



MISSIONARY LEADER

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Foreign Mission Day

(April 8)

Faith and the Finishing of God's Work

1. WHAT will be one characteristic of those who shall be translated? Rev. 14: 12.
2. What did the faith of Jesus do for Him? Heb. 12: 2.
3. What did the prophet Isaiah say of His steadfast faith? Isa. 42: 3, 4.
4. To what did the Saviour compare the first-day conditions? Matt. 24: 37-39.
5. What led Noah to build the ark? Heb. 11: 7.
6. What does Peter tell us of the last days? 2 Peter 3: 3, 4.
7. What alone will enable God's children to endure? Heb. 10: 36-39.
8. Upon what will their faith be based? 2 Peter 3: 13.
9. What council does Peter give to the people of God? 2 Peter 3: 14, 11, 12.
10. How can we know that we have true faith? James 2: 17, 18.

NOTE.—Diligence as a result of faith led Noah to build the ark. To us is given the opportunity of hastening the coming of the day of God by our diligent service for Christ. Is our faith making us diligent to finish the work?

Our Work in Turkey and the Levant Union

BY PASTOR L. H. CHRISTIAN.

THE experiences through which our people in Europe have passed seem sometimes almost unbelievable, but they contain a lesson for Seventh-day Adventists in all the world. And so I shall endeavour, as briefly as possible, to tell what we have met in Europe, and what the Lord is doing for us and for His work across the sea. I have found very few Adventists in Europe who complain or criticise, and none who are discouraged.

Striking Quotations

As an introduction I will read a verse from the Bible: "Behold I shall set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name." Rev. 3: 8.

"I have set before thee an open door, and no man can shut it." While this may refer to the open door in the heavenly

sanctuary, I think there is no doubt but that it refers to the great door of opportunity for doing gospel work. And to us in Europe these words, "No man can shut it," are very precious. Men have tried but they have failed.

When one comes into new conditions, new perils, and new duties and burdens, some way he notices things in the Testimonies that he perhaps had not seen before. Here is one sentence:

"When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*Testimonies*, Vol. V, p. 754.

You may take what I shall say largely as a comment on that statement. "He can devise ways and means to thwart the purposes of wicked men, and He will bring to confusion the counsels of them that plot mischief against His people."—*Ibid.*

Gains During the War Period

I wish to speak of the state of mind we find in Europe. The prominent writers and thinkers over there state that the most serious situation is the modern state of mind—the fear and dread and hatred, the spirit of revenge, and of contempt for God. Many seem to have lost the sense of right and wrong. Europe is full of unrest, full of dissatisfied people. Europe is full of political upheavals, full of adventurers concerning whom you see notices in the papers over and over again. But I am glad to tell you that in God's work conditions are improving, and in some other ways in the general situation, since the war, things are getting better in Europe, in spite of the fear and unrest and dread of the people. But with everything turned topsy-turvy, right in the midst of such conditions, my friends, God's work is going forward to triumph everywhere. His people are standing loyally for the message, and their spiritual experiences are growing and deepening from month to month, so it is a great privilege and joy to be with them, even in the distress in which we find them.

In 1920 we baptized 8,500 new converts in Europe. This is a larger number than we gained during the first thirty years. And these converts were not brought in through official effort; many of them were found by our workers under the most forbidding circumstances. Brother Wilson, one of our faithful labourers in Russia, went into western Siberia and eastern Russia some months ago, and found that before his arrival our literature had been scattered and widely read. In one locality he found hundreds of new converts keeping the Sabbath. In the course of two or three months he baptized more than five hundred. And the experience these people have had before and since show that they are good, loyal, true-hearted Seventh-day Adventists.

A Pentecostal Revival in Europe

There is a great spiritual awakening in every part of Europe. In Jugo-Slavia, one of the most difficult countries we have found to work in, during the first five months of last year we gained ninety-two new members. In Bulgaria, which has been one of the hardest mission fields in Europe, we baptized forty members during the first four months of the year.

Our ministers are meeting with new success. I talked with a conference president the other day, and he told me that aside from his duties as president of a conference with 2,000 members, he had given a series of lectures and baptized sixty. Another man told me that in five months he had baptized eighty converts. Another had baptized more than 110 as a result of lectures. Our minister in Belfast, Ireland, in spite of the bitterest opposition, reported that after a series of meetings, fifty-five persons accepted the truth, and they have shown their determination to stand by it and have demonstrated that they are loyal Seventh-day Adventists.

Splendid Gains in Portugal

I was down in Portugal last year, down in a corner of the Spanish peninsula—a sort of out-of-the-way place, hard to find. It was not a trip which one would take for pleasure, but I feel well repaid for going. One large religious body has laboured in Portugal seventy-four years and has fourteen converts. Another has laboured sixty-five years and has forty-one converts. They have spent hundreds of pounds and have erected some magnificent buildings and churches. We have an excellent leader in that country—Brother Paul Meyer. He is a true, all-round missionary. He can preach, and he can sell literature. He works in every way he can. He has been there ten years, and now there is a company of 120 Adventists in Portugal. A large number of young men stand ready to connect with the work down there after they have more training to learn how to meet the great need.

All over Europe,—in England, Germany, Scandinavia, Jugo-Slavia, Bulgaria, Portugal,—in all these lands during 1920 and the first six months of 1921, reports show that large numbers are coming into this message. Where there is opposition—and there are some hard times—the work is making steady progress.

Faithful Unto Death

I will relate an experience which occurred in Slovakia a short time ago. Some one handed out a Slovakian tract between Silesia and Hungary, as the country is now. Some one sent a tract to a friend up there—the first tract on present truth to reach that section. This person read the tract him-

self, and then read it to others, and as a result thirteen accepted the message. They had never seen an Adventist, knew nothing about our work or the truth, except what they read in the tract; but when our worker went into that part of the country, he found a company of thirteen ready to be baptised.

It was reported that there was to be a baptism, and when the candidates gathered on the river bank, they saw a crowd of priests and bishops and a mob bent on doing evil work. They had stones and large sticks in their hands.

Among those to be baptised was a young woman about twenty-two years of age, and the priests said to her, "If you permit yourself to be baptised, you will pay for it with your life. We will kill you."

When the baptism was over and the candidates started to go up the river bank, the crowd rushed on them, throwing stones and beating them with long poles. The river was wide and deep, and they started to go across a little bridge to flee into the woods. This was just what the people on the shore had planned, and when our brethren and sisters got about to the middle of the bridge, a mob that had been in hiding on the other side, rushed at them, and thus shut them in on both sides. They stoned them and beat them with their sticks, and finally threw them into the river, shouting, "Now we will give you all the water you want."

Our people swam toward the shore and managed to get out of the water some way. But one young woman was hit on the head by a very large stone, and sank to the bottom. She came to the surface half dazed, and managed to crawl to the water's edge. But the mob beat her and stoned her until she died. They then took off all her clothes, and set the dogs on her to eat up her flesh, and soon there was nothing left but the skeleton. Then the mob and the priests were so angry that they set a watch over the skeleton, so the Adventists could not get it to bury it.

They claim that when a person dies and does not receive a Christian burial, he will never enter heaven; such people cannot even shake hands with the angels, as they put it. So after they had killed the girl, and had let the dogs eat up her flesh, they kept a watch over the skeleton for a long time, so nobody could bury it.

You would think that such an experience as that would discourage our members, but it did not. Instead, within six weeks there were twenty more who wished to be baptised, and the father, mother, brother, and sister of the girl who had been killed, were among the number. They sent word to the conference president saying, "We desire to be baptised." The letter stated how things were at that time: "The mob is ready to stone us and kill us, but there are twenty more who wish to be baptised," and the letter closed by saying, "Come and baptise us if you have the courage to do so."

The elder said at once, "I will baptise those people, if I die for it." So he went to the place, gathered the little flock of twenty converts, and took them down to the river and baptised them. Although the mob gathered again, and threw stones and beat the people with sticks, all escaped without being seriously hurt.

At this time some of the converts said to our minister, "Those people are still watching over the bones of that girl, but I believe we should go and give them a Christ-

ian burial." The minister said, "If you will go with me, we will go and take that skeleton." They went to the place where the skeleton lay, and picked it up, the men keeping watch making no resistance, and they buried those bones in the garden. After this sad service they celebrated the Lord's Supper. People who go through such experiences know what it is to suffer; but they have the peace of God, and they stand ready to risk their lives for this message.

Dying for the Faith

I have the names of one hundred and sixty-seven Adventists who have been killed in the massacres. Seven of our missionaries have laid down their lives. Our people have passed through experiences that I must not try to tell you, but there is one thing that I wish to say, for it fills my heart with courage and cheer; and that is, that while hundreds and thousands of so-called Christians here and there in these countries, gave up their religion, denied Christ, and became Mohammedans, not a single Seventh-day Adventist fell away from our blessed message. They suffered torture indescribable, but not one of them gave up.

Such a record as this places us on vantage ground in those countries. The people over there have said, "We thought you Adventists had only a ceremony or a form, but now we find that you are really evangelical Christians, and that the Adventists have a power with them; they have the courage to die for their faith, while many other professed Christians have denied the Saviour." It has been a great blessing to our work. Today we have more members in the Levant Union than we had when the massacres started. People see that there is a power in this message that will lead people to die rather than deny the Lord Jesus.

I have found that there is power in this truth which will help people to go right into the jaws of death. There is power in this truth to help God's people meet anything and bring them out victors, even a victorious death from which they will be raised in the first resurrection.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

Examples Worth Following

Opening Exercises.

Topic: "A Soul Winning Work."

Reading: "Philadelphia's Singers."

Experiences: "Little Marguerite's Experience"; "It's the Way You Go after It."

Reading: "Johnny Appleseed."

Poem: "The Go-Getter."

A Soul Winning Work

Now that every one is talking "Harvest Ingathering" the following thoughts may be timely and I pass them on in the hope that they may enlighten some one. In Acts 11:19 we find that the disciples of that day still did not recognize that "every creature" included the Gentiles. How

long they would have remained near Jerusalem, preaching to their own countrymen is hard to say, but God took steps to wake them up; and by persuasion, scattered them (the church members) abroad to gain experience and strength by personal soul-winning work. (Acts 7:1.) But (same verse) they stopped too near home, so Saul and others were sent after them to scatter them further afield. Folks don't change much, and today the ordinary church member is in danger of falling into another delusion; namely, that all he must do is to listen to sermons, study the Sabbath school lessons, and make occasional offerings, etc. Again the Lord has had to rouse His people to active service, only this time they are sleeping much more soundly than before. The Lord wants to finish His work, but "the work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, p. 117. He has therefore (1) Made the calls from the mission fields most urgent, and deeply impressed us with their urgency. (2) Made it impossible for us to meet these demands by our own means, lest we should look on the work as **ours** instead of **His**, and take the glory for what is accomplished to ourselves, or become narrow and exclusive. (3) To meet the deficiency He has instituted the "Harvest Ingathering" plan, that when the church member starts out and finds the spiritual condition of those around him, sees the hand of God working for and through him, becomes impressed with the needs of the work as he presents them to others, and tastes the joy of service, he will gain a fresh conception of this calling. Thus, the raising of money, whilst needful, is but a means to the end of getting the church roused and organized for work and for the final witnessing. This makes the campaign of the utmost importance and places the soul-saving aspect clearly ahead of the financial. It also settles the question, "Ought I to take part? I am no good at that sort of thing." With few exceptions all should take part in a work that is such an excellent training for higher duties in many lines of service. Also it ought to be an inspiration to us to find the money coming in, in these hard times, as it will when we take hold of the work in earnest. "Then shalt thou see and be radiant and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." Isaiah 60:5 (A.R.V.) It will also call us to more earnest prayer, and enable us to "speak often one to another" making our meetings brighter.—*Selected.*

Philadelphia's Singers

OUR Missionary Volunteer Society goes out every Saturday night to sing in the streets. The twelve belonging to our band enter a block and begin to sing. Soon windows and doors are opened and the neighbourhood is aware of our arrival. Then half of our number keep on singing while the others meet the people to solicit for Harvest Ingathering offerings.

In one street a well-dressed woman came to us with the request that we sing, "There Will Be no Disappointment in Heaven." She explained that her mother was bed-ridden and had been listening to our songs. The invalid then asked us to sing, "At the Cross." We felt impressed to sing also,

"What a Friend We Have in Jesus" and "Does Jesus Care?" for which the family heartily thanked us and gave a liberal offering.

"I Want to See Jesus, Don't You?" was sung outside a humble home. Our collector knocked. A man came to the door and said that he had been deeply touched by our singing, adding, "I was once a Christian; but I have left the fold. Can you help me, young man, to get back to Jesus?" Not only did our young brother receive an offering, but here was an opening for personal work.

While the young people are singing, "Sweeter as the Years Go By," an elderly woman met one of our young sisters with, "Your songs made me feel so happy; it seems just like Christmas morning;" and she gave a Christmas offering.

Behind a half-opened door a young woman stood weeping. Her deep mourning told the story. She had her offering ready, and as the collector saw her tear-stained face, it was evident that the songs had given her comfort.

At the door of an Hungarian home, the husband came to answer the knock. The very word "missions" caused him to send all such efforts to the lower regions. Good-naturedly the collector explained that he must have a mistaken idea of missions, for they are intended to help people reach the realms above. She explained the true nature of our work and handed him a paper in his own language. The man's attitude soon changed, and he respectfully handed the worker half a dollar and wished her "good luck."

Near the home of an Irish woman we stopped to sing. The unique event sent her to the door in great excitement. Our collector greeted her, and after the woman's call upon her patron saint and a "What's up? I thought the end of the world was coming," the worker attempted tactfully to tell her that she had guessed quite right. She then offered the paper, saying it explained more about this event, and asked her to help with a donation, that all might be warned. Her interest had reached a climax as she hastened into the house to get a good offering.—*Selected.*

Little Marguerite's Experience

IT was a rainy, gloomy day. Sister Ducheno, of Hamilton, felt convinced that she should be out soliciting funds for the needy missions with the Ingathering papers, but eased her conscience saying within herself, "I have my little girl to look after. My first duty is toward her, and it is too wet today to take her out with me, to tramp the streets."

Just then little five year old Marguerite, evidently impelled by the Holy Spirit, as were the children in the 1844 movement, began: "Mother, I want to work for Jesus too. Let me go out and get money to help the poor heathen children." She pleaded until finally her mother, to please her, put on her hat and coat, saying, "Dearie, you should not go out today, it's raining." But the child persisted and taking two magazines, opened the door. Her mother followed her to the verandah, calling, "Now, Marguerite, don't turn any corner or go anywhere where you can't look back and see mother."

Up and down the steps the little tot toddled, turned down at every door, but too innocent to feel slighted or discouraged.

After going to seven houses, seeing she was getting quite far away from mother, she reluctantly returned. Her mother tried to coax her in out of the rain. "No," said Marguerite, "I must work for Jesus 'till I get something for missions," and off she started up the street. Finally, after going to five houses in that direction, her little appeal touched the heart of a woman who took the paper and handed her two shillings. Over-joyed with her success, she came running back to be received into her mother's arms.

When she returned her mother asked what she had said to the people. Of course Marguerite could not reach the door bells, but as she knocked on the door with her little knuckles, the lady would say, "Little girl, what do you want?"

"Won't you please buy a missions paper for Jesus?" When they hesitated she added, "Won't you please—if you can spare it?"

"What is your name?"

"Marguerite."

"What church do you belong to?"

"I is Adventist."

"What do you do with the money you get for your paper?"

"It is to send word to the heathen, way far, far away, that Jesus is comin' soon and they must hurry and get washed and cleaned up to meet him."

If every one of the two hundred thousand Adventists, scattered throughout the world, would do even as well as little Marguerite, money would come rolling in for missions, and if every Missionary Volunteer and adult church member will work as persistently to reach his or her goal, the fourteen thousand pounds for missions in 1922 will soon be reached, and the message will go triumphantly forward.

It's the Way You Go after It

MR. MOODY started out one day with "the best minister" in Edinburgh to raise money for a mission in that city, the minister taking the lead and asking for from ten to fifteen pounds at each place.

"I saw," said Mr. Moody, "it was going to take all the winter at that gait, and so (not daring to criticize him) when we came to the next house (that of a very grand and wealthy lady) I said, 'How much are you going to ask her for?'"

"Oh, perhaps fifty pounds."

"I kept still, but when the door opened into the room where she was, I just pushed ahead and said: 'Madam, I have come to ask you for two thousand pounds to help build a new mission at Carrubers Close.'

"She threw up both her hands and exclaimed: 'Oh, mercy, Mr. Moody, I cannot possibly give more than one thousand!'"

"This reply astonished the timid minister so much that he almost fainted, and when we got outside he said: 'You'd better go ahead.' And I did."

They raised twenty thousand pounds that day. What could we do if we really had the faith and courage we ought to have in the movement that will witness the end of all things?

Brethren, let us take courage and go after our goal. If you are among those who are going around bewailing the conditions, the worst of which is in your own mind, step aside and let the Moodys go ahead. Better still, be a Moody.—*Selected.*

"Johnny Appleseed"

IN the early days of the frontier there was a singular character known as "Johnny Appleseed." Every year he would gather all the apple seeds he could get, and go far into the wilderness, and plant these seeds at each likely spot; and when many years after, settlers penetrated these unsettled places, to build their homes, they found all over the west trees and even orchards, bearing in abundance the rosy-cheeked fruit. So there is many a church flourishing in some western city because the colporteur has been there long ago and left his literature to speak after his living voice has voice.

Would it be proper to substitute "church member" or "missionary worker" for "colporteur" in the above narrative? Yes, I think so. You and I can point to this church member, that isolated member, perhaps that company of believers, who first learned of the truth by the work of some faithful HARVEST INGATHERING WORKER. It is a privilege to work for the Master. We have nothing to be ashamed of—we have everything to gain.—*Selected.*

The Go-Getter

The go-getter goes till he gets what he goes for.

The go-getter works till he reaps what he sows for.

He fixes a goal, and resolves when he sets it,

The way to a prize is to go till he gets it.

The country is crowded with weakling diminishers,

And plastered with want-ads. for resolute finishers.

It's easy enough to start things with a roar;

But hard to keep pulling when biceps are sore.

The pushers are legion who push to begin;
But pushers are rare who will push till they win.

The booster we need is the one who will boost

Till the cattle come home and the hens go to roost.

There's many an auto equipped with a starter

That starts up a hill like a charge of a Tartar;

But soon it is found it has also a stopper.
The auto for us is the one with a topper.

The highway of life has a hundred who peter,

To one who will stick and become a repeater.

To seer and to dreamer the world is a debtor,
But passes its handsomer gifts to the getter.

The go-getter goes till he gets what he goes for.

The go-getter works till he reaps what he sows for.

He fixes a goal, and resolves when he sets it,

The way to a prize is to go till he gets it.

ROBERT BRUCE THURBER.

Missionary Volunteer Programme

Second Week

Opening Exercises.

Topic: "Experiences related in Constantinople."

Experiences Related in Constantinople

I VISITED Constantinople last year. I have preached on the Eastern Question many times, and talked about Constantinople, but I did not realize what a beautiful place it is on the Bosphorus, and I did not understand why Constantine chose it, or why the Mohammedans were so anxious to secure possession of it. One sees many strange sights on the streets of Constantinople. There are three million refugees from destitute Russia scattered throughout the city. When I was in Constantinople, on the street with one of our missionaries he said, "Do you see that gentleman over there? Who you think he is?"

"Oh," I replied, "a working man, of course, perhaps a tailor, or a barber, possibly a carpenter; I do not know. What about him?"

"When the war broke out," the missionary replied, "that man was an admiral of the Russian fleet. He belonged to a rich family in Russia. He was a millionaire. Now he is working in Constantinople for his daily bread."

There are hundreds of such cases. We see ladies of the Russian nobility selling buttons and thread. I stepped up to one of these women and bought a little article, because I wished to talk to her. Others had told me her story. She had belonged to the Russian nobility. She had been covered with pearls, hundreds and thousands of rubles' worth of pearls, but now she is selling buttons and thread on the streets of Constantinople for her daily bread. I honoured that woman. I heard she had said she would rather sell buttons than sell herself, as many have done.

In Constantinople we had a good meeting. Nearly all who were present had come from other places. They had been separated for many months, and I tell you they were glad to see one another. I have never seen people so happy to meet as they were. I have never attended a meeting where the Holy Spirit was present in power as it was there. They all began to tell of their experiences in massacres, and of the various vicissitudes through which they had passed.

Serving Elisha's God

One man who had to flee from Tarsus to Damascus told me that when he was living in Damascus, a Turkish officer came to him and said, "You must make out a passport. We cannot permit you to stay here without it. You must tell where you were born, how old you are, what you are doing, and where you are going, and sign it up as a Christian; and then," he said, I will write the same things, and you must sign your name as a Mohammedan."

But the brother said to him, "I cannot do that; I cannot sign the Mohammedan name, and thus publicly profess the Mohammedan religion."

The officer said, "All right, I will not urge you; but tomorrow at ten o'clock you will be shot."

The brother was living in the home of an old Lutheran preacher, and through the windows of this home he saw the soldiers

at about ten o'clock the next day come to the next house, and they searched it through and through, and went away. The next day they came back. The brother told me that he counted twenty-four days in succession that they came in search of him, and every day they went to the wrong house—the house next door.

I said to him, "Brother, how do you account for that?"

He said, "Elisha's God is my God. Elisha's God caused the people to be smitten with blindness, and He caused these people to forget the house or to seek the wrong number."

But one night, after twenty-four efforts to find him this brother had a dream that he would be killed the next day. He arose, awakened his wife and a few other Christians, and said to them, "We must flee out of Damascus tonight, or we shall be killed." So they stole out of the city through a gate in the wall, and fled.

When they came down east of the Jordan, into the country of the Moabites, suddenly they found themselves surrounded by Arabian robbers, with whom the country is filled. These robbers do not hold up people, they shoot them down and take whatever they have. Suddenly the robbers pulled out their guns, and some had their fingers on the trigger ready to shoot.

Just then this man's wife said to him, "Husband, do you think God can take care of us now?"

He turned to us and said, "Wife, remember that Elisha's God is our God."

That minute he noticed up over the hill top, a little way off, a company of British soldiers coming on fast camels. And those camels travel very rapidly. The soldiers from their high elevation took in the situation, and they rushed down to the plain. One minute the Christians were surrounded by robbers, the next minute the robbers had vanished. This brother then told the soldiers that he and his friends, like their Master, were making their flight into Egypt; and the soldiers said, "Well, if you are like your Master, we will be like Joseph who brought him into Egypt." So the soldiers helped them onto their camels, and took them down into Egypt, where they were safe.

Selling Her Daughter

We learn of so many instances where God takes care of His people, and it is wonderful. A sister, a beautiful Christian woman, told this incident: Before the massacres began, she was rather wayward and worldly; she had a craving for shows, dances, and such things as that. Her parents were Adventists, and her mother pleaded with her to be a Christian, but she said No, she wanted to enjoy the world.

Then the massacres and persecution began and the Turks began to carry off the girls and women. It was considered better to sell the girls to the Turks than to allow them to be taken by force, for when they were sold they were treated better. So the mother of this young woman decided she would sell her daughter. The girl said, "Why, mother, you are an Adventist, you cannot sell your daughter!" But the mother knew what was best for her child, and she sold her for 9s. and the soldiers took her away to Asia Minor.

This young sister at one of our meetings, gave her testimony in the meeting, which was interpreted by one of our sisters; and she also told our sisters of the experiences through which she passed during the time

that she was held in captivity by the soldiers. Although she had endured many hardships, she had been protected; and as far as we know, every Adventist sister under like circumstances has been protected from a fate worse than death.

In relating her experiences she said that one day an officer came to her and said, "Tomorrow we will take you out and sell you at auction." She said it seemed as if she would faint. She had come to realize her need of God, she wanted to become a Christian. She tried to pray, but Satan discouraged her with the thought, "You did not pray when you were at home with your father and mother, you would not keep the Sabbath then, and now it is too late."

Friends, I am glad it is never too late to pray. I am glad that God is so willing to help us, and that He knows how to help us.

As this young woman realized her need, and with fear and trembling looked forward to what awaited her, she gave her life to God; she promised the Lord that she would keep the Sabbath, and she vowed that she would die before she would yield to any form of sin in the home into which she should be sold. Suddenly, she said, her little dark, dingy cell was lighted up as if it were heaven, and all dread and fear left her, and the sweet peace of forgiveness of sin filled her heart. In telling the story she said, "I felt that I was ready to die, ready to do anything."

Saved by a Dream

About six o'clock in the morning a man came to the cell, fastened a rope around her wrist, and led her to the market place. She was a strong, good-looking young woman, twenty-two or twenty-three years of age. A large number of men were present, and there was considerable rivalry in the bidding. They sneered and joked as men will under those conditions.

Among the bidders was an old white-haired gentleman. He raised the bid again and again, and kept it up. She prayed to God to give her that peace which He had given her the night before. The old gentleman kept bidding and continually raising the bid, and finally she was sold to him. She said he came up to her side, tied a rope around her wrist, and put the customary mark on her forehead, and she said she dreaded and feared him. Then he said to her, "Daughter, you do not need to be afraid. I know you are a Christian. I am a Mohammedan. My God spoke to me last night and said to me, 'Go to the market place tomorrow, and buy a Christian girl, and treat her like a daughter.'"

Just then his wife, an elderly woman, stepped up by his side and said, "We will treat you like a daughter. You will not need to give up your religion, you can stay with us as a Christian girl; and when this war is over, we will send you back home."

Today that young woman is free, and happy in God.

The Cry of the Orphans and Homeless

This is one phase of the situation that is inexpressibly sad. As these people came to me, they were overwhelmed by their emotions. They said: "Brother Christian, we have something to tell you; we have the names of one hundred sixty-seven Adventists who have died; we need them all, we miss them all, we miss especially the workers; two of our most godly ministers died rather than deny Christ, one was shot; but we know that these one hundred sixty-

seven Adventists, these parents, fathers and mothers, have left at least thirty orphan children—little folks, eight, ten, twelve, fourteen years of age; and these children are scattered here and there in Mohammedan homes, to be brought up by Mohammedans. It seems to us that if the parents were willing to die for the faith, this church ought to bring up their children in the faith."

And it does seem so, does it not?

I said to these brethren and sisters who came to me, "Do you know anything about these children?"

One said, "I know of two little boys who are in a Mohammedan home, and they pray in the name of Jesus every morning and evening, and they keep the Sabbath."

We have heard from others, and there is not one of those little children, so far as we have heard, that has given up the Adventist faith. The Mohammedans say, "We cannot get them away from the faith that has been taught them by their fathers and mothers." LOUIS H. CHRISTIAN.

[Note—We are pleased to be able to state that provision has already been made for the care of these orphans to whom Brother Christian refers.—EDITOR.]

Missionary Volunteer Programme

Third Week

The Loveliness of Christ

Opening Exercises.

Topic: "The Loveliness of Christ."

Reading: "The Artist and His Picture."

Reading: "Sentence Sermons."

The Loveliness of Christ

"I LONG for the loveliness of Christ. How can it be obtained?" writes a young person who knows from experience the bitter struggle against the power of sin.

In the sinful darkness of this world Jesus shines forth as the Light of life. He is the one "altogether lovely," and when we really see Him, it is difficult ever again to be satisfied with our sinful selves. We are attracted by His loveliness.

And how can that loveliness of character be obtained? Not by striving to make ourselves lovely, but by admitting Him into our lives. Jesus does not offer to merely help us in a fight for character; He has promised to live in us and to work in us to will and to do of His good pleasure. "I in them, and Thou in Me," is the threefold union Jesus prayed for on the night of His betrayal. And through the beloved disciple on Patmos He sent to us this message: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

To open the heart's door for His entrance means the surrender of your life to Him, that He may mold your character, determine your life's purpose, and guide you in all your life's work. "Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."

Someone has said that a Christian is like an iron in the fire: the fire soon gets into the iron; and the coldness, hardness, and blackness of the iron is displaced by the heat, softness, and glowing lustre of the fire. If Christ is in us and we are in Him, the loveliness of His character will more and more appear in our lives.

As we commune with Christ in Bible study and prayer, as we contemplate His loveliness with the heart open to the sweet influence of His presence, as we behold Him, we "are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3: 18.

On the other hand, "when the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour, and thus prevent the union and communion of the soul with Christ. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections—to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the centre, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul: 'I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.' Rest in God. He is able to keep that which you have committed to Him. If you will leave yourselves in His hands, He will bring you off more than conqueror through Him that has loved you."—*Steps to Christ*, pp. 76, 77.

The blessed thing about this wonderful truth of a changed life is that anyone and everyone may have it. It is not for a favoured few who are "just naturally good," for "Christ has given His spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671.

"Even John, the beloved disciple, the one who most fully reflected the likeness of the Saviour, did not naturally possess that loveliness of character. He was not only self-assertive and ambitious for honour, but impetuous, and resentful under injuries. But as the character of the Divine One was manifested to him, he saw his own deficiency, and was humbled by the knowledge. The strength and patience, the power and tenderness, the majesty and meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character. This is the sure result of a union with Jesus. When Christ abides in the heart, the whole nature is transformed."—*Steps to Christ*, p. 78.

The boast of Caesar was, "*Veni, vidi,*

vici,"—I came, I saw, I conquered. The Christian—not putting his trust in the arm of flesh—can say, "I came, I saw, I was conquered, and now Christ liveth in me, my Sanctifier, my Guide, and my All."

M. E. KERN.

The Artist and His Picture

A young artist desired to copy a beautiful picture that hung in a palace in Rome. He was refused permission to copy it in the palace, so he set to work to reproduce it from memory. Hour after hour he would sit before the picture until it took possession of him, and then, hurrying home, he would begin to paint. Each day he spent some time gazing on the original, and each day saw some new loveliness. As he looked, and toiled, his power grew. At last there stood in his studio such a wonderful copy that all who looked said, "We must see the original."

This should be the aim of every Christian young person—so to reproduce his Saviour that the world will say, "We must see Jesus." GEORGE S. BELLEAU.

Sentence Sermons

WOULD you follow Jesus? Look for his footsteps. You will "find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."

There is a little word of four letters which means much. Some persons seek strenuously for what it stands for, but not seeking aright, fail to gain it; others do not seek for it, but nevertheless win it. However, whether sought or unsought, the recipient never despises it. The word in its four letters suggests the four qualities that bring it to one in its truest and lasting form. These are fidelity, ability, manliness, and energy, and the thing itself is F-A-M-E.

Missionary Volunteer Programme

Fourth Week

Nature

Opening Exercises.

Readings: "Lessons from a Leaf."

Readings: "Lessons from the Flowers."

Dialogue: "Nature's Messages."

Lessons from a Leaf

IN Christ's teaching He often emphasized a spiritual truth by illustrations from nature; and just as He desired the people in His time to learn lessons from nature, so today His Word calls our attention to the lilies, and bids us to consider how they grow. Nature as interpreted by Christ, has spanned the gulf between the seen and the unseen.

"Nature speaks in many ways,

Through the night and through the days;

And her voice is always clear,

If ears are attuned to hear."

Many lessons may be learned from a simple leaf. The first of these is of

God's Unlimited Power

Before me on the table lies a small leaf of a tree. In it I can see the hand of the Creator. The leaf is scarcely an inch long, yet it is perfect in form, wonderful in structure, and beautiful in its mantle of deep green. Who can make one like it? God alone can do it. Therefore it speaks of His omnipotent power,

Service

This leaf has had a special part to act in sustaining the life of the tree. Its one object in life was that of service; its motto was, "Living is giving." May we learn an appropriate lesson from this? God has a purpose for each one of us. Individually we have a part to act in upholding the truths of this great message. This is our part in service. And in unselfish ministry for others we are following in the footsteps of Him who said, "The Son of man came not to be ministered unto, but to minister."

Faithfulness In Duty

One may think it is an unpleasant task to stay in one place all the time, to do the same kind of work day after day, without being much noticed of men. Yet this is exactly what the leaf does. Who would ever take much notice of it when there are thousands of leaves on the trees that grow along the highways and on trees in out-of-the-way places—gullies, ravines, mountain tops, and valleys; but nature seems to appreciate faithfulness in duty.

When we take a walk in the woods, we are delighted by the beautiful green that we see in tree and shrub. Is it not the individual leaf that contributes to the general beauty of the tree? Unnoticed as it may be to the eyes of men, it is faithful in its mission of daily imparting nourishment and strength to the tree.

Often men delight in doing only those things which bring them praise and honour. But the Master has said, "He that is faithful in that which is least is faithful also in much." God's blessings rest upon little deeds of kindness and upon the humble work just as much upon great things. To a great extent life is made up of little things, such as the world does not notice, but of which God takes account.

Praise and Thankfulness

We often sing that well-known hymn,

"The leaf-tongues of the forest, the flower-lips of the sod,

The birds that hymn their rapture up to the throne of God,

The summer wind that bringeth joy over land and sea,

Have each a voice that singeth this song of songs to me;

This world is full of beauty, that points the soul above;

And if we did our duty, it might be full of love."

If a simple leaf can praise God and point a soul to the Creator, should not man, the crowning work of creation, do so to a greater extent?

Conclusion

Nature as it came from the Creator's hand was very beautiful. God's glory "covered the heavens, and the earth was full of His praise"; and we read that "on every leaf of the forest God's name was written." Today nature still speaks of God's goodness through its manifold agencies. May we learn to read aright these lessons written in earth, sea, and sky.

LOUISE STELTER.

Lessons from Flowers

The Boronia

It is very plain—this little boronia of mine—and very modest too. It lives not in the splendor of the country, but prefers the barren sandstone waste, where it may refresh some weary, wayworn traveller with its sweet fragrance. It receives its substance from some shallow creek. I said it

is plain; yes, it is plain—nothing showy about it, just a simple little pink-petaled flower with a tinge of brown underneath,—but it teaches me a lesson of simplicity and humility. How unlike my little boronia oftentimes are we with our wild passions. Yet still it lives, perfuming the air with its sweet odour, showing us the joy that is brought to others by unselfish service.

MIRIAM CURROW.

The Rock Lily

THE embodiment of every charm of form, colour, and perfume which nature can impart to a flower is found in the beautiful Australian rock lily. It grows wild on the almost bare rocks of the mountains, distilling its perfume in long-petaled cups of great delicacy. It takes its nourishment mostly from the air, and converts it into sprays of those beautiful flowers for which the orchid family is famous. The flowers range in colour from pure white to the deep rich saffron. Growing there on the sterile rocks, often far away on the mountains, this lily is a true symbol of our own Australia. Free, independent, and beautiful, our island home stands alone in the ocean, far away from any of the great continents, a gem in a world of waters.

B. R.

The Dandelion

Growing, as it does, on every side of us, the dandelion is a striking illustration of the word of God. Just as this beautiful, golden flower greets us at every turn, so the living Word, containing precious gems of truth, is scattered broadcast throughout the whole earth. This flower, whose singular beauty, like that of the Bible, is detected only on close observation, is spurned and trampled underfoot by the majority. Yet there are some who enjoy and appreciate it; little children pluck and admire it as they play in the fields made beautiful by its presence. So with the word of God; it is trampled underfoot by the many, but there are some who, as little children, love and appreciate its beauty as they pluck the golden promises of love from its spacious fields of thought.

G. W. D.

Interesting Truths

Christ interpreted the message which He Himself had given to the lilies and the grass of the field. He desires us to read it in every lily and every spire of grass. His words are full of assurance, and tend to confirm trust in God.

So through the creation we are to become acquainted with the Creator. The book of nature is a great lesson book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart.

In His teaching from nature, Christ was speaking of the things which His own hands had made, and which are qualities and powers that He himself had imparted. In their original perfection, all created things were an expression of the thought of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye, and was received into the heart; for they communed with God in His

created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. The earth is now marred and defiled by sin. Yet even in its blighted state, much that is beautiful remains. God's object lessons are not obliterated; rightly understood nature speaks of her Creator.

MRS. E. G. WHITE.

Nature's Messages

THE HERALD:

Everything today is bringing
Tidings of a Father's love;
List the birds as they are winging
To the azure heights above.

(Five children then come upon the platform and recite as follows.)

FIRST CHILD:

The raven would a message bear
Of God the Father's tender care.

"Consider the ravens: for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are ye better than they?"

SECOND CHILD:

The sparrow with its cheery song
Proclaims a trust forever strong.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the hairs of your head are numbered. Fear not therefore, ye are of more value than many sparrows."

THIRD CHILD:

The dove of perfect peace would tell
The peace that in each heart may dwell.

"And the dove came into him in the evening; and lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."

FOURTH CHILD:

The eagle tells of strength and power
Which God will give for every hour.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

FIFTH CHILD:

This story would the swallow tell,
That safe in Him we e'er may dwell.

"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my God."

THE HERALD:

The flowers with their fragrance sweet
Glad messages to us repeat,
And tell us by their beauty fair
That God is reigning everywhere.

(Five children enter, each one carrying flowers.)

FIRST CHILD (with roses):

The queen of flowers in garden grows,
And tells of Sharon's wondrous Rose.

"I am the Rose of Sharon, and the Lily of the valleys."

SECOND CHILD (with a lily):

The snowy lilies of the field
A Father's loving care reveal.

"And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not neither do they spin, and yet I say unto you: that even Solomon in all his glory was not arrayed like one of these."

THIRD CHILD (with blossoms):

The blossoms on the bending bough
Bring joy and gladness to us now.

"The wilderness and the solitary place

shall be glad, and the desert shall rejoice and blossom as the rose."

FOURTH CHILD (with wild flowers):

And wild flowers, too, in woodland ways
Repeat their great Creator's praise.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

FIFTH CHILD (with sweet flowers):

The gardens, with their treasure store,
Call us to worship and adore.

"A fountain of gardens, a well of living waters, and streams from Lebanon."

ALL SING:

God's word is filled with treasure
And if we seek we find
His love in richest measure
His joy to all mankind.
The birds of air have brought us
A message from above,
And lowly flowers have taught us
A Father's changeless love.

—To the tune of No. 716, "Christ in Song."

Sabbath School Missionary Exercises

(April 1)

A Call from the Solomon Islands

BY PASTOR H. B. P. WICKS

SOME months ago a boy who had been in one of our mission schools, went to his home on another island to visit his people. On his return he brought a letter from the chiefs of the district, in which they make an earnest plea for a Seventh-day Adventist missionary to come and teach them. They also state that two other missionary societies have tried to place missionaries among them, but they prefer to remain in darkness until the *Juapa rane* (Seventh-day Adventist Mission) can come to them.

This is a very populous island of the Solomon Group. There are many tribes and as many different languages. There are very few of the coastal tribes who have not come under the influence of missions, although many of the bush tribes are still inaccessible.

In opening up this island it will be essential to have a white worker, with an efficient staff of trained native help. We have at the present time several boys from this island in our missions on Vanganu and New Georgia, who will in the near future be prepared to return to their native land and work under a wise leader to take the gospel to their own people.

How long will this tribe who have called for the light have to remain in darkness? It depends upon you in the homeland to find the man and the means. Will not some one volunteer to come and break the darkness which has enshrouded them these centuries? Some one who will love them. Some one who will live with them, not merely among them. Some one who will teach by precept and example the love of Jesus, for only by so doing can the native mind comprehend the great love divine.

(April 8)

Grief the Fore-runner of Truth

BY PASTOR H. B. P. WICKS

IT is over a year ago since a little girl of about eight, the only child of a middle-aged

couple, died here on Telina. They were living here on Telina only that their child might be under mission influences. As is customary with natives of this group, the parents left the place of bereavement and went to live on a small island out in the lagoon, where they have been ever since, only coming to the mission on Sabbaths to the meetings.

These folk own the only large fishing net in this section of the lagoon, and whenever there is a feast or anything special on, the folk from all round will go there and borrow the net to get some fish. One day some time ago several people borrowed the net to fish for a feast, and they told before that the feast was not a *ponda* (devil) feast. Some time after he found out that they had deceived him for the feast was a *ponda* feast. He then told all the people that in future his net was not to be used to get food for *ponda* work, and moreover if he was deceived again he would not let anyone ever have the use of the net. "For" he said "my little girl followed the mission and she died on the mission, and I believe that she will rise up in the first resurrection. I too want to rise up in the first resurrection, so I can be with my daughter again, and if I help the *ponda* work, even by letting you use my net to get fish, I know that I will not live in the first resurrection, therefore when you make a *ponda* feast never come to me for the net, for I will not be partakers of your evil work."

This man is the head of a small tribe in the Marovo Lagoon, and the firm stand that he is taking must surely tell upon others, so that many will be made stronger, and seek to be overcomers, that they may be subjects for the first resurrection.

(April 15)

Chinese Convert Wins Thirteen Others for Christ

BY PASTOR F. A. ALLUM

DURING the Hupeh general meeting which was recently held at Yin Chen, a country town about ninety miles from Hankow, twenty-six persons were baptized.

With one exception these all came direct from heathenism, and had received no instruction from any other missionary society.

These candidates were all well instructed before being baptized. It was really refreshing to hear the intelligent answers which they gave regarding the points of faith as they were questioned by the examining committee.

Thirteen of those who made application for baptism, when asked who first brought the knowledge of the gospel to them, replied that it was a country church member, named Hsia Djen Fu, who first told them the story of the Saviour's love. This man himself but a short time ago was bowing down to heathen idols, but once the truth entered his heart, he became most zealous in leading others to the Saviour he himself had found. It was an inspiration to watch him, as one by one the candidates that he had taught were accepted for baptism. This seemed to bring great joy and satisfaction to him, and as we saw his earnestness, we could not help asking ourselves the question, How many Christians in the southland are so earnest in their love for the souls around them that they, like this Chinese brother, would in one year win thirteen souls for Christ? Surely missions pay when such results are seen in this heathen land of China.

(April 22)

One Out of Sinim

BY C. L. BLANDFORD

The gospel story came to the Wang family shortly after we opened a chapel in a near-by city. Mrs Wang was a simple, honest hearted Christian, delighting to repeat the story of Jesus. Anxious to have others hear, she and her husband posted a large tract on the wall opposite their home. Then Mrs Wang would watch, and when anyone stopped to read, she would call her husband, relieve him of the work he was doing, and tell him to go quickly to explain the tract. For in China nearly all those who can read are men.

Mrs. Wang longed to help the women; and as the country women usually stopped to rest at a vacant lot adjoining her home, she determined to place several long stools in a convenient position, take her spinning wheel, sit among the resting women, and tell them of Jesus.

Soon, however, the dreaded cholera came, and Mrs. Wang was attacked. Our evangelist's wife was sent for, but Mrs. Wang, knowing that death was near, called her husband, and taking his hand in hers, sang, "Praise God from Whom All Blessings Flow." Then, she turned her face to the wall, and died smiling, happy in Jesus.

(April 29)

How to Keep the Home Fires Burning

The way to keep the missionary fires burning at home is to follow Paul's method of starting new fires abroad. Paul's way of correcting bigotry at Jerusalem was by starting a new church at Antioch. His method of securing the loyalty of the Philippians was by evangelizing Corinth. He cured the abuses at Corinth by compassing and converting the inhabitants of Illyricum and Dalmatia. The power and glory of the early church lay in her undying desire to evangelize the whole world, and she did her part well. But her successors went into winter quarters and into consequent inertia. They accepted the Augustinian doctrine that the gospel had already been preached to the whole world. The Reformers of Luther's day accepted this same doctrine.

This was the greatest mistake they made. "Go ye into all the world," they argued, was a command given to the apostles alone, fulfilled by them, or forever after to remain unfulfilled. They did not comprehend the sense in which the apostolic order is permanent in the church—the fact that the term "apostle" is the equivalent of missionary, *one sent*, and the consequent bearing of the truth: "God hath sent some in the church, first apostles [missionaries],"—always to be first until the final message has been carried to all the world. The primary duty of the church is to carry the gospel message of the coming kingdom and salvation through Christ to every creature under heaven, and the Lord will not come until the church has finished her task. The call, "Come over and help us," will never cease ringing in our ears so long as our task is unfinished.—*Selected.*

Home Missions Department

(To be held on April 22)

The Great Expectation

"THE people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." Luke 3: 15. This text states the condition of God's people when Jesus was born in Bethlehem of Judea. They were living in expectation of some new and strange event. Though they may have been unable to tell the reasons, yet down in the innermost soul, there was a feeling, a strong conviction, that some event of more than ordinary importance was impending, soon to take place. For more than a millennium of years the people who read the prophetic scroll had been looking for the Saviour to come. They had sung of it in song, and the seers of Israel had spoken of this greatest of all events. The promise of the Messiah had burned in the heart from the days of Enoch, who foretold the Saviour's coming. Many had died in hope; others were waiting. The people were in expectation. And God always fulfils His word. "In heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem." How sad that when Jesus did come His professed people knew Him not.

As it was at His first advent, so it will be when He comes the second time. As His second advent is nearing, we find in the hearts of the people an expectation of some tremendous event. Though all people may not be fully intelligent in reference to the event, there is a conviction that the things which are taking place in the world are forerunners of some unusual occurrence, and many believe it to be the return of our blessed Lord. It was the promise of His return that He gave His disciples to cheer their hearts when He told them He was soon to return to His Father: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there ye may be also*." John 14: 1-3. And since that time of the Saviour's assurance, His faithful children have been in expectation of the fulfilment of the promise. The sentiment of the heart is oft expressed in the following stanzas:

"Long for my Saviour I've been waiting,
Long time have watched by night and day;

Fearing, lest my faith and hope abating,
I should lose courage by the way.

"Here in this vale of sin and sorrow
I have been wandering many years,
Still looking for that happy morrow
When God would wipe away my tears.

"Ofttimes the tempter comes in power,
Fain then would lead my steps astray;
But when the clouds begin to lower,
Hope turns the darkness into day.

"O it will be but little longer

I must these many woes endure;
Then let my faith and hope grow stronger;
My Father's promise still is sure."

To prepare the people for this great event, there is to be an outpouring of the Holy Spirit. The "latter rain" will fall to strengthen the people of God, and to carry the last message of mercy to a lost world. The church today is in expectation of this great "refreshing" from the presence of the Lord. This blessing, "which brings all other blessings in its train," we are told, awaits our demand and reception. It is under the power of this fullness of the Spirit that the message will be finished.

"The angel who unites in the proclamation of the third message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here brought to view. The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first message was carried to every missionary station in the world, and in this country there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the loud cry of the third message. The work will be similar to that of the day of Pentecost. Servants of God, with their faces lighted up and shining with holy consecration, hasten from place to place to proclaim the warning from heaven. By thousands of voices, all over the earth, the message will be given. Miracles are wrought, the sick are healed, and signs and wonders follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth are brought to take their stand.

"The message will be carried, as was the midnight cry of 1844, not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence; yet many whose minds have been impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—"The Great Controversy," pp. 429, 430 (old edition).

What a great incentive is this to scatter our publications in all lands and in all languages. We may not see immediate results now, but the seed sowing will bear an abundant harvest. Every member in every church should have some part in this seed sowing, that when the "latter rain" falls, and the harvest of souls is gathered, he may share in the reward of the faithful. If we sow no seed, we shall have no part in the harvest.

But as I think of this wonderful "refreshing" which the remnant church expects, I am impressed with the statement, that many will neglect the preparation necessary to receive this refreshing, and be without a shelter when the times of the end break over the world. We must

have clean hearts if we are to share in this mighty refreshing.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.—Selected.

"Bear Ye One Another's Burdens"

IT was the writer's privilege to serve with the American Expeditionary Forces in France and Belgium. One morning we were given orders to sling packs, and with heavy marching equipment we began a march which landed us finally at the front, and our division was plunged into the historic battle of the Argonne. The equipment weighed from 90 to 110 pounds, and under this heavy burden many of the weaker ones were unable to continue long. Some dropped while trudging along under the distressing weight.

The armistice relieved us from duty at the front in Belgium, and our division started for points from which we would soon embark for the homeland. After the fatigue of battle, our equipment caused us even greater weariness, and many more of our comrades were unable to endure, and so had to drop out by the wayside. One day, as we drew near a strip of country which had been hotly contested for many months by the British and Germans, and which was devastated beyond recognition or description, we were notified by our commanding officers that every man, by some means, must cross this "no man's land" to the other side. To succeed meant that we would soon be at home among loved ones and friends. To fail meant that unfortunate ones would be sent back to hospitals, and there would be considerable delay in reaching the land of their dreams. We knew that some of the boys were liable to drop out.

How could we get them safely across?

As we started across and saw them fall, one by one, we felt that we could not leave them behind, so some of us who were stronger distributed their equipment among us. Relieved of their burdens they were able to continue on the march, and when we reached our destination, count showed that every comrade was present, and we were thus all able to go home together. How was this accomplished? We had borne one another's burdens.

I wonder if there is not a lesson in that experience for every Christian, as we see precious souls for whom Christ gave His life, weary and heavy laden, bearing heavy burdens, and plodding along life's highway toward the city of the great King. Many are becoming discouraged, and the city seems a great way off. A little lift by a brother now and then will help a needy one along the way. Perhaps only a kind act is needed. May be it is a word of sympathy, or the suppression of some false witness borne. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Mark 25:40. J. H. LAUGHHEAD.