came

very near as he entreated the people with words of power to dedicate not only the building, but the temple of their hearts, to God. It was an inspiring message, and the God of heaven honored His people with His presence that day as we seemed to catch a glimpse of the heavenly courts through a rift in the clouds. C. V. Leach, the president of the Ohio Conference, offered the dedicatory prayer. Appropriate and beautiful music was rendered by the local choir under the able direction of Mrs. Norma Wilson. Especially touching

was the song by Mrs. Olive Russell, "Open the Gates of the Temple."

In the afternoon service Elder Leach spoke on the progress of the message, following which thirty-one converts were baptized, twenty-six being the result of tent meetings held in Hamilton this summer. There were five persons received into the church on profession of faith, making a total of thirty-six, for whom we praise the Lord. The future looks bright for Cincinnati, and we bespeak for them rich blessings from the Lord as the days go by.

Our Nursing Work in Europe---No. 1

Germany

BY KATHRYN L. JENSEN, R. N.

It was my privilege while in Europe to attend two conventions of Seventh-day Adventist nurses. One of these was held in Zehlendorf, Germany, the other in Watford, England. These two meetings, and my visit to our six training schools in Europe, gave me contact with hundreds of our nurses. It was encouraging to note the high standards of efficiency of these workers. Earnestness characterized their every endeavor. Their simplicity and cordial hospitality made one feel at home with every group, even though each spoke a different language.

We have three nursing schools in Germany. Two of these are in a very unique environment. It happened that a consecrated nurse from our school at Zehlendorf entered one of the state hospitals of Germany as a nurse. Her efficient service and Christian demeanor attracted the attention of the medical superintendent of the hospital. He asked her if she could secure more nurses from her organization. She said she would try. Another nurse from Zehlendorf came at her request, and she too found favor in the sight of the medical staff.

Then the superintendent asked if it would be possible to man the entire nursing force with these "Friedensau nurses." Our nurses in Germany are organized under that order. The request was placed before the union committee, and as a result the state hospital at Rubenstein, near Chemnitz, Germany, now has none other than Adventist nurses. The superintendent and the head nurse in every department are Seventh-day Adventists. A medical superintendent in Lichtenstein heard of the success attending the work at Rubenstein since the new nursing staff was provided, and he came to see, and then placed a similar request before our commit-

tee. As a result the state hospital at Lichtenstein has none other than Adventist nurses now in its employ.

These openings have provided opportunity for institutional service for many of our nurses in Germany, and in view of the fact that we have only one denominational nursing school in that country, admitting only a limited number of students each year, these two institutions provide an opportunity for the ambitious young woman to study nursing under Seventh-day Adventist head nurses when she cannot be taken into our own institutions.

In former years all too many of the German youth were forced to stand alone as students in nursing in state hospitals, with no one of their faith and hope to shield, encourage, and strengthen them in their purpose to live true to God. We thank God for our earnest, self-sacrificing German nurses. Sister Elfriede Schröder is the nurse in charge of our nursing interests in the East German Union. With her far-seeing vision and practical good sense, she ably directs and fosters the organization of Seventh-day Adventist nurses to which nearly every loyal Seventh-day Adventist nurse belongs. The private duty nursing is dispensed from these various organizations in Germany. Each sisterhood of nurses has nursing homes in large cities, and the doctors call

these homes when in need of nursing care for a patient. We have eight of these homes in the East German Union. The organization pays the nurse a regular flat salary, and thus the organization and not the private duty nurse must bear the loss of unemployment or illness. This organization gives strength and stability to our nursing work in the Central European Division. We found the nurses under this organization a happy group of workers.

Another nurse, Sister Hulda, is doing fine social service work in the various churches throughout the division. What we term "Dorcas work" is assuming a strong organized aspect in Germany, under the able leadership of Sister Hulda. The Christian help work is carried on in harmony with the principles underlying good social case work. Statistical reports are sent to the government regularly, and through these our people are gaining in favor with the official in charge of the relief organizations in the government. Even the presidents of republics in the division have recognized the good work carried on by our people. We believe this work is breaking down prejudice, and in the times of trouble just ahead many a one will understand our objective and prove a friend to us when persecution seems imminent. This work is also awakening the churches, and we see in Germany a fulfillment of Isaiah 58, wherever this work is carried on.

Our sanitarium and nursing school at Zehlendorf is doing strong work. The spacious grounds, the good equipment in each department, and the roof providing opportunity for sun baths, make Zehlendorf not only a place for surgical care, but a delightful spot for those who wish to rest and recuperate, and learn the principles of healthful living. Dr. L. E. Conradi, the medical superintendent, has surrounded himself with an unusually strong staff of consecrated, efficient head nurses. God is blessing their earnest efforts to let the light shine forth to the city of Berlin and its suburbs.

Next week we will tell of our work in the Scandinavian Union.

The Missouri Camp Meeting

BY W. W. EASTMAN

THE Missouri camp meeting and biennial conference was held at Clinton, August 15-25, on the grounds of the old Clinton Theological Seminary. There were about 400 of our people in attendance on the Sabbath, and although the weather was hot and dry,

the attendance held up well during the week.

The conference sessions were conducted in the spirit of unity and confidence. All the business was disposed of early in the meeting, leaving the rest of the time to be devoted

to the study of the Bible and to prayer.

The president's report showed that 568 members had been received into church membership during the past two years. The conference employs some twenty-five workers in all. The tithe for 1927 and 1928 was about the same as for the two previous years, but the first seven months of 1929 show a gain of \$2,000 over the same period of 1928. A good gain was also shown in Sabbath school, Big Week, and Harvest Ingathering for missions. The debts on church buildings during the past two years had been reduced \$10,486, besides improvements made, erection of new buildings, etc.

The conference believes in evangelistic canvassing, and is vigorously seeking to push forward that work. The combination plan is working well in that field, and nearly 500 yearly subscriptions for the *Watchman* magazine had been reported by the colporteurs. This will mean new interests springing up, calling for the living preacher.

I was pleased to meet Brother Burton, one of their successful colporteurs, who has been at the work now more than fourteen years. His sales amount to over \$3,000 a year. He is working on the resident colporteur plan, and is not only selling our literature successfully, but is bringing people to a knowledge of the truth for these times. There is a call and urgent need for a large number of our people to engage in such work.

H. C. Hartwell was unanimously chosen president for the next biennial term. It was good to hear the words of commendation and appreciation on the part of both workers and laity for the service rendered the conference by Elder Hartwell during his time of service there. Other workers were re-elected, so that the working force remains about the same.

The General Conference laborers attending the meeting were M. N. Campbell, J. A. Stevens, and the writer. R. B. Thurber, of the Southern Publishing Association, also joined in sharing the burden of the meetings, besides the usual union and local complement of workers.

The last Sabbath of the meeting was especially good. Thirty were baptized following the early morning meeting. It was the day of fasting and prayer appointed by the General Conference Spring Council, and was generally observed by the campers. The dining tent was closed for the day. It was a day of fasting and seeking God, and all felt that showers of the latter rain were experienced. Many spoke of it as the most blessed meeting they had

ever attended. The last meeting of the afternoon was devoted to a praise service. Many praised God for definite victories. Truly it was good to be there.

Camp Meetings in the Southwest

BY W. L. BURGAN

THE camp meeting season in the Southwestern Union Conference was characterized by a spirit of consecration on the part of the Adventist believers in every local field. Beginning with the ten-day session of the South Texas Conference in a suburb of San Antonio, the season stretched from July 18 to August 25, and at each of the five meetings held, our people enjoyed the daily sessions, and the Spirit of God aided His servants in the presentation of messages that were meat in due season.

A spirit of co-operation was manifested by local conference officials toward the union and General Conference representatives, who bore their share of the responsibility toward making each day's program a benefit to those who had left either business or farm to come to the annual conclave which our people everywhere look upon as an occasion when their hopes can be encouraged, their faith strengthened, their ideals of the Christian life ennobled, and their spirits refreshed.

The South Texas meeting was held in a military academy, with the buildings so arranged that the pitching of tents was unnecessary. Though it is a conference of great distances, our people gathered in an encouraging number, and remained throughout. F. L. Perry, who has recently gone to that field as president, has the confidence of the believers, and from the start handled the program in a way that was pleasing and helpful.

In connection with the camp meeting, there was a most unusual ordination service, in which three of the brethren whose call to the ministry had been sufficiently proved, were set apart to this sacred work. Two of the brethren, L. H. Lopez and José Castillo, are working in behalf of the Mexicans in that section, while C. A. Walgren, the third man ordained, has charge of the work in Beaumont. The ordination service was conducted in two languages, English and Spanish, H. D. Casebeer, in charge of the Spanish Department of the General Conference, giving the welcome in both languages. Elder Perry, and W. E. Hancock, who had just arrived from California to become secretary of the home missionary department of the conference, both used the Spanish language in connection with

The work is prospering in the Missouri Conference, and the brethren and sisters are of good courage, and are looking forward with hope to the coming of the Lord.

the service, while M. B. Van Kirk, president of the Southwestern Union Conference, gave the charge in English.

A large number of the Mexican brethren and sisters were in attendance, and several union meetings of the English and Spanish members were held. Elder Casebeer had general oversight of the Mexican meetings, while N. Z. Town, of the General Conference, M. B. Van Kirk, A. F. Harrison, E. A. von Pohle, and G. F. Eichman, of the union conference, worked in behalf of the English believers.

Practically the same workers, with the exception of Elder Casebeer, attended the meetings held in North Texas, Arkansas, New Mexico, and Oklahoma. H. H. Votaw, of the Religious Liberty Department of the General Conference, was also present at all the meetings except that in South Texas, and took an active part, both for the older folks and the young people.

A young people's convention was held two days previous to the regular camp meeting of the Oklahoma Conference, and there were nearly 500 in attendance from Missionary Volunteer Societies in different parts of the State. It was an experiment in connection with the camp meeting season, and the young people's leaders of the union and local conferences were much encouraged with the outcome. Kenneth L. Gant, young people's leader for the Oklahoma Conference, arranged an attractive program of addresses, song services, question and answer meetings, and distribution of pennants and certificates, which held the young people interested throughout.

H. T. Elliott, of the General Conference Missionary Volunteer Department, was present at this convention, and with other General Conference and union conference workers rendered valuable help. He also assisted during the regular camp meeting, which was the largest in point of members of any in the union. G. A. Grauer, of Eagle Rock, Calif., assisted in the meetings for the Germans in Oklahoma.

Two young men — F. O. Fowler and C. E. Riffel — were ordained to the ministry on the last Sabbath of the Oklahoma meeting.

There are enlarged possibilities for further advancement of the cause of God throughout the great Southwestern field. Booms are on in the business world, the cities display a progressive spirit, and intensive evangelistic campaigns are in progress in these centers of population.

The newspapers in all the cities where the camp meetings were held gave a liberal amount of space to daily reports of the sessions, thus enlightening large areas as to some of the things Seventh-day Adventists teach, and concerning their missionary activities.

who have been stirred concerning the truth as they have read the message from week to week in our reports. I could write at great length of interesting experiences from these far-away inquirers. One in particular I will mention.

One Woman's Experience

For eighteen months the newspaper had been going into this home, and the woman, being spiritually minded, was eager to read the report of the meeting each week. Her soul became so fired with the message that she determined to visit this city. It was a journey of 240 miles. She sought out the theater, and attended on Sunday night in company with her husband and little girl. At the close of the meeting she made herself known to me, and told me how her interest had been aroused in the message through the newspaper. She remained in the city for three weeks, and was present at each meeting during the week and on Sabbath. Before she went back to her country home, she was a baptized member of the church, having gone forward in that ordinance with about forty others just before she left.

She took the truth back with her, and her sister, who had also become interested in our work through the same means, received the truth from her, and today is living the message, and awaiting an opportunity to go forward in baptism too. Others in the same district have become interested, and share the message so far as she is able to give it. Each week they are still cutting out and keeping the articles.

You will be interested to know that during these extended efforts we have been able to meet all our expenses without asking for an offering. We make it possible for the people to give a thank offering to the Lord as they retire from the meeting if they care to; and as a result we have entirely met, from this freewill offering, the overhead expenses of the mission in theater rents, advertising, cartage, etc., and in addition we paid the salary of one of our evangelists for six months of this period from the same fund.

During a good portion of the time, our rent and advertising amounted to an average of \$130 a week. In order to meet these heavy expenses, it was necessary for us to have a large congregation. Between 2,500 and 3,000 attended every Sunday night during the good weather from March to November of last year. That which enabled us to maintain the present interest, was chiefly our newspaper work; and it is to impress this thought that I state these few facts regarding the attendance and finance.

Theater Effort in Brisbane, Australia

BY R. ALLAN ANDERSON

BRISBANE, the capital of Queensland, Australia, with a population of 300,000, is a picturesque city at the extreme south of the state. Four regular dailies are published, two in the morning and two in the evening. Their circulation averages about 40,000 each issue.

We have found no better means of reaching the people than through the columns of these papers. Our mission effort has been running in the city in a big theater for more than two years. Every Sunday night meeting has been reported in all four papers during the entire period. We report our own meetings, one of the mission staff being given that responsibility; thus four different articles appear every week as the report of the Sunday night's meeting.

During the two years of the mission activity we have put out some four hundred different articles through their columns, and these would average about a quarter of a column each—sometimes more, sometimes not so much. At times we have had very fine reports, and the editors have frequently expressed themselves very favorably concerning the material that we hand to them. While at first they used to receive our articles with some misgivings, and blue penciled them occasionally, during the past eighteen months at least, almost without exception they have put in everything that we have given them. If we multiply these four hundred articles by forty thousand, we find that we have placed at least sixteen million truth-filled articles in the hands of the public during these two years, and with no cost to ourselves, for either printing or mailing. Of course we have been advertising in all these four papers, and in addition to the regular weekly advertisements, we have also been permitted to put in a little attractive write-up concerning the nature of the subjects to be presented,—about three inches or so in each paper.

During more than two years of continued effort in the one center, we have necessarily covered the great lines of prophecy more than once, but each time we have dealt with them from a different angle. Thus the peo-

ple who have been reading these articles have had the truth over and over again. There are some who take all four papers, others take a morning and an evening paper, while the great majority subscribe to only one; but no matter what paper they receive, they get a brisk article on the message each week.

Now concerning the results of this work, for it is results that count: During our effort here we have been building strongly, and praise the Lord, more than 200 have been baptized into the message; scores of others have stepped out, and are in the process of accepting the truth. Our Sunday night attendance calls for deep gratitude to God, for the seating accommodation of the theater is always taxed to its utmost capacity; and we know that much of this encouraging feature of our work is due particularly to our newspaper publicity. Some who are now baptized members of this church, holding important offices in our city church, came to know about us through no other means than the newspapers; and some through this means practically read themselves into the truth before they made themselves known to us at all.

The results in the country, however, are more encouraging still. These Brisbane papers circulate throughout the state of Queensland; and I know of some people hundreds of miles away from the city, who every week cut the articles out; and when our colporteurs have called on them in other lines of work, they have been pleased to see a whole drawer full of newspaper clippings of the reports of our sermons. These honest souls have saved these articles every week, and they assured our brethren who have met them from time to time, that they read and re-read them; and some live as far as 1,500 miles from this city.

The influence of the Brisbane Mission has been very far-reaching indeed; and I know, as the result of close observation, that the greatest means for extending that influence, is through the columns of the newspapers. I have received many letters from all parts of the state, and even from other states, from people

A Correction

A LETTER from P. H. Hermann of Rumania contains the following paragraph:

"In the REVIEW of July 25, 1929, page 32, under the title, 'Rumania Grows,' from a letter sent by Elder G. W. Schubert, the following sentence should be changed: 'It has brought great cheer to our members and delegates, that before the end of the year the first Rumanian missionary shall be sent to Madagascar (Africa), and 8,500 lei were given for that purpose last Sabbath.' Not 8,500 lei, but 85,000 lei were given."

OBITUARIES

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

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

Goodrich.—Mrs. Ella Goodrich died at Loma Linda, Calif., Aug. 22, 1929.

Olson.—Gustav Olson was born in Sweden in 1857; and died in Chicago, Ill., Aug. 1, 1929.

Moser.—Mrs. B. F. Moser, New Carlisle, Ohio, died Aug. 19, 1929, at the age of eighty-one years.

Winning.—Mrs. Anna E. Winning was born in Iowa, Dec. 14, 1848; and died near Modesto, Calif., Aug. 31, 1929.

Weeks.—Mrs. Jennie Weeks was born in Illinois, May 12, 1868; and died in Bellingham, Wash., July 9, 1929.

Bodin.—Hans Bodin was born in Sweden, April 18, 1859; and died in Aitkin County, Minnesota, Aug. 24, 1929.

Winning.—James Irwin Winning was born in Pennsylvania, Jan. 4, 1845; and died near Modesto, Calif., Dec. 22, 1928.

Horn.—Mrs. Harriet Louise Horn was born in Cincinnati, Ohio, March 26, 1843; and died at Orlando, Fla., April 9, 1929.

Thompson.—Mrs. Elizabeth Thompson was born in Michigan, Feb. 23, 1858; and died in Spokane, Wash., July 16, 1929.

Rigsby.—Mrs. Gerda Powell Rigsby was born in Waitsburg, Wash., April 20, 1881; and died at Spokane, Wash., Aug. 25, 1929.

Hamilton.—Sarah J. Hamilton was born in New Jersey, Nov. 27, 1837; and died in Portland, Oreg., at the age of ninety-two years.

Hanson.—Amos A. Hanson was born at Ruthven, Iowa, Nov. 20, 1906; and died at Spencer, Iowa, Sept. 1, 1929, as the result of an accident.

Shanks.—Mrs. Mary Hope Shanks was born in Ayr, Ontario, Canada, Nov. 3, 1847; and died in Parkersburg, W. Va., Aug. 17, 1929. One daughter mourns.

Van Buren.—Anna Mae Van Buren was born in St. Louis, Mo., Jan. 31, 1907; and died in Chicago, Ill., Sept. 6, 1929, from injuries received in an automobile accident.

Fallon.—Mrs. Frances Albertha Fallon was born in Brooklyn, N. Y., March 15, 1905; and died Aug. 6, 1929. Her husband, babe, father, mother, three brothers, and two sisters survive.

Bourdeau.—Mrs. Katherine Fraser Bourdeau, wife of Elder A. C. Bourdeau, deceased, died in Battle Creek, Mich., Sept. 4, 1929, in her ninety-first year. She accepted present truth in 1877, and was faithful till death.

Lawrence.—Dr. Charles Lee Lawrence was born near Green Bay, Wis., Feb. 14, 1866; and died in Oakland, Calif., July 27, 1929. He was converted and united with the Seventh-day Adventist people while taking training at the Battle Creek Sanitarium. He completed the medical course in 1894, and had practiced in Oakland for over twenty-eight years. He had a deep interest in the spread of the message, giving liberally for its support, as well as assisting young men to receive a training for service in home and foreign fields. A daughter, an aged mother, a brother, and a sister are left to mourn.

Hetze.—Mrs. Katharina Hetze, née Langhofer, was born in Dreispitz, Russia, June 10, 1848; and died in Enid, Okla., Aug. 31, 1929. In 1874 she was married to Gottlieb Hetze, to which union were born two children, David Hetze and Sister Isaac, wife of Elder Daniel Isaac. In 1902 Sister Hetze went with her husband to Russia, where they spent twenty years in proclaiming the third angel's message. Her husband and son have preceded her in death, leaving her only daughter with many friends to mourn.

Fish.—Mrs. Frances E. Fish, née Barrett, was born at Russellville, Ohio, July 12, 1843; and died at Chadron, Nebr., July 30, 1929. She was the mother of three sons and two daughters. One daughter is a graduate nurse, two sons are ministers in the third angel's message, and the other son died while taking the ministerial course at Union College. Sister Fish was one of the faithful mothers in Israel.

Brown.—Valera La Belle Brown, only child of Elder Harold C. and Mrs. Ruth H. Brown, of the River Plate Junior College, Entre Rios, was born in Glendale, Calif., Oct. 7, 1923; and died of scarlatina after only thirty-six hours of sickness, on Aug. 6, 1929. She was buried in the little Puiggari cemetery.

Edgar Brooks.

Olmstead.—Mrs. Alice Olmstead, née Ham, was born in Winthrop, Maine, March 14, 1863; and died near Ponoka, Alberta, Canada, June 4, 1929. Her husband, four children, three step-children, and three sisters survive.

Bridges.—Mrs. Lillian Rankin Bridges was born in Yazoo City, Miss., Nov. 8, 1896; and was buried in Washington, D. C., August 31, 1929. Her husband, and an aunt by whom she was reared, are left to mourn.

Skaggs.—Mrs. Elizabeth Emma Skaggs was born April 28, 1854; and died in Bloomington, Ill., Aug. 29, 1929. She has been a faithful member of the Seventh-day Adventist Church for forty-five years.

Locke.—Harry G. Locke was born near Three Springs, Ky., Oct. 17, 1871; and died in Arapaho, Okla., July 29, 1929. Two sisters survive.

Sabin.—Mrs. Orrin A. Sabin died in Santa Rosa, Calif., Aug. 27, 1929, aged seventy years.

Appointments and Notices

REQUESTS FOR PRAYER

Prayer is requested for a man who is reading the French Signs and seems to be interested in the truth.

An Ontario sister urges that we pray that God will save her boy and that she may follow Christ all the way.

A Minnesota sister desires prayer for healing for herself and that two sisters and two brothers may be converted.

A sister in Missouri requests prayer for her family, some of whom are backslidden and others have not accepted the faith as yet.

One of our sisters in Texas asks prayer for healing of a cancer, for she desires to live and rear her little boy; and also for the conversion of her husband.

An Oklahoma sister requests prayer that she may overcome financial difficulties, and that her husband may accept this message and have his hearing restored.

A brother in Washington desires prayer for the conversion of his daughter, and that she may not make a mistake in her marriage; also that he may lead a true Christian life.

A brother in Trinidad asks the brethren to pray for the conversion of his heathen family, especially his father, mother, and sister, as he believes God will hear the united prayers of this people.

The conversion of her three sons is the burden of a Minnesota sister.

A Michigan sister desires prayer for the healing and full acceptance of the truth of a lady with whom she has been studying, at the lady's request, and also for the conversion of her own husband and brother.

A father and mother in Virginia request prayer that their children may accept the truth, and for a son-in-law who thinks the "day" does not matter; also that the father may be healed of a physical trouble of long standing.

Two sisters in Minnesota request prayer for the healing of a nerve trouble which is causing the loss of their sight, and that the husband of a neighbor who has accepted the truth may overcome the liquor habit and be converted.

A sister who has been in the truth about five years feels greatly troubled because none of her relatives have accepted it, and desires the sincere prayers of the Review family that her husband, sister, and a lifelong friend may accept the third angel's message and that she may be faithful.

One who signs herself "A heartsore sister" earnestly requests prayer that her eldest son may be healed of a nervous disorder, that her husband may fully accept the truth, for her own health, and that three of her children who have backslidden may come back into the fold with their families.

PUBLICATIONS WANTED

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

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

Mrs. C. N. Cowley, Centerburg, Ohio, Star Route, desires magazines and papers for distribution.

Elder C. V. Achenbach, Box 578, Mayaguez, Porto Rico. Copies of the Review and Herald, tracts, and other literature for missionary work.

E. E. Kurtz, Route 1, Marietta, Ga. Continuous supply of such denominational papers as Youth's Instructor, Signs of the Times, Life and Health, Watchman, Our Little Friend, and Life Boat, to be used for missionary purposes.

Mrs. Wilhelmena Edwards, 2541 Marion St., Denver, Colo. Review and Herald, Signs of the Times, Liberty, Life and Health, Youth's Instructor, Our Little Friend, and other Seventh-day Adventist papers and tracts for distribution.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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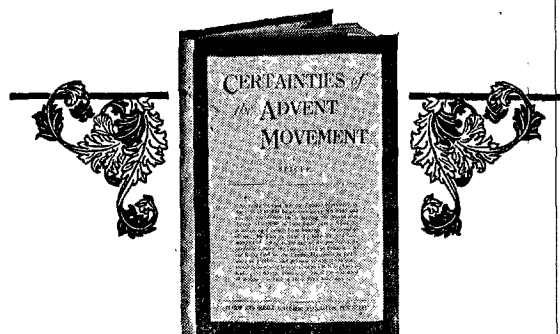
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Certainties of the Advent Movement

By W. A. SPICER

THIS MESSAGE that we have to give has a sure foundation. God has His witnesses in every age, and their messages have been made sure by fulfilling prophecy. There is a similarity between the Exodus Movement and the Advent Movement. We have been called out today to keep God's law, when the world has turned back into the Egypt of disobedience. In each of these movements there was opposition to the keeping of the Sabbath. Each movement rose at the time appointed; the dates are sure. The world has been preparing for the Advent Movement. The Spirit of prophecy has been manifested in both movements. And its place in the Advent Movement has been clearly defined in the counsels that have built up a great work and have guided it through its development, and will continue to guide it to the end. Both movements were well organized under the inspiration of the Spirit of prophecy. And it will not be long before the message will be given, and the end will come, for it is marked through to the City of God.

288 pages. Price, \$1.50.



"Why don't you try and get it into the hands of thousands of boys?"

THE ABOVE QUESTION was asked by the program director of a Y. M. C. A. hotel in one of our large cities. This gentleman says, in writing regarding

The Anti-Tobacco Special of the INSTRUCTOR

"I think it is filled with fine stuff, which should get into the hands and hearts of our young boys. It has been a long time since I have seen any material published on this very vital subject, except the material which floods the magazines, coming from the tobacco trust." Then he asked the question at the top of this page.

A conference Missionary Volunteer secretary related an experience which came to her on their camp ground. A nurse, not a Seventh-day Adventist, was visiting on the grounds at the time they held an anti-tobacco rally. This nurse

stated that she was one of more than twenty nurses in training, and every one smoked except herself. Later she tried it, but the program that had been given that day made her resolve to sign the pledge then and there.

Thinking men and women see the need of placing anti-tobacco literature in the hands of boys and girls. Constantly we are receiving experiences which indicate that the tobacco habit is growing in an alarming way among the younger generation.

There is no better literature to distribute among the young people than the Anti-Tobacco number of the YOUTH'S INSTRUCTOR.

Why not plan now to circulate this number freely among the young people of your vicinity?

The price is \$2.50 per hundred, \$20 per thousand.
Send orders to your conference Book and Bible House.



WASHINGTON, D. C., OCTOBER 10, 1929

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

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

WE welcome a new member to the large family of periodicals preaching this advent message. From Lithuania, on the Baltic, comes a magazine called *Dabarties Klausimai* (Present-Day Questions).

WE are prone to forget that slavery has not been totally abolished in the earth. A newspaper almost shocks us with information as follows: "The recent survey made by the slavery commission of the League of Nations uncovered the fact that there are still about 5,000,000 human beings in bondage here and there throughout the world. There are still twenty countries in which slavery exists."

RETURNING from furlough to the island fields, W. D. Smith of Australia, contemplating that which has been wrought among wild people in the Solomons and New Hebrides, exclaims, "O what a story of deliverance these souls who are at last among the redeemed will have to tell! We must be true to our God-given trust as we seek to carry the precious gospel to them." The works of Christ's grace are most manifest in these regions where sin has done its worst.

It is inspiring to think of the helpful Christian service being rendered by the army of thousands of colporteurs and church workers who are circulating our publications. A young woman of the North Pacific tells how, while canvassing a sick man for one of our health books, a woman in the home fainted. "After some hard work on my part," she says, "the woman was lying on a couch. The sick man saw me looking up the directions

in the book for treatment of fainting, and decided that a book like that might come in handy again."

Good First Records

SOME of our veteran workers can look back to interesting waymarks along the earlier ways of the truth. One of our preachers in Africa, M. C. Sturdevant, white haired, but still active in the work, wrote a letter to a fellow laborer the other day, who passes it on to me. Our brother says:

"I organized the first Negro church in the South at Birmingham, Alabama, in 1896, and the first mission native church in Africa, at Solusi, in 1902. Brother Anderson was with me at Solusi. Elder Reaser was at the head of the work in Africa then. I organized the first Indian church in Durban in 1920, and many other churches in other places. I love to think back on those days, and God gave me many souls."

What strides the work has taken since those days, both in the South and in Africa. The early seed sowers may well rejoice. We send to Elder and Mrs. Sturdevant the greetings of their old associates on this side.

W. A. S.

THE changes of our time certainly bear witness to the fact that men are running "to and fro." This year it is said the number of airplanes in active service in the United States is just over eight thousand. This, they tell us, was the number of automobiles in this country in the year 1900. "Now the number of automobiles is said to be about 25,000,000." No one, doubtless, would venture to say that there could possibly be any such expansion in the use of airplanes, but a wonderful picture is presented by world travel on land and sea, under the sea, and in the air.

Buying the Best

It was over in Manchuria that a Greek Catholic priest took his people to task as follows:

"The Seventh-day Adventists are our greatest enemies. It is not so much their preachers as their cleverly written books. These are the things that do the damage. These people have sold \$3,000 worth of books in this district, and most of you have bought them, whereas you have hardly purchased a dollar's worth of Catholic literature."

Well may we thank God for a message that writes itself into our books and into the hearts of the readers. It was over in that same land of China, in another province, that many years

ago a saying was invented by a Chinese priest that the foreigner had a way of printing books in poison ink, so that any reader of the books would have his mind poisoned by what was printed there. It is surely true that the Bible and Bible-filled books do plant something in the minds and hearts of the readers.

At times here and there our faithful colporteurs have hard experiences indeed. One colporteur in Czechoslovakia counted up his orders at the end of the season, rejoicing in the number of books that he had sold, but he found that he had had more whippings than orders. Still he held to the work, rejoicing that souls were being won.

Answers to Prayer in the South Seas

THE Spirit of prophecy tells us that the Lord will surprise us by the simple agencies that He will use in the closing days of His work. We think of this as A. J. Campbell, of the Solomon Islands, tells of the responsibilities that came to a young teacher only recently sent among the heathen all alone:

"This lad has had three remarkable answers to prayer. One woman while in church was possessed with a devil. She was taken out. Oti calmly finished the service in a few minutes, and then went to the house where she was. She was very bad, but after prayer the evil power immediately left her.

"A man became very ill, being almost dead, and the people were afraid. Oti told the people not to be afraid, that if it was the Lord's will He would heal him. He prayed, and the man was instantly restored.

"A chief from another village who visits there informed Oti that his baby was very ill. The people thought it was influenced by a power that would be sure to take the life of the little one. Oti told the chief that he would have to take off the strings of devil charms from around its neck. This the chief did, and then Oti prayed, and the little one was healed. This chief now wants a teacher for his village on the coast north of Kieta. The people are greatly impressed."

FERDINAND DZIK has been selected as editor of our denominational paper in Poland. He would appreciate it if his friends would send him articles, clippings, or items of interest in Polish, German, or English, that might be useful to him in his editorial work.