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THE FIELD IS THE WORLD

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## The Old Year and the New

By Mary Valliant Nowlin

I WILL sing you a song of the Old Year,  
Of the New Year I cannot now sing;  
Its record is yet all unwritten,  
I know not what songs it may bring;  
But the Old Year has filled up its pages,  
Has closed them for you and for me,  
They are folded away with the ages,  
Nevermore unfolded to be.

### CHORUS:

Its story forever is told,  
Its story forever is told.  
O, nothing can change the record,  
Its story forever is told.

I can sing of temptations and failures  
That I sometimes have had by the way,  
Can sing how the blessed Redeemer  
Has lifted my feet from the clay.  
And the New Year shall tell of the triumphs  
That Jesus can give every hour;  
Yes, the New Year shall tell what the Old Year  
Can never again have the power.

We can sing of some hands that are vanished  
And the voices of loved ones now still,  
Whose music our hearts once enraptured,  
And lives with their sunshine did fill.  
Yes, the Old Year has given and taken,  
Its dreams are all gone with their lure;  
Let us turn now and face the bright New Year  
With hearts set to dare and endure.

Let's forever, then, leave the dead ashes,  
For the fire of the Old Year's burnt out  
With pictures which glowed for a moment,  
As breath of time stirred them about;  
They are now left all scattered and lifeless,  
And cold on the hearthstone of night.  
For the day of the Old Year is ended,  
Forever has passed out of sight.

But the New Year, with leaves all unfolded,  
Is ours to write on what we will,  
Of deeds that shall tell for the Master,  
The unwritten pages to fill.  
We thank God it is ours to embellish  
With praises to Jesus our King,  
He who giveth us beauty for ashes,  
And songs for the New Year to sing.

### CHORUS:

Its story is yet all untold,  
Its story is yet all untold.  
Let us fill up the unwritten pages  
With praises to Jesus our King.

(Can be sung to the tune: "The Half Has Never Been Told")

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## DOING AS WELL AS YOU KNOW

In his Sabbath school last Sabbath, Prof. H. A. Morrison emphasized the necessity of every one's doing the best he knows. How can we do less than this, and expect God's favor? How can we go on day after day in conscious sin, and expect that God will answer our prayers? "To him that knoweth to do good, and doeth it not, to him it is sin."

Brother Morrison emphasized that it was proper for us to seek for new light; but while we are doing this, let us be sure that we live up to the light we have. The one who in his neighborhood, in his church, in his home, and in the consciousness of his own heart, is doing from day to day, by God's grace, the best he knows, can take hold of God with confidence, and seek Him indeed for new light and for the leadings of His Holy Spirit from day to day.

## RECOUNTING GOD'S BLESSINGS

I RECENTLY attended a church school teachers' institute. In the devotional meeting following a Bible study many excellent testimonies were borne. I was impressed particularly with one. A teacher told of how she kept a book in which she recorded the blessings of God which came to her from day to day. When she is inclined to feel discouraged, she takes this book and reads over the many ways in which God has blessed her under difficulty and trial, and the victories He has given her in her experience.

I immediately connected this in my thought with the statement of the psalmist:

"In the day of my trouble I sought the Lord: in the night my hand was stretched out and did not cease: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak.

"I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

"Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? doth His promise fail forevermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?

"And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember Thy wonders of old. I will med-

itate also of all Thy work, and talk of Thy doings." Ps. 77: 2-12.

We need frequently, as does this teacher and as did King David, to remember "the years of the right hand of the Most High," to "remember the works of the Lord," His "wonders of old." We shall find, as we recount God's mercies, that the spirit of complaining will be turned into the spirit of praise, and instead of doubting God's care and love for us, we shall realize that He who has been with us in the troubles of the past will be with us still.

## BUSINESS AND CHRISTIAN COURTESY

I ENTERED a grocery store yesterday to make a small purchase. The bright-faced young man who stood at the cashier's desk near the entrance, bowed to me most pleasantly. I looked at him sharply, wondering if he knew me and if I had ever met him before, but saw that he was a total stranger. Then I observed that every one who entered the store received from him, as far as time would permit, the same cordial greeting.

I secured what I wanted, a seven-cent purchase, and stood in line to pay my bill. Before me was a young and beautiful woman who had a basket loaded with things she had secured, and who passed to the cashier a goodly sum of money. He was very cordial in his thanks. I wondered how he would treat me, a homely, gray-headed man with a seven-cent purchase. But there came the same hearty and cordial "Thank you" for the nickel and two cents which I deposited on the counter.

As I passed from the store I wondered why it was that I could not be more courteous in all my relations with my fellow men, why I did not always greet them with a kindly smile or a hearty handclasp. I mean to do better in this regard, and I pass the suggestion on to you.

Let us be courteous toward all men. We have to do with all classes, with all kinds of people who make up the world, and some of these are peculiar in their ways and unpleasant in their speech and demeanor. It sometimes takes grace to manifest the Christ spirit under such circumstances; but a smile, even if forced, acts and reacts. It favorably affects the one upon whom it is bestowed, and it comes back with blessing to ourselves.

## "HILKIAH DELIVERED THE BOOK TO SHAPHAN"

In the reign of good King Josiah it was necessary to cleanse the kingdom of Judah and the city of Jerusalem, as well as the temple, from much defilement, because of the wicked idolatry practiced under his predecessor. As they purged the temple and endeavored to put things in orderly array, they found a copy of the book of the law. This was first discovered by Hilkiah, the priest. I have no doubt that Hilkiah read the book most earnestly. He read in it the instructions which the Lord had given to His people, His warnings against idolatry, and His threatened judgments in case His people did not return to Him.

He could not keep the message to himself. He carried it to Shaphan the scribe, saying, "I have found the book of the law in the house of the Lord." And we may well believe that Shaphan the scribe perused the book with intense interest. He realized what the message meant, not alone to him, but to the whole kingdom of Israel, and the record is that "Shaphan carried the book to the king." Thus the message was passed on from one to another.

To the king, the book made a mighty appeal. He felt that he was responsible for God's people, over whom he had been made an overseer, and he in turn appealed to the prophetess of the Lord for light and instruction. Huldah assured him that the judgments which were written in the book would verily be fulfilled, but that because the king had received the message and was seeking to act upon its instruction, the Lord would not send the judgments in his day.

Has there come to us the message of the Lord? Do we know from conditions existing in the world that the Lord is soon to appear in the clouds of heaven? Have there come to us the riches of His grace in the forgiveness of sins? Do we know of the great Sabbath reform that is going to the world, preparing a people for Christ's coming?

Then it is for us to pass on to the Shaphans of our day the message we have received. Let us be diligent in doing this, even as Hilkiah was diligent in giving the book to Shaphan, even as Shaphan was faithful in carrying the book to the king, and as the king, moved by the message it contained, took immediate steps to bring the message of salvation to those under his charge.

God will hold us responsible in applying His gospel message to our own hearts and lives, and in carrying to others the good news which has come to us.

## Prophecy Fulfilling

By J. E. FULTON

God is making experiments on human hearts that plainly indicate that the set time to finish the work is here. He is co-operating in a remarkable way with our missionaries, and without hesitation we say that the miracles of Pentecost are being repeated. Signs and wonders are being wrought in the hearts of men and women away off in heathen darkness, and some of these who have come to the light are quickly taking their places in the ranks as evangelists and helpers. How wonderful it all is! Ethiopia is stretching out her hands to God. Men and women from the land of Sinim and other parts of the East, are breaking with heathenism and joining the forces of God. The inhabitants of the isles also are "waiting for His law." Yes, God is making experiments on human hearts and effecting amazing transformations.

### Growth of Missions

A great change has been wrought in the heathen world. The unconverted tourist, hurrying by on his sight-seeing trips, may laugh, and the infidel continue to scoff at the labor of missions, but a work of grace no less than marvelous has been wrought in many lands. Look back a century at conditions in mission lands. With great difficulty could the missionary find access to the people. In many places great obstacles were placed in the way of Christian work. The heathen wanted nothing the missionary had to give them, being well satisfied with their own religions, philosophies, and heathen practices. But today how great the change! Walls that seemed impregnable have crumbled and fallen. Doors closed and barred, now open of their own accord, welcoming the Christian worker. Not that all the world is turning to the gospel, but God has made it possible for those who will accept eternal life to hear the glad message of salvation.

One hundred years ago there were only about one hundred foreign missionaries in all the world, while today there are 25,000. At that time the Bible had been translated into only sixty-five languages, but today men and women in heathen lands have the Bible translated into over 900 languages and dialects, either wholly or in part. This great accomplishment "reverses the miracle of Babel and repeats the miracle of Pentecost." At the beginning of the nineteenth century there was not a single Protestant in Japan or China, and only a few in India. Morrison began his work in China in 1807. At the end of

thirty-five years there were only six converts, and after fifty years less than fifty adherents. Today in China there are a quarter of a million Protestant converts. Only as recently as 1887 was the first baptism in Korea, and that a secret one. Now there are over 300,000 converts. As late as 1870 there could be seen posted up edicts of death against Christians in Japan. Some of these notices are now retained as relics of the former Asiatic intolerance.

### Rapid Travel

From the time that Abraham was called out to become a foreign missionary till within this last hundred years, travel from place to place was accomplished by means of walking, riding the horse or camel, by the ox-cart or the sailboat—nothing swifter. But just as God's great work was about to close in the earth and His work to be "cut short in righteousness," the locomotive was ready (1826), the steamer for transoceanic travel (1838), and the cable for rapid communication (1844). And now added to all this is the airplane, crossing continents in a day and navigating our oceans and even around the world. Wireless communication carries news, and the radio preacher sounds forth his sermon, not only to a congregation or to a community, but sometimes to a nation. Even world-wide messages are sent sounding over every continent. Why have all the former centuries gone by, waiting for these wonderful inventions, if God did not intend to do "a short work" in the earth in these last days?

In 1807, when Morrison made his voyage to China, he was seventy-eight days on the way from England to New York, and four long months more from New York to China. Now in normal times the journey is made overland from London to Peking in twelve and one-half days.

### I Wonder

BY PEARL WAGGONER HOWARD

If we could see as angels see,  
The stern events now just at hand,  
The trials awaiting you and me,  
Demanding strength and courage grand,  
I wonder, would we be content  
To go on living as before?  
On worldly thoughts would time be spent,  
Or would we read our Bibles more?

If we could see with vision bared  
The Master, even at the door,  
Could see the mansions now prepared,  
And glories of the eternal shore,  
Would we more calm and patient be,  
I wonder, while with snares beset?  
Could ever we walk mournfully,  
The same small cares our spirits fret?

If we could see the joy and light  
Of those we helped God's truth to know,  
Or see them lost in endless night  
Because we failed His love to show,  
I wonder, could mere weariness  
Benumb our ardor, chill our zeal?  
Would we not face all storm and stress  
With hearts that just for others feel?

If we could see! But we may know,  
For, ah, the "eyesalve" bought above  
Improves the sight, and helps to show  
God's secret things, revealed in love.  
His word, with guiding beacon ray,  
Shows future scenes, unerring, clear.  
Awake, O soul, and work, and pray!  
Eternity is almost here.

### Speed Across the Pacific

The Pacific's greatest stretch is 10,000 miles of travel, but this can now be traversed in less time than the Greeks took in going the length of the Mediterranean Sea. God has multiplied means of transit for the missionary, so that instead of the slow and uncomfortable ships of apostolic days, great palatial steamers ply the rivers and oceans and luxurious trains thread their way into all parts of almost every continent. And now, as mentioned above, added to all this to fulfill the message, flying through the midst of heaven we have the giant airships circumnavigating the globe, carrying passengers over land and sea.

### The Set Time Has Come

Saints and sages of the past looked forward with longing to the time in which we live, and to the remarkable and startling work being accomplished in this generation. This is a momentous hour, and the gospel work which became so active a century ago is to culminate in the greatest missionary movement since Pentecost. Of this we are certain. Prophecy points to this hour. The great clock of heaven has told off the time. The finger of God, as it were, in prophecy after prophecy, points to this generation. Said the Master, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come."

And then again, in Revelation 14:6-14 is outlined the closing work of the gospel as carried out under the third angel's message. Just as distinct as was the message of John the Baptist proclaiming the first advent, so definite must be the message that precedes and heralds the Saviour's second advent. The work of a century of missions has been leading up to this.

### Beginning in Heathen Lands

It was not till 1894, about thirty-seven years ago, that Seventh-day Adventists began their work in really heathen lands. It was in that year that we opened up work in Matabeleland in the interior of Africa. At that time our forces were small, and from a human standpoint it looked foolish to send our best young men away to foreign lands when our lines were so thin at home.

Our world membership in 1894 was only a little over 42,000. We badly needed to build up the cause at the home base. We needed all the workers here, it seemed. But God's plans are different. In the apostolic days, God sent Paul into Europe, to Greece, when the work was only started in Asia. But the divine plan of sacrifice has always been attended with suc-

cess. How quickly the work was made known in that generation! "in all the world," "to every creature which is under heaven." Col. 1:6, 23. God's plan worked then, and the same plan is working now.

What success has attended this message since 1894, when we began to give our young men and women away to distant lands! How this work has grown! We have more young people by far in our schools alone than we had members in the church then. When we answered God's call and gave our young men away, God multiplied our membership, and together with it, our young men and women. Let us believe God.

Our work carried on in this country is being duplicated in foreign fields, and our young men and women sent as missionaries are winning remarkable trophies from those lands of darkness.

Hear the echoes from the sullen past,—a dirge of sorrow, darkness, and fear as it speaks of their heathen

life and practices; nothing to cheer the heart or give hope for a bright future. That echo fades away, for with hundreds of our native people that dirge is gone and forgotten; it is an echo of the past. A song of victory and transformation takes the place of the old life.

"Old things are passed away,"—the darkness, the tribal wars, the demon worship, the slavish fear and dread of enemies,—and "behold all things are become new"—new creatures, new associations, new worship, new homes, new schools, a new outlook. What transformations! And listen! A new song is being sung in heathen lands; a new work is being accomplished. A message is fulfilling.

We are thankful to record that where sin abounds, grace does much more abound. And we can even see evidences that God has hidden His secrets from the "wise and prudent" European, and revealed them unto these "babes," the native peoples in many lands. God is accomplishing a work in these last days which must cause angels to rejoice.

### Youthful Native Preachers

Behold the marvel! Young native men, a few years ago steeped in heathenism, are now preaching the word, teaching baptismal classes, superintending districts, and leading hundreds in the way of life. These dark-skinned brethren, with little schooling, are able to read the Bible, translating it into the tongues of the people to whom they minister. Their knowledge is meager, but God blesses the reading of His word, and with surprising facility the native workers turn the thoughts of God into their native languages. A miracle is being wrought.

As John the Baptist gave a searching message of preparation for the first advent, so today a message of repentance is to be preached and a preparation to be made for the second advent. The angel is said to fly. His message must go quickly. It is to be proclaimed in every land, in every language. It is to be given in "a loud voice." The time has come. The messengers are rapidly passing hither and thither. Men oppose, devils seek to defeat, but God's work moves on to certain victory.

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I HAVE seen a device representing a bullock standing between a plow and an altar, with the inscription, "Ready for either,"—willing to swelter in the weary furrow or to bleed on the altar of sacrifice. This is the position the child of God should ever be in,—willing to go where duty calls, be in,—willing to go where duty calls. —"Testimonies," Vol. V, p. 307

### You Shall

BY MRS. G. BUCHMAN

BROTHER, you shall live with Jesus,  
With the holy and the blest;  
You shall go where our Redeemer  
Has prepared for you a rest.

Soon He'll come, O faithful brother,  
Soon that worn and weary frame  
Shall be changed to life immortal;  
You shall suffer no more pain.

You shall walk among the angels,  
Youthful, and shall ne'er grow old;  
You shall sing the song of Moses,  
You shall play a harp of gold.

You shall walk and talk with Jesus,  
You shall see His shining face;  
O! He'll smile upon you, brother,  
You a trophy of His grace.

You shall see your guardian angel,  
Guardian of your soul away;  
You shall hold sweet converse with him  
In that bright, eternal day.

Soon the saints of God, now sleeping,  
From their dusty beds shall rise;  
Soon the saints among the living  
Shall meet Jesus in the skies.

O! in fancy I can see Him,  
See the love beam in His eyes,  
When the ransomed shall with singing  
Meet the Saviour in the skies.

Now in fancy I can hear Him,  
"Come, ye blessed of the Lord;  
Come, ye blessed of My Father,  
Take the crown, 'tis thy reward."

By His grace I'll meet you, brother,  
He will hear you pray for me;  
By His grace His word I'll follow,  
I would ever faithful be.

I will pray for you, my brother,  
That His Spirit may abide,  
Till at last, His own possessing,  
Jesus shall be satisfied.

# "The True Midnight Cry"

By EVERETT DICK

THERE were many who did not give up hope with the passing of the Jewish year, but continued to look for the end in April or May. When the last of these expected dates passed, many left the Adventist ranks to walk no more with the watchers. Soon, however, camp meetings were being held again and lecturers were hurrying to and fro. The "great tent" was unfurled and began its travels.

Josiah Litch and J. V. Himes planned to go on a mission to the British Isles. This had been planned before, but each time the journey was postponed on the earnest counsel of the brethren that their help was needed in America. And now their plans were spoiled once more by another movement. This was the "tenth day of the seventh month movement." It was a departure from the old principles in that it fixed on a definite day as the time for Christ's coming.

William Miller felt that "of that day and hour knoweth no man." He pointed out in a letter in the *Signs of the Times*, May 17, 1843, that a number of observances of the Jews were commemorated in the seventh month. Many of these were typical of events predicted to come about in immediate connection with the second advent. It was considered highly probable that in their antitypical fulfillment they would occur chronologically. On the seventeenth day of the seventh month the ark rested. In the same month the sanctuary was cleansed, and the annual holy convocation took place. On the fifteenth the Feast of Tabernacles was celebrated. The Day of Atonement occurred on the tenth day of the month. At that time the high priest entered the inner sanctuary, sprinkled it with the blood of a kid, and returning, placed the sins of Israel on the head of the scapegoat, which was led away into the wilderness. The anniversaries of so many of these events, all falling in the seventh month, made it a point of general interest, and Miller thus presented it as suggestive of prayerful consideration as a time of the advent. It attracted little attention at the time and was all but forgotten.

During the summer of 1843, writers in the papers called attention to the fact that in order to make the number 2300 complete, it takes all of 457 and all of 1843. They pointed out that a given point in the year 457 B. C. to the same time in 1843 A. D. would be 2299 years, or lack one year of the full 2300 years. It can there-

fore be readily seen that if the 2300 days began at a given point in the year 457, they would not end until that same point was reached in 1844.

During the summer the believers took the position that they were occupying the short period just previous to the Bridegroom's coming. Since it was not known exactly what month in 457 B. C. the decree went forth, thus beginning the 2300 year period, it was not known when it would end in 1844. The waiting Adventists were in an expectant attitude, ready to receive any new light when it should come. The idea that the Lord would come before another winter, originated among some of the brethren of northern New Hampshire, who were so impressed that they would not cultivate their fields, nor even cut the grass which grew. About the same time, there was a stir among the brethren of Maine.

At the Exeter, N. H., camp meeting, which convened on August 12, 1844, these ideas were brought together and

welded into a movement. Elder Snow presented the message, which came to be known as "the true midnight cry," or "the tenth day of the seventh month doctrine." This belief that Christ would come on the tenth day of the seventh Jewish month was based on analogy. It was felt that as the Passover and other typical events of the first month had been chronologically fulfilled at the crucifixion, the various other types, "shadows of good things to come," would be fulfilled in the same way. The tenth day of the seventh month fell on the twenty-second of October in 1844, as near as it could be calculated.

The chief leaders were not present at the Exeter meeting, and were hesitant about setting a specified date for the advent. Miller and Himes were in Ohio, and upon their return opposed the movement. In the meantime Elder Snow visited the camp meetings, disseminating his new-found light. One writer says that there was "an irresistible power attending its

## TO OUR READERS.

Dear Brethren and Sisters:—We find that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the 10th day of the seventh month, manifesting in the glorious appearing of the great God and our Saviour Jesus Christ.

We therefore find our work is now finished, and that all we have to do, is to meet the Bridegroom, and to join our lamps accordingly. In looking back upon our past labors, we can see the workings of God's providence. At first the message of the coming Saviour, was given, and its evidence presented in all kindness and to go. The effect was by the blessing of God efficacious in the conversion of many souls. But when men arose on every hand, to overthrow the truth, it became necessary to fight the battles of the Lord, and to finish the controversies of Zion. We second then to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we find that our controversies are all over—that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God, for all his assistance, without which, our labors would have been in vain; and we would also be thankful to all of you, dear readers and sisters, for the many prayers you have offered in our behalf; and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly encouraged and strengthened, and enabled to continue to the present time, in the work, to which we trust, God has called us.

We feel sensible of our many imperfections. Whilst we have contended for what we believe to be truth, we have not that pride of opinion, and self have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor, you should have done, had we so fully realized the nearness of the Judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican.—God be merciful to us sinners.

We feel that we are now making our last appeal that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own heads. We ask forgiveness of God and all men, for every thing which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting Kingdom, is the prayer of your unworthy servant.

J. V. Himes.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H. N. S.

every Christian has had opportunity to observe that Christians before their death, like their great representative Moses, have been apprised of it by the premonitions of the Spirit: accidental death has not even been an exception from this, as previously written letters and papers have frequently shown. "The secret of the Lord is with them that fear him."

So it was with Elias, as representative of those that are alive and remain. ("We shall not all sleep.") when the Lord would take him up, by a whirlwind, sent him from Gilgal to Bethel, and the sons of the prophets at Bethel came forth and said to Elijah, "Knowest thou the Lord will take away thy master from thy head to-day?" What was Elijah's answer? "Yea, I know it." Here the Lord saw fit to try yet farther the faith and patience of the aged prophet; he could not go up from Bethel, the Lord sent him to Jericho; there the sons of the prophets came forth and asked the same question, and received the same answer. Is it not, for our instruction that Elijah knew the day he was to be taken up? Elijah knew it—the sons of the prophets KNEW IT, in Bethel and Jericho too! The Lord will do nothing but he revealeth his secret to his servants the prophets.

Here again Elijah was tried by being sent yet further, even to Jordan. Elijah might, with seeming propriety, have said: "I am an old man, and am weary with traveling, the Lord has promised to take me to-day, and he can as well take me from this place as from Jordan. I will not go to Jordan. But did he reason thus? O! no. The Lord said go to Jordan, and that was enough for him: They journey on, and now they stand beside the stream; the sons of the prophets view afar off—but he cannot yet ascend—he must go over Jordan. He takes his mantle, shaves the waters, they part,—he passes over,—yes, glory to God, on dry ground—and now, as they still go on and commune together, (Heb. 10: 28,) behold, there appeared a chariot of fire, and horses of fire, and they were parted asunder, and Elijah went up by whirlwind into heaven. O! praise the Lord, glory, glory to God, for victory over death! The chariot of Israel and the horsemen thereof, and praise—forever, praise the Lord, for the instruction thus given, by our brother, who has gone before us. Then, brothers and sisters, although the Lord has led us from one point of prophecy to another, and now we stand before the dark waters of Jordan, yet faith says, pass over. Yes, pass over, the multitude of death, even a voluntary death, for he that seeks to save his life shall lose it. Yours, in this glorious hope of seeing the king on the 10th day, 7th month.

New York City, Oct. 11, 1844.

We believe this to be our LAST paper.



proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it." It was not until nearly the first of October that the chief leaders began to accept the new views. A loud note of preparation was heard on every hand.

The subject of "Millerism" divided honors with the warm political campaign between Henry Clay and James K. Polk for front-page space in the newspapers. Sermons appeared, paid advertisements of warning were inserted, and an endless array of news notes were to be found in the papers during October. An editorial in the *Midnight Cry* at this time gives a glimpse of the earnest devotion:

"By works is faith made manifest! The brethren in this city [New York] and Philadelphia, are waked up as they were never before. . . . In Philadelphia thirteen volunteered at one meeting (after hearing Brother Storrs), to go out and sound the alarm. Brother Stewart started for Norfolk, Va., on Monday. In both cities, stores are being closed, and they preach in tones the world understands, though they may not heed it.

"We are printing the *Bible Examiner* and *True Midnight Cry* as fast as steam can carry the presses. We shall issue our next paper, probably, before this week closes."

Men locked their shops, forsook their employ, allowed their crops to stand unharvested, and bent every energy in preparation for the day of the Lord. A witness saw men lay large amounts of money on the desk of one of the publishers, and in anguish of spirit beg him to take it. When he replied that it was too late, that there was plenty to publish all the papers that could be gotten out before the "time," these people went away with sorrowful hearts in despair.

At Philadelphia, I. T. Hough, a tailor and draper on Fifth Street below Market, closed his shop and hung the following placard on the window shutter:

**"This shop is closed in honor  
of the King of kings,  
Who will appear about the  
22d of October.  
Get ready, friends, to crown  
Him Lord of all."**

As on a deathbed, one, expecting soon to close his eyes on earthly scenes, makes preparation for his demise, so the advent believers prepared for Christ's coming. The last confessions were made and wrongs righted. News items carried many accounts of stolen money returned and restitution for dishonesty. The mayor of New York, the Treasurer of the United States,

**AND SIGNS OF THE**

**Advent Herald & Reporter.**

**"THE LORD IS AT HAND"**

**BOSTON, OCTOBER 16, 1844.**

This Number we have also issued in advance of the regular time, that we might again reach our readers at the earliest possible date. We republish the articles of Bro Storrs and Snow, and our views as given in our last, that the evidence of the Bridegroom's speedy approach may be extended as far as is practicable.

We shall strike off a large number of extra copies, which may be had at this office, without money, and without price.

**Behold! the Bridegroom cometh!**  
**Go Ye out to meet Him!!!**

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have

Notwithstanding we saw there patent delay, yet we supposed it was altogether indefinite, and the more clue to the particular time; and that while it must be momentarily expected, yet we watch for his coming.

We again, however, contrary find that the Advent bands have electrified by the proclamation viz. the tenth day of the seventh cent Jewish sacred year. This a wings of the wind, and has been by the great body of those who w immediate coming of the Lord, those who are proclaiming his effect upon such has been most sal duced a most deep and abiding minds of those who have received stillness pervades the meetings of it. It has caused a giving up of aside of all its pleasures and ca waiting for his Son from heaven.

#### The "Last" Copy of the Signs

and other officials received sums of money with the explanation that the penitent one expected the Saviour.

As the twenty-second approached, the lecturers returned to their homes, the "great tent" was furled for the last time, never to be unrolled until the heavens were rolled together as a parchment scroll. Day and night the believers met together in their usual places of worship to await the voice of the Archangel and the trump of God. Last good-bys were said as the

brethren and sisters took leave of their unconverted ones. The presses stopped running with no provision for publishing a paper after October 19. With enthusiasm akin to that of the Crusaders led by Peter the Hermit, the Adventists sacrificed their possessions, confessed their sins, and prepared for their journey to the Holy City, the New Jerusalem.

Joshua Vaughan Himes went to Low Hampton to spend the day of expectation with his beloved Father Miller.

## Here Is the Fruit

By ARTHUR L. MANOUS

SOME parents take or send their children to the movies because they say the movies are educational, that the children learn many things there that they would not obtain elsewhere. True; but what is the character of the education which they receive at the movies? Is it good or bad?

The Saviour gave a rule by which we may know the tree by the character of the fruit it brings forth. Matt. 7:17, 18. Here is a recent example of the kind of educational fruit the movies are producing.

From our home town paper, the *Cleveland Herald*, Cleveland, Tenn., Aug. 7, 1931, we take the following:

**"Thieves Adopt Theatrical Suggestion  
to Rob Car"**

**"Two Traveling Salesmen Are Sadder  
and Wiser for Leaving Goods  
in Machine"**

"Two traveling salesmen are sadder and wiser from having left their sample cases in a locked automobile overnight. They presumed the samples would be safe in the locked car, but thieves, probably taking their cue from a picture at one of the local shows Friday night,

figured differently, and got away with it.

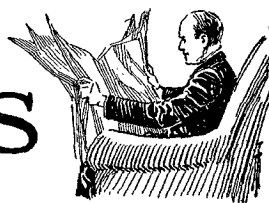
"The picture depicted the rescue of a person from a little Austin by cutting the top with a can opener. 'Thank you,' said the thieves, 'for the suggestion,' and during the early hours cut through the top of the automobile so as to unlatch the inside locks. They then took away the sample cases, which were filled with clothing and other valuables.

"On arising, the salesmen, who had spent the night at the home of an acquaintance and had left their car parked in the street, were greatly surprised to find that it had been pilfered. They were not surprised very long, for they, too, had witnessed the can-opener performance, and understood where the thieves got their dope."

It is to be hoped that the fathers and mothers who know the perilous times in which we live will not willingly permit their children to imbibe the kind of education the movies are giving. Fathers and mothers, if you are not awake to this danger, do wake up and bestir yourselves before it is forever too late. The future welfare of your children demands it of you. The Lord will soon ask, "Where is the flock that was given thee?"



## Comments on CURRENT EVENTS



**"WHERE IS THEIR GOD?"** Under this title, *America*, a leading Catholic weekly, writes editorially concerning the present troubled state of things in the world. The opening paragraph reads thus:

"In an address on November 30, the Holy Father unerringly placed his finger upon the source of all difficulties at present existing between the nations. 'To settle the crisis,' said the Holy Father, 'men come and go, cross the seas, scale mountains, meet and discuss. But in all that talking, conferring, and debating, who has mentioned God? Who has spoken of His providence?'"—Dec. 12, 1931.

The truth of this statement is self-evident. It owes its import, not to the fact that it was made by the Pope of Rome; any trusting child of God might have made the same analysis of world conditions. We borrow the Pope's phrasing of the case simply because of the directness of the language. How true it is that in this present era, when so much of the world boasts that it is Christian compared with the darkness and paganism of former times, God is not brought into the discussion of the weighty and baffling problems that confront these various Christian powers. What an empty phrase is it, indeed, this talk of Christian nations, when God is not sought for a solution of national crises, and the principles of Christ are not employed in the affairs of state. Surely it is as Paul foretold, that in the last days men would have a form of godliness, but would deny the power thereof.

In these so-called Christian lands, even as in pagan countries, the primary task of Heaven's messengers is to bring to men the realization of their true relationship to God. Again are we brought to see a larger meaning in the first angel's message: "Fear God, and give glory to Him; . . . and worship Him that made heaven and earth." The closing lines of the editorial from *America* read thus:

"The world has gone mad, because it has rejected God. There will be no health in it, and no sanity, until it returns to Him."

We can agree with this conclusion, and find in it a further justification for centering our efforts, not on reconstructing this present world, but in preparing men for another world.

As surely as it is true that there will be no health, no sanity, no safety in this earth until men return to God; and as surely as the Scriptures declare that the great majority are set fully in the ways of iniquity, the only ray of hope in the darkness is that cast by the foregleams of the second advent. When Christ comes, those who are stubbornly set against God will be brought to an end; and those who have returned to God in heart by living right lives here on this earth, will return to Him to dwell with Him forever, for the righteous dead will be raised, and we who are alive and remain will be caught up together with them to meet the Lord in the air: and so shall we ever be with the Lord.

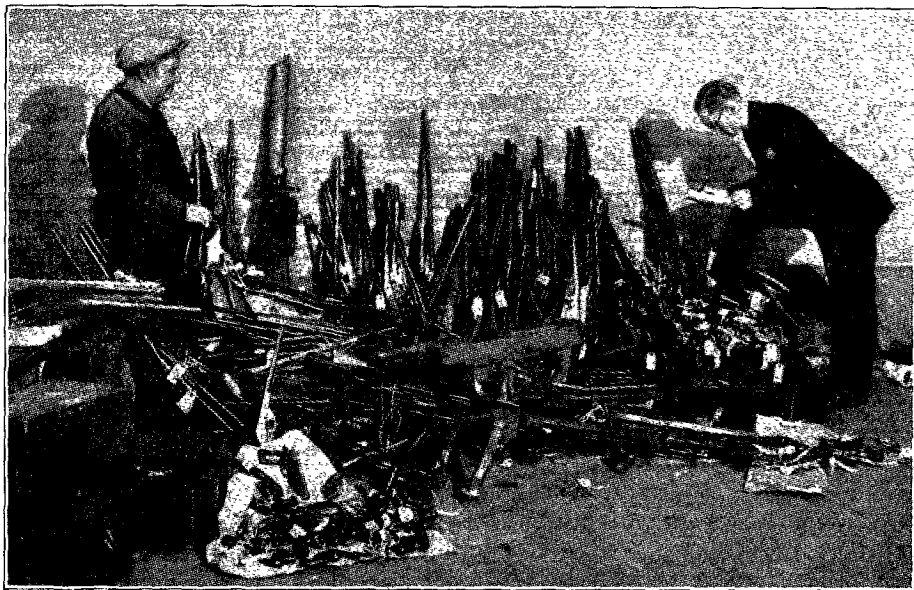
**ALL TOO TRUE.** Mr. Carl Milliken is one of the leading spokesmen of the moving picture industry. Many times he has taken occasion to write extensive apologetic statements for the moving picture business, in answer to charges of various organizations. Not long ago he was speaking before the annual convention of the National Education Association. He was discussing the educational possibilities of moving pictures. In the course of his address he declared:

"The motion picture theater, where it is possible for the spectator to participate vicariously in the thrills and emo-

tions of his romanticized self, the actor. Pictures deal with human problems (and possibilities), and the individual sitting in the theater unconsciously identifies himself with the actor on the screen."

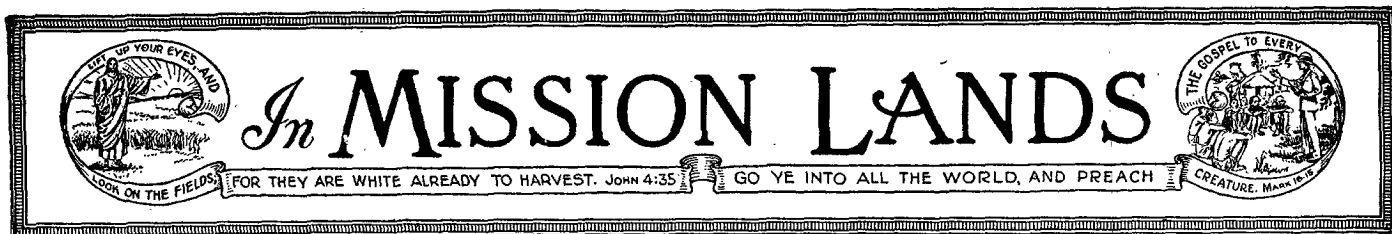
His statement is all too true. That is where the real difficulty lies. It is because those attending the moving pictures unconsciously identify themselves with the actor on the screen, that the acts and attitudes of that actor may prove so disastrous to the moral and spiritual fiber of the onlooker. Let particular attention be given to the significance of that word "unconsciously." The one who goes to the movies may not be aware of the effect upon him of witnessing the drama. The change produced in his viewpoint and conception of standards in life may be so gradual, so subtle, that he indeed may be altogether unconscious that he is being wholly transformed. What says the Scripture? "By beholding we become changed." That is good psychology, as well as good theology, though it was written long before the days when our modern psychologists began to take a whole volume of technical words to describe this simple but important truth. The change produced by beholding the movies will not make us ready for the change that is promised the follower of Christ at His appearing.

F. D. N.



Illus. London News

Checking over a motley array of sawed-off shotguns, revolvers, machine guns, etc., captured by the New York police in twelve months' time.



## Sources of Encouragement to Missionaries

By O. B. KUHN

IN the China mission field sometimes we feel that the work goes hard and slowly, and that not much fruit of our labors is seen. At such times we are liable to become somewhat discouraged. However, we find encouragement in two things, namely, in comparing the growth of the work in China with the development of the work in America, and in the marvelous experiences of individual converts to Jesus Christ.

Our denomination has carried on work in China twenty-eight years, and there are now about 8,000 baptized members. After twenty-eight years of work in America there were but 6,000 communicants. If the work in enlightened and prosperous America, with its background of religious culture, favorable environment, and other advantages, went so slowly, we need not be discouraged if big results are not immediately seen in darkened and unfortunate lands, with their many handicaps and drawbacks due to idolatry, superstition, and ignorance.

In the mission field, God is pleased to reveal His wonderful saving power and grace by miraculously delivering individuals from the darkness and superstition of heathenism, and from the bonds and afflictions of Satan. It is these special manifestations of God's mercy and power that so greatly cheer and encourage the plodding missionary in his difficult and at times unappreciated and seemingly fruitless labors.

### An Illustration of Divine Aid

Such a remarkable display of divine aid came to Ding Fu Chen, of Ching Giangpu in north Kiangsu Province. At the age of twenty-four years he formed the opium habit, and this soul-and-body-destroying vice he continued to practice for twenty years. During the last few years, in addition to opium, he also smoked several packages of cigarettes daily. Realizing at last that his health was nearly ruined and his money about all squandered, Mr. Ding tried many remedies and made desperate efforts to break these destructive habits; but the more he endeavored to free himself, the more he was conscious of his utter help-

lessness, and it seemed that he must go down to ruin, a complete physical and mental wreck and a pauper.

With such a hopeless outlook before him, and when in a state of utter despair, Ding Fu Chen met one of our colporteur evangelists, who gave him a copy of the *Anti-Opium Signs of the Times*. Reading page after page of information regarding the appalling results of this terrible habit, Mr. Ding could not but acknowledge it all, for his own miserable condition bore painful and pathetic witness to the evil effects of opium smoking.

## Opening the Kalgan Hospital

By GEORGE J. APPEL

WHEN the locating committee decided to build a hospital at Kalgan, it was not chiefly with the thought that the institution would serve the Mongolians so much as that it would serve over six million Chinese who live in that part of China, for there is not a modern hospital where they can receive medical attention. We are very happy to report that our hospital, the name of which is the North China Sanitarium and Hospital, is nearing completion. November 2 has been set as the day for opening to receive patients. Even before the building was finished and the hospital ready to receive patients, the Mongolians began to come in for treatments.

Three weeks ago a Mongolian lama, who had been taking treatments in a small dispensary in Mongolia, but who had not received help, came to Kalgan and asked Dr. Elmer Coul-

ston for a medical examination. It was found that he must undergo an operation, which was performed in a small Chinese house on an ordinary table. Within three days the man was sitting up, and in ten days was strong and well. He is so pleased with the help received that on returning to his province he is advising all those there, who need medical help to come to our hospital. Dr. Coulston has been kept more than busy ever since he moved to Kalgan in June, treating those who have come for help. A number are now waiting for the opening of the hospital doors, so that they can enter the institution to receive treatment. We believe that this new medical center is destined to serve a great need, and will be used as a means of bringing the last message to many in this part of China.

### Money Comes as Needed

God has wonderfully blessed in providing the means to complete the hospital. When we started building, we had sufficient money only for the building and about half of the equipment, not counting the X-ray. Everything contracted for was paid for until early in September, when the time came to order the remainder of our equipment. We had no money for placing this order. Elder Esteb and I called on General Chang Hsieh Liang, who received us cordially, and when we told him of our work and needs, he gave us \$2,000, Mex. With



Pastor Christensen baptizing one of the first two Mongolian women to accept this message in Kalgan, China.



this good start we began our Harvest Ingathering, and in five weeks had received over \$7,000, Mex. We have faith to believe we shall more than reach our goal of \$10,000, Mex.

We feel sure our brethren will rejoice with us in the good word that some of the first fruits from Mongolia have been gathered in. That vast plateau, peopled by nomadic tribes, has for centuries presented a great barrier to the progress of Christianity. Several mission stations in central Mongolia, where we are now entering, have been established for twenty years or more, and it is said their converts can almost be counted on the fingers of two hands. In some sections it means almost certain death to break from the religion of the Mongolians. From this stronghold of heathenism, three have already gone forward in baptism. Two others are now waiting for the same rite. Surely the Lord's hand is not shortened that it cannot save.

Elder Christensen, who with his family arrived in January, is living in Kalgan, studying the language. Although he and his wife have studied only about six months, they are able to converse with the people, and hope soon to be able to translate some of our truth-filled tracts.

#### *Journeys Into Mongolia*

This summer we made two trips by auto into Mongolia. The people there are very different from the Chinese, in that they do not farm and live in villages, but they live in yurts and are herdsmen. Our hearts were thrilled as we reached Mongolia proper, to see only great, rolling prairies that had never been marred by the plow of man, on which there were herds of camels, horses, goats, and cattle. We found the people very kind and hospitable.

Our two Russian evangelists, who have learned the Mongolian language, have now with their families moved into Mongolia, and are doing an aggressive evangelistic work. And so another one of the "peoples" mentioned in Revelation 14 is hearing the message, and we believe that many from Mongolia will stand on the sea of glass in that great day.

From every quarter of North China we see evidences that God is finishing the work and cutting it short in righteousness. From our recently opened Shansi Province Mission, twenty-nine baptisms are reported during the past three months. This is nearly as many baptisms as we had in the whole union in the same period a few years ago. An interest sprang up as a result of the sale of some of our literature in the western part of the province of

Shantung. First, a worker in another mission was converted and accepted the message. He talked the truth to his neighbors, and they became interested. One of our evangelists was

sent there to hold meetings. As a result, thirty-one were baptized, and others are waiting. Our workers in North China are of good courage and pressing the battle on to sure victory.

## *A Word of Encouragement From Old Egypt*

By E. G. ESSERY

"He who has drunk Nile water must return," says Robert Hichens, and goes on to enumerate the attractions of the Nile Valley. This might well be the tourist's conception of Egypt, but it does not touch the other side of the picture, the one with which the missionary is best acquainted—the squalor, poverty, vice, disease, and misery of the masses in the verminous villages of Egypt. Not very attractive features, perhaps, to call a person to leave the comfort of the homeland; and yet, somehow, the call is insistent. The Lord, however, compensates us with better sights than the tourist ever sees—souls transformed into the image of God. The Sphinx, pyramids, temples, and mosques of Egypt are crumbling away, but the spiritual stones that God is shaping will stand forever.

Last year we had the pleasure of telling something of what the Lord did for us in Cairo. Readers of the REVIEW will remember the story of the Egyptian, a father of seven children, who attended our public meetings and accepted the truth. The story of this man's simple trust in the Lord, how he tendered his resignation as employee of the state railways on account of the Sabbath, how the Lord honored his faith, marvelously interposing in his behalf and enabling him to retain his position with Sabbath free, and how his whole family began to keep the Sabbath, was a revelation of faith not before seen in the history of our work in Egypt.

Since my return from furlough, this brother has written me the sequel to his story in a long letter tell-

ing of his experiences during the time I was on leave. God continued to honor his faith, and he was not only transferred to the traffic department, where he would have no further difficulty over the Sabbath, but he actually received an increase in salary! He writes:

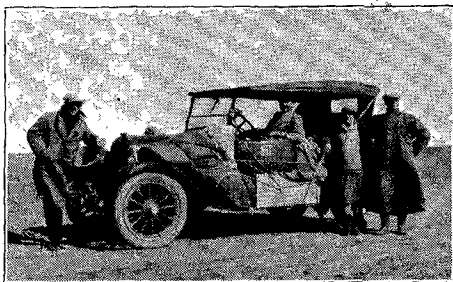
"Every eye is upon me to find fault, but I look to the God of heaven to glorify His name in and by me. I am happy to be with my whole family in the presence of the Lord each Sabbath day. I now realize that I made no mistake in joining God's people, especially as I have, in this way, won my wife and eldest son for the Lord. . . . Many economies are being made in the state railways because of the financial crisis, and the services of some are being dispensed with. The present general manager, too, is not the one who settled my case. However, God remains the same, and it is upon Him that I cast my burden, looking back with strength and courage to my last experience. Pray for me. Pray earnestly, I beg you!"

We will surely pray for him, brethren, and for others who are being similarly tested.

#### *Now Located in Alexandria*

Since our return from furlough we have settled at Alexandria, the brethren having requested that we begin pioneer work in this large city. Alexandria is a cosmopolitan city of about half a million inhabitants, and there are at least five languages in general use. It is a veritable hotbed of all kinds of sects and societies, and there is bitter opposition to our work. Owing to shortage of funds, our activities are somewhat limited, but we are conscious that it is "not by might, nor by power," but through the power of the Spirit of God that the work will be finished.

For a number of years I had been making trips to Alexandria in the interests of the Harvest Ingathering work, and had become acquainted with quite a number of families. On settling here, I at once began to visit and to work with these families, and through them to make other acquaintances. Miss Busenberg, a Bible worker from Greece, connected with our work here shortly afterward, and we have a good interest springing up, with plenty of opposition, all of which is a good sign. One of the families with whom I stayed while in Alexandria a few years ago, has now accepted the Sabbath truth and begun



Traveling on the Mongolian Plains in the Mission Car

It is necessary to carry along all food, bedding, gasoline, and oil, as there are no garages or stores in Mongolia. We had forty gallons of extra gasoline on this trip. Pastor and Mrs. Christensen are standing at the rear of the car, A. A. Esteb at the front, with G. J. Appel at the wheel.

to pay tithe. They are eagerly studying other phases of our message, and we have hopes that they will develop into good, strong Adventists. A woman of the Greek Orthodox Church has also begun to keep the Sabbath, and several others of the same community are interested. Most of the families among whom we are working are of mixed nationalities, as English-Greek, Maltese-Italian, Syrian-Greek, Italian-English, Egyptian-Italian, etc. Many of these mixed families often use a third language (generally French or English) in their home life, but the husband and wife often use Bibles in their own respective languages, since their lingua Franca is often not sufficient for them to follow a Bible study. We are actually giving Bible studies in four languages, besides holding meetings in Arabic, but in spite of these small difficulties, the work is interesting. We hope shortly to begin a series of meetings in either French or English, with translation into Greek.

#### *Hope Soon for Medical Work*

The work in Egypt presents many problems, and it is often difficult to know what to do for the best. For years we have hoped to begin medical work so that it might help to break down the prejudice and open doors of entry particularly to the Moslems. We trust the time is not far distant when we shall have a doctor and two nurses for a medical institution of our own in Egypt. In places where medical work has been established it has indeed proved to be "the right hand of the message."

Here in Alexandria there is a family in whom we have great interest because of their peculiar connection with the truth. Originally Roman Catholics, the whole family were changed to Protestantism by an uncle who, it seems, became convinced of certain Bible truths, including the Sabbath. Unfortunately, this man did not live to continue his good work, being killed while trying to protect a European girl from insult during an uprising in Alexandria many years ago. Some time ago one of our members stayed as a governess with this family, and was influential in reviving the question of the Sabbath. I had long felt that it would be a fine thing if they would send their eldest boy to finish his education in one of our colleges. Just recently I was asked by the young man's father to suggest a suitable boarding school in Europe, and the result is that the young man is now studying in one of our colleges. We trust that he will develop a strong character, learn the truth, and be a real influence for good in his family.

Let us be of good courage, brethren,

for the Lord is setting His hand to the finishing of the work. He is working in places we know not of and in ways we cannot fathom, and soon, sooner than many expect, the work will be finished and Christ will come to gather the harvest. God often works where we cannot work. We think of the Syrian man and his wife who accepted the truth last year in our meetings in Cairo, just after they had taken their passports for emigration to the Sudan. This man knows his Bible very well, and has a plenti-

ful supply of our literature. Who dare say that the Lord has not sent this man as a witness of this message in that land? Perhaps one day a missionary will follow as that brother pleads. Yes, God knows what there is to be done, and the work will be finished on time. When that great day comes, we pray that there may be a goodly number of sheaves from old Egypt. We solicit an interest in your prayers.

*Advent Villa, Mataria,  
Cairo, Egypt.*

## *French West Indian Mission*

*By M. D. HOWARD*

NEW courage was brought to our believers in the French West Indian Mission in the coming of Elder and Mrs. W. H. Atherly, who arrived at Fort de France, Martinique, Aug. 27, 1931, to take charge of the work of the mission. They take up the work laid down by Elder and Mrs. H. H. Dexter, who were forced to leave the field last December because of Mrs. Dexter's critical state of health. Since then no one has been in the field to supervise and give pastoral help. So it was indeed a very warm welcome that was extended to Brother and Sister Atherly as they entered into their work in the French West Indies.

Brother Tisserand, the local elder of our Trinité church, owns and operates a large truck which is equipped to carry passengers as well as freight. Friday, September 4, he came over to Fort de France and took the Atherlys, Sister Ledran (our Bible worker), two or three of the Fort de France church members, and the writer over to Trinité. The next morning, Sabbath, four persons were baptized and added to the church.

Sunday morning the truck was in

readiness again, and a group numbering twenty-two went to Lorain, about an hour's ride from Trinité. Four candidates for baptism were presented, and on examination were found to be well instructed, and as others gave a good testimony of their lives, we proceeded to prepare for the baptism. Interest ran high, as this was the first baptism to be held in this place. The sea was so rough that the ceremony could not be performed there, so we went to a river about a mile away. About fifty came out to witness the baptism, and stayed until it was over, in spite of the beating rain. Two fathers and a son of each were baptized, having been won and instructed by another son of one of the fathers. These are our first baptized members in Lorain.

The following Sabbath, another baptism was held in Fort de France, when three followed their Lord in this rite. This was followed by the communion service, at which time seven were added to the church. In the afternoon the new mission director and the writer sailed for Guadeloupe.

In Guadeloupe, two places were visited. Here, in one place, at Grip-pon, Sister Hérisson has been doing her best to hold up the lamp of truth. Her joy was great as she witnessed the baptism of four persons from among her neighbors. Here also, approximately fifty of the neighbors and friends witnessed the ceremony, the first one to be performed in that section of Guadeloupe. Others are preparing to go forward in baptism soon.

All evidences point to the ripening of the harvest in Martinique and Guadeloupe, but the laborers are few. "Pray ye therefore," remembering the laborers already in the field, the efforts of the lay members, and support your prayers by the material gifts so necessary to carry out the gospel commission.

*Port of Spain, Trinidad.*



Mr. and Mrs. James Cummins, of Michigan, who sailed November 21 for South America, where Brother Cummins will act as preceptor and teacher in the Lima Training School, in Peru.



Conducted by Promise Kloss

## A Happy New Year\*

By MRS. E. G. WHITE

"I WISH you a happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems far more appropriate than the Merry Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family.

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfillment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forgo one selfish gratification in order to make others happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of Heaven, sunshine and shower, food and raiment, friends and home,—all the unnoted yet priceless blessings of life,—they forget the claims of the Giver; forget that God has left them a legacy in His poor; and that Christ, the Majesty of heaven, identifies Himself with suffering humanity in the person of His saints.

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you

were absorbed in pleasure, I was sick, a stranger, and uncared for. Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin offerings, and their freewill offerings.

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which He claims from us in return for all the blessings He has granted? Have we neglected to care for the poor and comfort the sorrowing? Here, then, is work for us.

Upon many, God has bestowed His gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty,



### The New Year

BY MARY LIVINGSTON-SMITH

A BREATH upon the morning air,  
A footstep on the lea,  
And somehow like a mystic dream  
You've come at last to me.  
I know not what you're bringing,  
Or what you're going to say;  
But how I use your presents  
Will all be known some day.

With you the day is morning fair  
And skies are baby blue,  
And somehow through a darkened veil  
Shoot gleams of golden hue.  
I know that for my taking  
You've gems of precious worth,  
While peace and joy in chorus  
Swell out from heaven to earth.

were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessities of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of His bounty. Their wants increase faster than their income, and they no longer return to God the portion which is His due. Thus is developed that same spirit of covetousness which proved the ruin of Judas.

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to God to be appropriated as may seem best, to some one of the branches of His work.

If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are His; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of heaven.

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives, then their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us

\* This New Year's message, which was sent out by the servant of the Lord into Seventh-day Adventist homes through the medium of the *Review and Herald* in 1882, may be as timely today as it was fifty years ago.

to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution; let them in their after life give evidence of a genuine reformation, and they will assuredly enjoy the peace of Heaven.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year."

## Richard Hunt Turns a New Leaf

It was New Year's Day. There had been a big storm, and although the wind had spent its force, the snow still fell steadily.

"Regular winter weather and no mistake," observed Richard Hunt, as he came in noisily, stamping the snow from his boots, "but I like it; it's so cold and bracing."

Mrs. Hunt, who was sitting near an open Franklin stove, laughed.

"I like the house best such a day as this," she said, shivering a little. "I don't believe I'd be willing to face the cold even for the sake of the bracing."

"I heard you say you were going to see old Mrs. Helfer today."

"Yes; but I'll have to wait until some other day. Poor Mrs. Helfer!"

"Is she sick?"

"Yes."

"I suppose she's very lonely since her daughter died?"

"Yes."

"I shouldn't wonder if she has a struggle to make both ends meet since that bank failure?"

"I don't believe she does make the ends meet. I feel very sorry for her."

"But not quite sorry enough for you to go and see her, as you had intended to do today?" teasingly.

"Some other day will do as well—will it not?"

"Not if she needs you today. Come, get on your wraps and I'll go with you."

"Why, Richard Hunt! What's got into you? I thought you never liked to go calling, especially at such places."

"You thought right, my dear, but can you tell me what there is to prevent my turning over a new leaf on New Year's Day?"

She laughed.

"It would be a good idea," she said.

"Well, then, encourage me in it."

"So I will."

Many who were with us at the beginning of 1881 [1931] are not here to welcome 1882 [1932]. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time that shall never be forgotten,—a time when Christ shall come in among us, and say, "Peace be unto you."

Brethren and sisters, I wish you, one and all, a happy New Year.

She arose at once, and was soon ready to face the storm with a basket on her arm.

"What's in it?" Mr. Hunt asked, as he relieved his wife of the basket.

"Sugar and spice, and everything nice," she quoted.

A little maid opened the door when they reached Mrs. Helfer's. To Mrs. Hunt's question as to how the latter was, the child answered: "She 'm not very well, ma'am," and then lowering her voice to a confidential whisper, "I guess she 'm awful lonesome. She bin cryin'—I saw her."

The weary old face brightened when little Polly led the callers in, but both Mr. and Mrs. Hunt were observant, and read "between the lines" that the dear old lady was not only sorrowful, but troubled.

"I wish you a happy New Year," Mrs. Hunt said, taking the thin old hands in a close clasp.

"Thank you," responded the old lady warmly; "and I wish you both a happy New Year."

"We had a fine dinner today," said Mr. Hunt, "and I rather think my wife saved some for you," uncovering the basket. "Yes, sure enough!"

"Now, Dick," said his wife, "you've made your speech; sit down, please."

He sat down with a sigh, pretending to feel hurt. He looked so comical that Mrs. Helfer's spirit arose so far that she laughed.

"I am greatly obliged to you both for remembering me," she said.

The trio chatted pleasantly for a little while, and then Mr. Hunt arose suddenly.

"I've thought of an errand or two," he said. "You can have the floor to yourselves until I return. I'll not be gone long."

He met the small maid in the hall, and after asking her a few questions, went out.

He kept his promise; he was not

gone long. He put a bunch of bright carnations into the old lady's hand, and then he said to his wife, smilingly, that the time had come for them to "move on."

Polly let them out of the front door. Returning to the room, she found the old lady in a rapture of joy. There were tears in her eyes, but she was smiling. The fragrant, rosy carnations were still in her hand. On a low chair beside her was the basket that the Hunts had brought.

"Look, Polly!" she cried, in a glee that was like a child's.

And Polly looked and laughed. What she saw was dainty biscuits, a pound of butter, a pumpkin pie, a frosted plum cake, oranges, grapes, nuts, raisins, and candy.

"Oh, my!" cried Polly, "what a fine New Year we do be havin' after all!"

Presently the grocer's boy delivered a heavily filled basket and a message.

"Tell yer missus Buck Bowers sed he'd be here tomorrow morning at eight o'clock to bring the coal."

"Oh! I b'lieve there's fairies aroun'—I do so!" and after closing the door on the grocer's boy, Polly felt inclined to stand on her head by way of celebrating the delightful new state of things.

She left the basket standing in the hall, as it was too heavy for her to attempt to carry, but she took two or three packages with her.

"O Miss Helfer!" she exclaimed, "another big basket's come, an' it's jest full of everything. Here's butter an' eggs—an' sugar. An' tomorrow there's a big load o' coal a-coming."

"Polly!"

"Yes, mum."

"What does it all mean—all that great basket of things you're telling about and the coal coming tomorrow?"

"I dunno."

"But who sent the groceries? Who is going to send the coal?"

Polly looked mystified. She stood boring the toe of her shoe into the rug. Suddenly a light broke over her face.

"I guess it's the Lord, ma'am. You sed the Lord 'ud provide—I heard you—an' He's done it."

The old lady folded her hands.

"Bless the Lord, O my soul!" she said fervently.

"I've thought of something, Miss Helfer," Polly suddenly broke out excitedly; "I guess Mr. Richard Hunt's bin a-helpin' the Lord."

The old lady smiled.

"We have the same thoughts about it, Polly, you and I," she said.—*Ernest Gilmore, in Midland Christian Advocate, adapted.*



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A Missionary Tragedy in China	E. Kotz	14	32
Closed and Opened	M. E. Kern	14	32
Power Above Money	W. H. Branson	14	32
A Brahman Accepts Truth	A. E. Rawson	15	32
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Appalling Conditions of Mambunda Tribe	S. M. Konigsmacher	15	32
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A Young Man Finds Christ	M. E. Lowry	17	32
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Fifty Instead of Six	O. B. Kuhn	20	32
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## Appointments and Notices

### EMMANUEL MISSIONARY COLLEGE

Notice is hereby given of the quadrennial meeting of the constituency of Emmanuel Missionary College, Incorporated. The first meeting will be held in the Tabernacle, Battle Creek, Mich., on Wednesday, Jan. 13, 1932, at 8:30 p. m. The constituency of the association shall be the delegates regularly elected or appointed to the regular session of the Lake Union Conference of Seventh-day Adventists.

W. H. Holden, Pres.  
Earl Beaty, Sec.

### THE LAKE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fourth quadrennial session of the Lake Union Conference of Seventh-day Adventists will be held in Battle Creek, Mich., Jan. 13-23, 1932, for the purpose of electing officers of the conference, and trustees for its associated corporations for the ensuing term, and the transacting of any other business that may properly come before the conference. This first meeting of the session will convene at 7:30 p. m., Wednesday, January 13, in the Battle Creek Tabernacle, Battle Creek, Mich.

W. H. Holden, Pres.  
L. W. Foote, Sec.

### THE LAKE UNION CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The fourth quadrennial session of the Lake Union Conference Association of Seventh-day Adventists will convene in Battle Creek, Mich., in connection with the Lake Union Conference constituency meeting, Jan. 13-23, 1932. The first meeting of this session will be held at 8 p. m. Wednesday, Jan. 13, 1932, for the purpose of electing trustees for the ensuing term, and for the transaction of any other business that may properly come before the association. The legal constituency of this association is the duly elected delegates of the Lake Union Conference of Seventh-day Adventists, unincorporated.

W. H. Holden, Pres.  
L. W. Foote, Sec.

# Like the Leaves of Autumn

**WHAT WOULD IT MEAN** if every Seventh-day Adventist in this country would give away a tract every day?

**IT WOULD MEAN** 40,980,740, or one to every third person in the United States. And this would not be a large amount of literature, and it would not be a great effort on our part.

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The Great Threefold Message  
The Nature of Man  
The Millennium  
The Home of the Saved

On the Road to Armageddon  
A Wave of Spiritism  
Capital and Labor  
The Collapse of Morality  
The Meaning of the Times  
Earth's Golden Age  
World Peace  
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**REVIEW AND HERALD PUBLISHING ASSOCIATION**  
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., DECEMBER 31, 1931

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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.

ELDER and Mrs. D. S. Kime sailed from Vancouver December 5 on the S. S. "Empress of Japan." Brother Kime is returning from furlough to his work in Sumatra, Netherlands East Indies.

We deeply regret the death of Brother Charles P. Whitford, of Orlando, Fla., on December 14, 1931. Brother Whitford had spent long years of service in connection with this movement, aiding by his voice as a singing evangelist and by his pen in contributions to our various church papers, the cause he dearly loved. He was a devoted child of God, and we are confident he will come forth in the morning of the resurrection.

## Response to Conscientious Conviction

THE following quotation, which we take from a letter just to hand, shows how the Lord impresses hearts, how He uses some sermon or some article in the REVIEW to speak to those who are longing for light and guidance:

"I have been quite concerned about my Annual Offering. I am working short hours for a low wage. My wages have been cut twice and my time was cut once. Then in November I was called away on account of sickness in the family, and lost four weeks. So in spite of living just as economically as I possibly could, I had but \$10 for my offering. I have a small savings account of a few hundred dollars, but never thought of drawing on that, as I am getting along in years and will not be able much longer to be a wage earner.

"But as I considered the wonderful blessings the Lord has given me all these years, in sparing my life and giving me health and strength to do my work, and in giving me opportunity to earn my living, the \$10 looked so pitifully small. In fact the dear Lord has doubled my life, for thirty-two years ago this ninth day of December, I was almost gone with that dreadful disease tuberculosis, when through the sincere prayers of God's servants, Elder H. Nicola and Father Prescott (W. W. Prescott's father), the Lord heard and answered their prayers and healed me.

"Then in my perplexity about my Annual Offering, the good REVIEW came to my rescue. After reading that wonderful article, 'A Layman Writes to His Fellow Believers,' I said, 'That is just what I will do,—I will draw out \$100 from my savings for my Annual Offering, as a thank offering.'

"I am so thankful for the REVIEW AND HERALD, and I feel so happy to make this sacrifice for the Lord to help along in His work. I am placing my offering in the church next Sabbath."

## Our Faithful Missionaries

N. Z. TOWN, of the Austral Union, writes as follows, under date of October 30:

"We feel encouraged by the good reports that are coming in from our evangelists. Two or three months ago some of the workers started a series of meetings here in our little chapel in Buenos Aires. They had a good attendance from the very start, and the last I heard fifteen or sixteen were planning to be baptized. The meetings are still going on. Yesterday we decided to go ahead with the building of our new church here in Buenos Aires.

"We are waiting very anxiously to hear what happened at the Autumn Council. We sincerely hope that the General Conference did not have to cut our appropriations 20 per cent; but if they did, we shall have to do the best we can."

And this is the spirit of our missionaries throughout the field. While the work represented by Brother Town will be seriously hampered even by the cut of 10 per cent which was made, yet he proposes to go forward courageously, even if the cut amounted to 20 per cent. May God bless our loyal, faithful missionaries throughout the world in their efforts to advance the standard of the cross in the face of distressing circumstances. Their courage should be an appeal to us in the homeland to greater faithfulness and earnestness.

## "Review" Index

\* THIS issue of the REVIEW contains an index to the contributions that have appeared in this journal during 1931. While statistics are generally quite dry reading, we believe that a few figures concerning this index will prove interesting and enlightening to many of our readers. Listed in terms of departments in the paper, the index reveals that the following number of contributions appeared during the year:

Poems	259
Editorials	169
Questions and Answers	153
General Articles	267
Greater Evangelism	110
Christian Education	9
Mission Lands	206
Home	133
Our Family Physician	12
Young Men and Young Women	45
World-Wide Field	323
Last Page Articles	143

Total 1,829

These brief but impressive totals present the strongest reason possible why every Adventist home should have the REVIEW. It is the current history of the denomination, a mirror that reflects the varied activities and interests of this great cause. These 1,829 contributions for the year are just so many reasons why all our people should have the REVIEW for 1932. We would remind you of the offer which expires January 31, of the REVIEW for fourteen months for the price of twelve months.

Might we suggest to the general reader that he preserve this copy of the REVIEW containing the index. It will free him from the necessity of having to write to the editorial office, as many do during the course of the year, for the date of the paper containing some particular article. We should be happy to hear from our readers as to the value they believe this index is to them. We especially invite response from our conference offices and other centers where a file of the REVIEW is regularly kept.

## A HAPPY NEW YEAR

THE editors of the REVIEW wish for their readers a prosperous and happy New Year.

We wish for you physical prosperity. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." These are strenuous days, days that try one's nervous and physical energies. The burdens of life rest heavily. The commission given us to carry the gospel to all the world demands our best and all there is of us. We need mental vigor and physical health, clear minds and strong bodies, for the work and for the hour.

We wish for you temporal prosperity, that God may give to you just that measure of temporal success which He sees in His great wisdom will be for your highest good. May you have a sufficiency of the necessities of life for the year to come,—food suited to your need, clothing to protect you from the elements of heat and cold, adequate housing for your rest and comfort,—and in the midst of your prosperity may you have hearts to render to God His own in honest tithes and liberal offerings to support His work.

We wish for you above all else, spiritual prosperity. And this blessing is not dependent upon temporal prosperity, nor even physical health; it is dependent solely upon your personal relationship to the Lord Jesus Christ, upon your recognition of His presence in your life, of the divine guidance of His Holy Spirit from day to day; it is dependent upon the study of His word, personal communion, passing on the good news of the gospel to those who know it not. And it is this prosperity more than all else in the world which will bring you joy in the year to come.

That God may bless the readers of the REVIEW in every part of the great world field, every one in his own peculiar environment, according to his need, is our highest wish and our sincere prayer.