

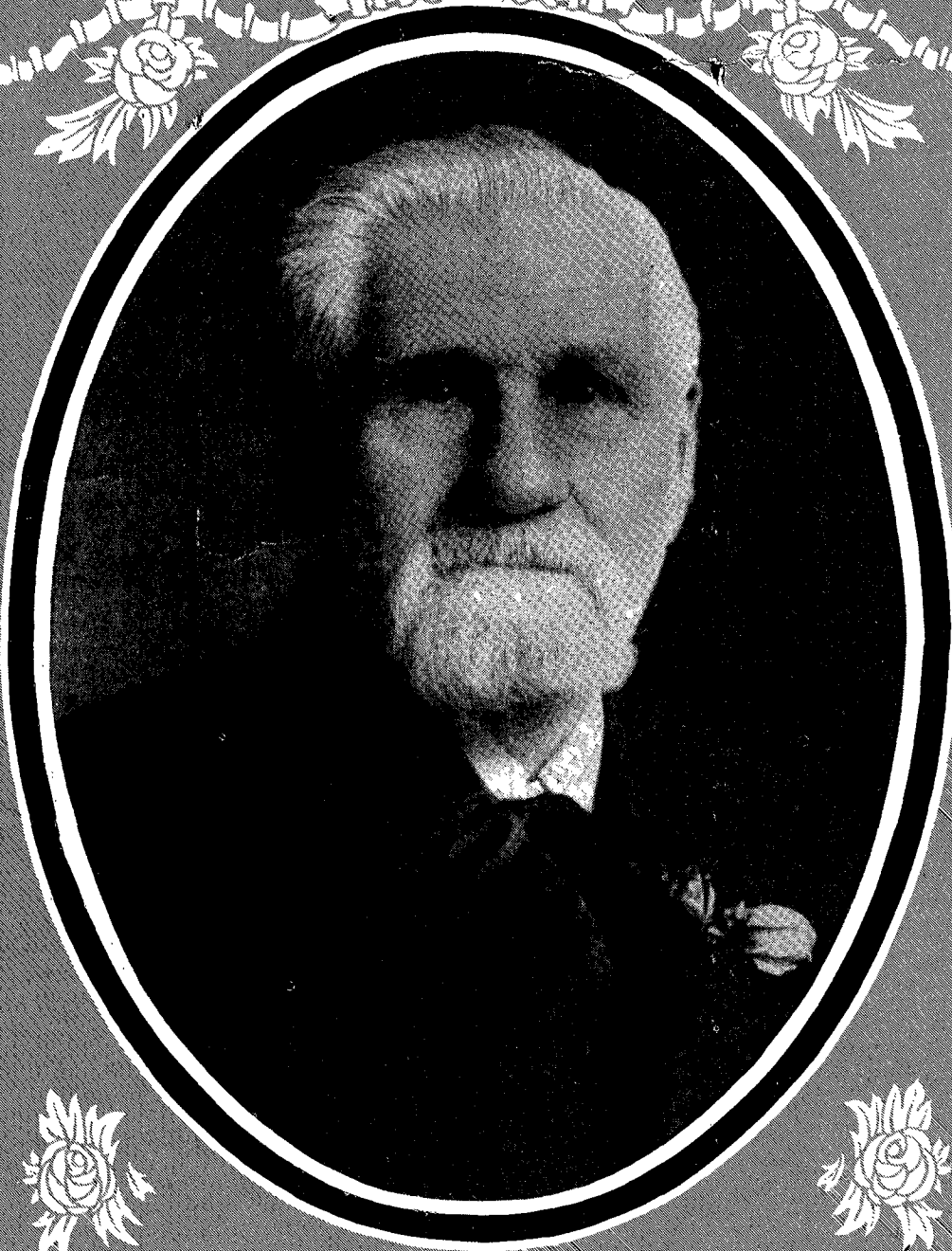
# The Advent REVIEW And Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

Vol. 99

Takoma Park, Washington, D. C., December 14, 1922

No. 54



Elder Stephen N. Haskell

# "The Love of the Truth"

E. K. SLADE

IN 2 Thessalonians 2:9, 10, Paul speaks as follows of last-day conditions:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

In this chapter frequent reference is made to the importance of the truth, with special emphasis upon the importance of believing and obeying it. Yet doubtless there will be many both believing and obeying the truth who will be lost because they receive not the love of the truth. It is not enough to know and believe. It is altogether possible for one to be acquainted with vital truths and apparently believe and obey them, and yet come far short of salvation because of a lack of that love which will permit them to "obey from the heart" the form of doctrine held by them.

Christ, in speaking to a company of Jewish believers who took pride in the fact that they were children of Abraham, and were thus free born, and that they were acquainted with the special truths for their time, said: "Ye shall know the truth, and the truth shall make you free." They resented the implication that they were not free, and that they did not know the truth.

The Jews were acquainted with the great messages committed to that people relative to the first advent, and the purposes and plans of God with reference to His people. They had the light that God designed for the world for that day. The Roman nation, and the peoples about them, were in darkness. To the Jewish people God had committed great truths, that they might be indeed the light of the world. When the Great Teacher emphasized to them the importance of knowing the truth, He was acquainted with their deep need. He knew that in the face of all their knowledge they were coming short of knowing the truth as they should. There was not connected with their experience that love which is to accompany a knowledge of the truth of God. They had not received the love of the truth.

On one occasion the Saviour said to a company of hearers: "I know you, that ye have not the love of God in you." That was their great difficulty. They had settled down to the performance of certain religious duties in which they met the established standards and requirements of the church, but their religious life was formal, cold and lifeless. Really, it led them into a condition of gross blindness, notwithstanding the great light that had shone upon their way. They failed to see and know what was most vital and important for them at that crucial hour. Their lack of love for the truth and for God and humanity opened the way for darkness to come into their lives. No people have ever been in greater darkness than were the Jewish people at the time they rejected their Lord and invited upon themselves the doom that followed.

Those to whom God has committed the special light for this time are confronted by the same danger. Those who receive not the love of the truth will be subjected to the "lying wonders" and "all deceivableness" of the enemy in this unparalleled time. Our only safety is in receiving the love that should accompany the truth. This refers not simply to love for the truth, but to that love which should accompany

the reception of the truth. It is possible for a church to become lukewarm, lifeless, and loveless, and yet to have a very thorough general knowledge of the truth and maintain a more or less rigid obedience to it.

The counsel comes to the church today to buy gold tried in the fire, which is faith that works by love, and to secure the anointing with the eyesalve by which we may see. This counsel relates to a need that was so prominent in the church at the time it rejected its Saviour. The need of a religion based upon love is now most apparent. It is only by such a religion that we can become the light of the world, and escape the mighty and miraculous deceptions that are soon to be seen. A form of godliness is not enough. It is for us to receive the love of the truth in this time, that we may not be deceived by the signs and wonders, and that we may not perish.

Such love is coming more and more into the hearts and experiences of God's people. We have of late observed many experiences and conditions of a most encouraging nature, indicating that this great principle of love is taking its place in the lives and labors of God's children. It seemed evident at our recent Council in Kansas City, that a truer spirit of co-operation based upon love for the truth and love for one another was more manifest than we have ever before seen it. It is bringing into our ranks an experience of hope and good cheer and optimism which I believe will increase until the close of the work. It is also evident that our people throughout the field are seeking for this experience of genuine heart religion as never before, and God is waiting to "shed abroad His love in our hearts by the Holy Ghost which is given unto us." Without doubt, this is one of the most important considerations for this time. For us to be satisfied with the light already received and to settle down to a condition not unlike that of ancient Israel, would be fatal. Our great need today is the love of the truth and the enlightenment that can come through the gift of the Holy Spirit, that we may escape those gigantic deceptions which will, if possible, deceive the very elect. Such an experience will not come to us while we maintain an attitude of passive expectancy.

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 99

DECEMBER 14, 1922

No. 54

Issued every Thursday by the

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

### TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.



"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 99

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 14, 1922

No. 54

## Holiday Gifts

### *Present unto the Lord Gifts of Gratitude*

MRS. E. G. WHITE

THE Lord sends His blessing and manifests His love to the children of men. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and yet how rarely is the Lord thanked, how seldom is His praise upon human lips! How few are found to testify to His loving-kindness, and to acknowledge His mercies to the children of men! How many families fail to retain God in their knowledge! The blessings of the Lord surround parents and children, and they are provided with temporal necessities, yet they do not accept them as gifts in trust, nor do they regard themselves as stewards of the grace of Christ. They do not respond to God's liberality, and return to the Lord a portion of His intrusted goods in tithes, gifts, and offerings, thus acknowledging their dependence upon God, and manifesting gratitude for His wonderful mercies toward them. Every earthly wish may be gratified, and yet men pass on as did the ungrateful lepers who had been cleansed and healed of their obnoxious disease. These lepers had been restored to health by Christ, and the parts that had been destroyed by the disease were re-created; but only one, on finding himself made whole, returned to give God glory, and Christ asked, "Were there not ten cleansed? but where are the nine?"

Why does not every converted soul speak forth the praise of God? Why is it that the recipients of God's continual favors do not give more ready expression to their gratitude? Why is it that the heart is not pure, and filled with thankfulness to God? David says: "I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together." "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; . . . worship the Lord in the beauty of holiness." "I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvelous works. I will be glad and rejoice in Thee; I will sing praise to Thy name, O Thou Most High." "I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations." "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed."

We are under obligation, because of the relation in which we stand to God and to one another, to dis-

play the grace of God for the salvation that has been brought within our reach at infinite cost. God has given His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He has given the Holy Spirit to enlighten, renew, and sanctify the soul, and this should call forth thanksgiving and praise from every human heart. Children and youth should be educated to make God first in their thoughts, and thus a revenue of gifts and offerings, like little rivulets, would flow into the treasury of the Lord. But parents have failed to educate their children to act in an unselfish way, and have co-operated with the enemy in educating them according to a false standard. All Heaven is looking upon our churches, upon parents and children, and asking, "Were there not ten cleansed? but where are the nine?"

The lesson which is recorded concerning the ten lepers should awaken in every heart a most earnest desire to change the existing order of ingratitude into one of praise and thanksgiving. Let the professed people of God stop murmuring and complaining. Let us remember who is the first great Giver of all our blessings. We are fed and clothed, and sustained in life, and should we not educate ourselves and our children to respond with gratitude to our heavenly Father, by giving gifts and offerings for the support of His cause? Christ has commanded His disciples, saying, "Go ye into all the world, and preach the gospel to every creature." But how is this work to be accomplished? It is to be done through the co-operation of human agencies with heavenly intelligences. We are to be earnest laborers together with God. Parents are to bring up and educate and train their children in habits of self-control and self-denial. They are ever to keep before them their obligation to obey the word of God and to live for the purpose of serving Jesus. They are to educate their children that there is need of living in accordance with simple habits in their daily life, and to avoid expensive dress, expensive diet, expensive houses, and expensive furniture. The terms upon which eternal life will be ours are set forth in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself."

Parents have not taught their children the precepts of the law as God has commanded them. They have educated them in selfish habits. They have taught them to regard their birthdays and holidays as occasions when they expect to receive gifts, and to follow the habits and customs of the world. These

occasions, which should serve to increase the knowledge of God and to awaken thankfulness of heart for His mercy and love in preserving their lives for another year, are turned into occasions for self-pleasing, for the gratification and glorification of the children. They have been kept by the power of God through every moment of their life, and yet parents do not teach their children to think of this, and to express thanksgiving for His mercy toward them. If children and youth had been properly instructed in this age of the world, what honor, what praise and thanksgiving, would flow from their lips to God! What a revenue of small gifts would be brought from the hands of the little ones to be put into His treasury as thank offerings! God would be remembered instead of forgotten.

Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, reverence, honor, and gratitude should be rendered to God, and gifts and offerings should be caused to flow in the divine channel. Would not the Lord be pleased with such a remembrance of Him? O how God has been forgotten on these occasions! At the very time when His loving-kindness should be remembered, His mercy has been ignored.

The lesson of the ungrateful lepers should not be in vain to us. "Were there not ten cleansed? but where are the nine?" Shall only one in ten who are receiving the rich benefits of the Lord return to bow at His feet and to give praise for His mercies? Shall presents be purchased, and money be expended for unnecessary things, and no wisdom be manifested in the outlay of God's intrusted means? Will parents come out from the world and be separate from its customs? Let them obey the injunction of God, and put forth judicious labor properly to train and educate the young in true knowledge and wisdom.

Those men were called wise men who came from the Far East to Jerusalem, led by a star in the heavens, to offer gifts of frankincense, myrrh, and gold to the infant Saviour. "Lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary His mother." Although Christ was the Majesty of heaven, He was born in poverty, and His cradle was a manger. But when the wise men "had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."

When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted. Do not let the day pass without bringing thanksgiving and thank offerings to Jesus. Let parents and children now make earnest effort to redeem the time, and to remedy their past neglect. Let them follow a different course of action from that which the world follows. There are many things which can be devised with taste and cost far less than the unnecessary presents that are so frequently bestowed upon our children and relatives, and thus courtesy can be shown, and happiness brought into the home. You can teach your children a lesson while you explain to them the reason why you have made a change in the value of

their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God.

Like the wise men of old, you may offer to God your best gifts, and show by your offerings to Him that you appreciate His Gift to a sinful world. Set your children's thoughts running in a new, unselfish channel, by inciting them to present offerings to God for the gift of His only begotten Son. Let a box be made to receive the gifts of the children. The intelligences of heaven are waiting to co-operate with human agents in every work of benevolence, that there may be means in the treasury of the Lord, and "meat in Mine house," saith the Lord.

In the days that were before the flood, men left God out of their reckoning, and followed the imagination of their own hearts until violence and cruelty, selfishness and self-exaltation, were the order of the day. The Lord destroyed the inhabitants of the world by a flood, and He declares that as it was in the days before the flood, so it shall be in the days when the Son of man is revealed. We are living near to the coming of the Lord in the clouds of heaven, and let those who would escape from the doom of those who forget God, be careful to maintain good works. God, the great moral Governor, has a law which is to be obeyed, and the angels of God are His officers, to witness to the deeds of evil-doers, and to lay the rebellious under arrest. The transgressors of the law of God will meet a just retribution unless they repent before the Majesty of heaven, and by faith in Christ turn to allegiance before it is everlastingly too late.

A great work is to be accomplished through the instrumentality of man; for we are to co-operate with God in pressing back the tide of human woe. Through the power of the Holy Spirit we may be faithful, whole-hearted workers to stand in defense of truth and righteousness, and keep the Lord and His honor continually in mind. Let the perception be clear as to what is due to God for His benevolence in giving the gift of His Son to the human family. Let our liberalities flow toward God. Let thank offerings be presented to Jesus, and as you gain clearer perceptions of your past deficiencies, let it be made manifest that you are seeking to make decided reformation in accordance with your faith.

For long years God has been robbed of tithes, and gifts, and offerings. Men have forgotten Him, and through ignorance of His claims, they have allowed their gifts and offerings to flow in a perverted channel. Let parents and children teach the world by self-denial how they may honor the birth of Christ. Parents will have need of patience and moral strength, in order that in the fear of God they may unlearn the customs of the world. Tremendous evils have come into the world through forgetfulness of God, and through the coming holidays Satan will gather a large harvest of souls, and reap a large revenue of means through enticing men to gratify the desires of the unrenewed heart. Many souls will be led into false paths from which they will never recover. Earnest Christian endeavor should be put forth to establish a new order of things, so that the professed people may work in harmony with His plans, and thus glorify God and bless humanity.—*Review*, Nov. 13, 1894.

## Seventh-day Adventist Education

WARREN E. HOWELL

### Like the Schools of the Prophets

So often in the writings of the spirit of prophecy is it urged that our schools should be like the schools of the prophets, that it is worth our while to occupy this study in learning all we can of what this means.

There are several significant things connected with the establishment of the first two schools of this character, by Samuel the prophet—the first schools, in fact, of the establishment of which among God's people and for the benefit of His people, we have any record:

1. They were founded as a barrier between the youth and the evil influences of the heathen round about them.

2. They were established because parents had grown worldly, and in consequence careless about the spiritual welfare of their children, neglecting to teach them the word of God diligently, as exhorted in the book of the law.

3. In addition to saving the youth themselves, a second great aim was to develop them into teachers who could be sent out among the people to revive the study of God's word.

4. These schools were established about the time when the people of Israel themselves were clamoring for a king that they might be "like all the nations."

5. They were founded by a man of God whose very birth was a miraculous answer to prayer, on the vow of his mother that she would "give him unto the Lord all the days of his life," who kept her vow by sending her son to the sanctuary of the Lord as soon as he was weaned. There he began his work as prophet, and continued in the service of God as long as he lived, becoming the instrument in the hands of the Lord in founding a type of school that contributed leaders to the kingdom of Israel during the time of its greatest prosperity.

This is the type to which we are directed repeatedly as a pattern for our schools of the present day. Before proceeding to a study of what these schools were, let us notice first the frequent references to them in our instruction through the servant of the Lord.

### "Line upon Line"

Ten different times in the book, "Counsels to Teachers, Parents, and Students," we are urged to model our plan of education upon the schools of the prophets; three times in Volume VI of the "Testimonies;" and once in "Special Testimonies on Education." In other words, at fourteen different points in the instruction given in these three books of educational law, the vital importance of patterning our schools after those founded by Samuel the prophet, is pressed upon our attention. Here they are in the order in which they occur by course:

1. *Holy Spirit*.—"The Holy Spirit is an effective helper in restoring the image of God in the human soul [the very wording used elsewhere in defining the "true object of education"], but its efficiency and power have not been appreciated in our schools. It came into the schools of the prophets, bringing even the thoughts into harmony with the will of God. There was a living connection between heaven and these schools; and the joy and thanksgiving of loving hearts found expression in songs of praise in which angels joined."—"Counsels," p. 67.

2. *Church Schools*.—"In all our churches there should be schools, and teachers in those schools who are missionaries. . . . These schools, established in different localities, and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets."—*Id.*, p. 163.

3. *The Academy*.—"Let the school be conducted along the lines of the ancient schools of the prophets, the word of God lying at the foundation of all the education given."—*Id.*, p. 208.

4. *Industries*.—"Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor."—*Id.*, p. 276.

5. *All Our Schools*.—"These words [Acts 20:28; 1 Peter 5:2] are spoken to the teachers in all our schools, which are established, as God designed they should be, after the example of the schools of the prophets, to impart knowledge of a high order, not mingling dross with silver. But false ideas and unsound practices are leavening that which should ever be kept pure, institutions in which the love and fear of God should ever be first."—*Id.*, p. 282.

6. *Spirituality*.—"Let those who are educating the youth govern themselves according to the high and holy principles that Christ has given in His word. Let them remember that, as far as possible, they are to recover the ground that has been lost [through indulgence in amusements in which "the Lord of heaven was thus dishonored"] that they may bring into our schools the spirituality that was seen in the schools of the prophets."—*Id.*, p. 352.

7. *Bible versus Amusement*.—"Our schools are to be as the schools of the prophets. In them the truths of the Bible are to be earnestly studied. If rightly brought before the mind and thoughtfully dwelt upon, these truths will give the students a desire for that which is infinitely higher than worldly amusement. As they draw near to God, becoming partakers of the divine nature, earth-born amusements will sink into nothingness."—*Id.*, pp. 353, 354.

8. *Students*.—"When teachers are willing to sit in the school of Christ and learn of the Great Teacher, they will know far less in their own estimation than they do now. When God becomes the teacher, He will be acknowledged, His name will be magnified. The students will be as were the young men in the schools of the prophets, upon whom the Spirit of God came, and they prophesied."—*Id.*, p. 373.

9. *Study of History*.—"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfilment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy."—*Id.*, p. 379.

10. *Missionaries*.—"Our schools are to be more and more efficacious and self-reliant from a human standpoint, more like the schools of the prophets. The teachers should walk very near to God. The Lord calls for strong, devoted, self-sacrificing young men and women, who will press to the front, and who, after a short time spent in school, will go forth prepared to give the message to the world."—*Id.*, pp. 548, 549.

11. *Small Schools*.—"It is possible to have too many educational facilities centered in one place. Smaller schools, conducted after the plan of the schools of the prophets, would be a far greater blessing."—"Testimonies," Vol. VI, p. 137.

12. *Teachers*.—"Schools should be established, not such elaborate schools as those at Battle Creek and College View, but more simple schools with more humble buildings, and with teachers who will adopt the same plans that were followed in the schools of the prophets."—*Id.*, p. 139.

13. *Colleges and Seminaries*.—"The work done in our schools is not to be like that done in the colleges and seminaries of the world. In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first importance which will fit a people to stand in the great day of God's preparation. Our schools must be more like the schools of the prophets."—*Id.*, p. 152.

14. *Higher Class of Knowledge*.—"This scripture [Acts 20:28; 1 Peter 5:2] is appropriate to all our schools established as God designed they should be, after the order or example of the schools of the prophets, imparting a higher class of knowledge—mingling not dross with the silver, and wine with water—which is a representation of precious principles."—"Special Testimonies on Education," p. 184.

Summing up what might appear to be more or less casual references to the schools of the prophets, we find nevertheless that they touch upon nearly every vital point involved in the conduct of our schools.



They clearly include *all* our schools,— church schools, academies, colleges, and seminaries. They include, in the conducting of these schools, the following fundamental essentials: Control by the Holy Spirit, and hence a high degree of spirituality in teachers and students; the Bible at the foundation of all instruction; the Bible as an antidote to objectionable amusements; the teaching of history as a sample of all subjects; the industries; the effect of the teaching upon students; the making of missionaries; the schools not to be large, but widely distributed; the teachers ready to adopt the plans of the schools of the prophets; the higher class of knowledge such schools will assure. It hardly need be added that our part is to make sure that we are following the pattern.

\* \* \*

### Joy and Satisfaction

V. O. COLE

Joy and satisfaction are something that both saint and sinner are pressing hard after, and something that both classes are often willing to make great sacrifices in order to obtain. Just how to obtain them is the all-important question.

Many heathen in the dark places of the earth endeavor to find contentment by inflicting severe punishment upon themselves. Sometimes great distances have been traveled by men stretching themselves upon the ground, marking off their length until the goal of the journey is reached.

The churches are confederating to bring about more happy conditions, but Isaiah warns us against this in these words: "Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid." Isa. 8: 12.

The working men are hoping to find prosperity and happiness in forming close associations and unions, but the same prophet of God says: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught." Isa. 8: 9, 10.

The rich are striving hard for pleasure and satisfaction through the channel of wealth, but it is written of them: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten." James 5: 1, 2. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." Eccl. 5: 10.

The sight-seers travel far and wide in search of that which will give them enjoyment, but the wise man again tells us, "The eye is not satisfied with seeing, nor the ear filled with hearing." "I have seen all the works that are done under the sun, and behold all is vanity and vexation of spirit." Eccl. 1: 8, 14.

The nations of earth are leagued and bound together by treaties in an effort to preserve international tranquillity; but Daniel says they shall be "broken to pieces together, and become like the chaff of the summer threshing floors." Dan. 2: 35.

Many professed Christians who know something of the times in which we live, and have felt to some extent a burden for service, and have at times been almost persuaded to cast their lot in the furrow of the world's need, and thus find joy and happiness in the Master's service, have, like Jonah of old, fallen asleep while traveling toward Tarshish, and can now

but faintly hear the cry of the great shipmaster, "What meanest thou, O sleeper? arise, call upon thy God." Jonah 1: 6.

There are others who have in the past found great joy and happiness in heeding the call to active house-to-house service, and they still testify that the greatest joy of their lives was in evangelistic colporteur work; but a financial crisis came, or something else happened to sidetrack them in the work, and thus cause them to be robbed of the joy of soul-saving.

"The effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. . . . This is the highest honor, the greatest joy, that it is possible for God to bestow upon men." — "Steps to Christ," p. 83.

The Lord still loved Jonah, though he was running away from his work. He still loves you, though you have followed in the footsteps of Jonah. He is anxious to restore unto you the joys of His salvation. And the opportunity of service still remains.

Just now a call is being sounded throughout our churches to double our forces in the colporteur work. At each of our camp-meetings this season it was unanimously voted to do this, and those present pledged their hearty co-operation to bring it about.

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work. . . . God has His workmen in every age. The call of the hour is answered by the coming of the man. . . . Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power." — "The Colporteur Evangelist," pp. 26, 27.

This unselfish labor for others will not only bring joy and unspeakable happiness into our lives here, but in the earth made new it will enable us to enter into the joy of the Lord. Speaking of this experience, the Lord's messenger tells us that the "Well done, good and faithful servants," will fall like sweetest music upon our ears. The words, "Enter into the joy of thy Lord," will repay a thousand times for all suffering and trials endured to save precious souls. (See "Testimonies," Vol. I, p. 453.)

Surely, we are living in the sunset of human probation. "The work that centuries might have done, must crowd the hour of setting sun."

Complete joy and satisfaction will not come to the people of God until the final triumph and the meeting on the sea of glass. Then, too, will fulness of joy flood the heart of Jesus, for He then shall "see of the travail of His soul, and shall be satisfied." Isa. 53: 11. But while we His followers are here on earth, our greatest joy and satisfaction will continue to be in seeing souls born into this truth, and it even makes angels rejoice to witness such scenes. Then when we meet on the sea of glass those for whom we have labored, and are permitted really to enter into the joy of our blessed Lord, our happiness will be complete.

Let us with the psalmist ask ourselves the question, "What shall I render unto the Lord for all His benefits toward me?" Ps. 116: 12.

\* \* \*

"How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee."



# EDITORIAL



## *A Long Life Spent for God*

DAY after day at the recent General Conference, Elder S. N. Haskell sat with the group of pioneer workers on the platform. We felt that this veteran of many a General Conference session and of many a journey in pioneering service, was being sustained in his regular attendance more by his unabated spiritual vigor and the habit of a lifetime of devotion than by his physical forces. And now, nearing his ninetieth milestone, Elder Haskell's life of service is ended, and he awaits the sure triumph of the message and the movement that he loved.

Elder Haskell was a pioneer in missionary promotion at home and abroad. He believed the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists, to his mind, was to give this message to the world. He found this truth on the road, as a salesman, and until age crept upon him he was ever on the road, carrying the treasure of truth to others.

It was in 1853, in Springfield, Mass., that a Seventh-day Adventist mechanic, William Saxby, who had a shop near the railroad, kindly offered to store Mr. Haskell's trunk, our brother then being on the road in business, preaching betimes as he went about, for the First-day Adventists. By tactful home missionary work, persisted in kindly, the mechanic sowed the seeds of Sabbath truth in the visitor's somewhat stubborn heart. The seed bore fruit in the course of a few months. Reading and studying the tracts given him, Brother Haskell finally settled it on his knees in a Canadian forest, that he would follow the Bible and obey the Sabbath commandment.

Early in his labors in the message Elder Haskell began to stress the importance of this method of personal home service and tract and missionary work which William Saxby had used to bring the youth of twenty into the light. In 1869 Elder Haskell inaugurated our regular church tract and missionary society plan, which is still one of the great seed-sowing agencies among us. The conference tract and missionary office was his device, introduced in 1871.

His pioneering missionary spirit was ever leading him on into new fields at home and abroad. He visited Europe in the early days there; he led the first group of our workers into Australia and New Zealand. He was our first minister to visit the Orient, and was one of the first General Conference representatives to visit the pioneering missionaries in Africa and India. Everywhere he was a seed sower and a trainer of workers.

It seems inadequate to try to sum up nearly seventy years of service in a short article. But what a sowing of the good seed in five continents, and how many the lives brought into the light by that blessed ministry just closed! He was one of the pioneers of the advent message, faithful and unswerving through the years. We thank God for yet a little group of the pioneer laborers still cheering us on to the finishing of the work. The last tribute of his brethren will not be paid to the memory of Elder Haskell until the work is finished; for ever until the end his associates in many lands will be recalling his earnest labors as a part of the history of this work in various countries,

and they will be remembering his love for God's Holy Word and his joy in opening the Scriptures to others. His message of faith and trust in God and in the triumph of the work of God will live with us to the end.

W. A. S.

\* \* \*

## *An Inspiring Life*

WE are glad to present in this number of the REVIEW a character sketch of Elder S. N. Haskell, furnished us by Elder E. W. Farnsworth. This sketch we are sure will be read with interest, and will be treasured by Elder Haskell's many friends, for the information it affords with reference to his long, useful life. The announcement of his death brought sorrow to many hearts. Brother Haskell was a man loved by all within the circle of his acquaintance, and this circle was by no means a small one. In reality it compassed the whole earth, because Brother Haskell was known for his work's sake not alone in North America, but in Europe, Asia, Africa, and Australasia. South America is the only great division of our work which he never visited.

His life ought to prove an inspiration to every man, especially to young men of limited advantages, for he was a self-made man in the truest sense of that word. Born of poor parentage, with limited school advantages, he heard in early manhood the call of God to a great work—the work of the gospel ministry. He responded to this call with all his heart, and he set himself in faithful diligence to prepare himself for his life-work. Especially did he give himself to the study of the Word. His knowledge of the Bible was extensive and unique. His preaching abounded with practical illustrations and precious principles drawn from its sacred pages. He was mightily used of God through the years in the upbuilding of His work in the earth, rising step by step through perseverance and application until he occupied some of the most responsible positions in the work of the denomination.

What he accomplished in his life through the blessing of God, other young men similarly situated can accomplish with the same spirit of zeal and determination. The influence of his godly life will roll on until the work is done. Of him it may be truly said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

F. M. W.

\* \* \*

## *The Load Lightened*

In the old life of Columba, the pioneer missionary to the pagan clans of north Scotland in the early centuries, — whose churches, by the way, were found keeping the Sabbath in the highlands as late as the eleventh century, — there is a story to the effect that as the workmen were toiling up the steep, carrying the rocks for the building of Columba's church and school on Iona, the toilers found their loads lightened at the hardest part of the climb by the prayers of Columba.

Here is a more modern story of a lightened load. It was told me by an aged sister in Örebro, Sweden, who

knew the young man whose experience she recounted as follows, the incident being confirmed by others:

"A young Swedish colporteur was making a delivery of books. He was using a wheelbarrow to carry the load which he was to distribute in the homes of those who had ordered the books. The way was long, the weather was oppressively warm, and the load upon his arms seemed to drag down until he could scarcely push forward in the work; but he was in the service of the Lord, and lifted up his heart to God to give him strength. At once it seemed to him that some one was lifting at the handles of the wheelbarrow, helping him forward. So real was it that he turned to see if any one was behind him. The load was so lightened that it seemed truly other hands must be lifting behind his on those barrow handles."

The good old Swedish sister loved to think that the Lord must have sent an angel to so commonplace and yet practical a task as helping the young colporteur to carry his load. However that may be, strength and comfort and courage came straight from heaven to the worker for God on that hot and weary road.

W. A. S.

\* \* \*

### **The Perils and Privileges of the Remnant Church — No. 5**

**"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." Eccl. 5: 13.**

WE considered last week the peril of money making. It is not sinful to make money nor to amass a fortune. Money itself is not the "root of all evil," as the scripture is sometimes misquoted; rather, it is the "love of money." God created the gold and the silver, and "it is He that giveth thee power to get wealth." Deut. 8: 18. But the wealth that God gives man power to acquire is an intrusted talent designed by the Giver to be passed on to others in material and spiritual blessing. Wealth thus used has been an inestimable blessing to mankind through all the centuries. In many instances God has mightily used men of wealth in the carrying out of His purposes. But there is, nevertheless,

#### **The Peril of Wealth**

The peril is in its selfish use; in its centralization instead of its diffusion; in retaining it for personal, selfish, sordid ends. This is the "sore evil" to which Solomon refers in the text at the head of this article — "riches kept for the owners thereof to their hurt." "If riches increase, set not your heart upon them," is the counsel of divine revelation. The wise man prays, "Give me neither poverty nor riches; . . . lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30: 8, 9.

The tremendous influence of riches upon the possessor is thus described by the servant of the Lord:

"The power of the love of riches over the human mind is almost paralyzing. Riches infatuate many, and make them act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for their future needs. Such persons are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have not had faith in God or His promises." — *"Testimonies," Vol. II, pp. 680, 681.*

#### **A Test of Character**

The use of his earthly possessions by the believer becomes a test of the relationship he sustains to God and to spiritual things. The use he makes of his intrusted talents of gold and silver, determines the real measure of his consecration. As God gives man

power to gain wealth, He expects from man a commensurate return for the bounty bestowed.

"It is God who gives men power to get wealth, and He has bestowed this ability, not as a means of gratifying self, but as a means of returning to God His own. With this object it is not a sin to acquire means. Money is to be earned by labor. Every youth should be trained to habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the selfish love of money wrongfully employed that is the root of all evil. Wealth will prove a blessing if we regard it as the Lord's to be received with thankfulness, and with thankfulness returned to the Giver.

"But of what value is untold wealth, if it is hoarded in expensive mansions or in bank stock? What do these weigh in comparison with the salvation of one soul for whom the Son of the infinite God has died?

"To those who have heaped together treasure for the last days the Lord declares: 'Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.'

"The Lord bids us: 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.' — *Id., Vol. VI, pp. 452, 453.*

#### **The Demands of the Present Hour**

At this time, as never before in the history of the church, is there demanded a full and complete consecration of all to God. It will take all that every soul possesses to purchase the pearl of great price. There can be no reservation, no withholding of a single dollar. All must be placed upon the altar, to be used as the Spirit of God shall direct the mind and heart of the possessor.

Christ is soon coming. This is our blessed hope. The history of this world is fast closing. Probation lingers, as it were, but for a short hour, and in this solemn time millions are dying without Christ. Millions face the judgment with no hope of the life beyond.

There is a world to be warned; a message of salvation to be given to prepare a people to meet Christ when He comes, and Heaven has committed this message to us. It requires men and means for its promulgation. Some can go as message bearers. Others can provide the means to enable them to go. In this hour of great opportunity, with the doors of the nations open to the message of salvation, when the news of Christ's coming must be speedily heralded to every tongue and people, God calls His church to a Pentecostal consecration. This Pentecostal consecration must precede the Pentecostal power. The message of Heaven to the remnant church at the present time is,

#### **"Sell That Ye Have, and Give Alms"**

Now, we verily believe, is the time for many to sell. Never will money go farther in Christian work than today.

"I can say to those to whom God has intrusted goods, who have lands and houses: 'Commence your selling, and giving alms. Make no delay. God expects more of you than you have been willing to do.' We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? There is work to be done now to make ready a people to stand in the day of the Lord. Means must be invested in the work of saving men, who, in turn, shall work for others. Be prompt in rendering to God His own. One reason why there is so great a dearth of the Spirit of God, is that so many are robbing God." — *Id., Vol. V, p. 734.*

#### **Taking the Appeal to Heart**

Our appeal is not to the brethren and sisters of humble homes and meager circumstances, but to those who have been blessed with a competence, to those who have enough and to spare. Many times appeals



of this character are taken to heart by the poor, who feel that of their penury God would exact heroic sacrifice. He will, indeed, do this sometime before the work closes. Eventually the earthly possessions of every believer will be placed upon God's altar. But He will teach every prayerful soul when he should make this sacrifice. Regarding this we are instructed:

"When we make these earnest appeals in behalf of the cause of God, and present the financial wants of our missions, conscientious souls who believe the truth are deeply stirred. Like the poor widow, whom Christ commended, who gave her two mites into the treasury, they give, in their poverty, to the utmost of their ability. Such often deprive themselves even of the apparent necessities of life; while there are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into His work. To these last are especially applicable the words of Christ, 'Sell that ye have, and give alms.'

"There are poor men and women who are writing to me for advice as to whether they shall sell their homes, and give the proceeds to the cause. They say the appeals for means stir their souls, and they want to do something for the Master who has done everything for them. I would say to such, 'It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty.'"—*Id.*, Vol. V, pp. 733, 734.

#### A Prophecy for the Rich

The peril of wealth is greater in these closing days of earth's history than ever before. Indeed, so great is the peril that the apostle James sounds definite warning to the possessors of wealth, of their great danger in making their money their god. Read this message of woe:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 1-8.

#### Rich Seventh-day Adventists

To whom does this message have application? To the rich man of the world? to the millionaires and captains of industry? Undoubtedly these great men of wealth need to heed the warning; but the warning is needed as well by men and women of wealth in the Seventh-day Adventist Church. Indeed, the spirit of prophecy tells us that this message of the apostle has specific application to this latter class:

"I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance His cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love for the world is greater than their love for the truth, their love for their fellow men, or their love for God. He calls for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, and that can feel and realize something of the value of the soul, and they have freely bestowed their means to advance the cause of God. The work is closing; and soon the means of those who have kept their riches, their large farms, their cattle, etc., will not be wanted. I saw the Lord turn to such in anger, in wrath, and repeat these words:

'Go to now, ye rich men.' He has called, but you would not hear. Love of this world has drowned His voice. Now He has no use for you, and lets you go, bidding you, 'Go to now, ye rich men.'—*Id.*, Vol. I, pp. 174, 175.

#### Sensing the Call Too Late

Some of these believers we know will be awakened. They are being awakened at the present time. We thank God for the loyal men and women who have given of their thousands for the gospel cause. Many more, we are confident, will hear the call of the Master sounding in their ears, and instead of seeking to add to their possession, they will heed the divine injunction, "Sell that ye have, and give alms." But others, sad to say, will turn deaf ears to the entreaties of the Spirit. The love of money has permeated their lives. Wealth has become their god. They worship at its shrine. They will awaken to their lost opportunity when it is too late. They will offer their possessions upon the altar of sacrifice, but the sacrifice will prove unacceptable. We read again:

"Oh, I saw it was an awful thing to be thus forsaken by the Lord,—a fearful thing to hold on to a perishable substance here, when He has said that if we will sell and give alms, we can lay up treasure in heaven. I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be, 'Go to now, ye rich men. Your means is not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered; they have not been blessed by your means. God will not accept your riches now. Go to now, ye rich men.'"—*Id.*, Vol. I, p. 175.

#### Appeal to Wealthy Believers

May God grant that in these days when money is so greatly needed for carrying the gospel message to the millions in darkness, this solemn warning may be heeded. Men and women of wealth among Seventh-day Adventists, we appeal to you in this solemn hour of the world's great need, to consider your obligation to a perishing world. We appeal to you to consider both your solemn duty and your blessed privilege in this time of great opportunity. It is for us faithfully to sound the warning. It is for us to enunciate the principles contained in the foregoing instruction.

We cannot, of course, point out individual duty. We cannot say to any particular man or woman, It is *your* duty to sell and give alms. No minister or conference committee can do this. It does not come within the province of the General Conference Committee to determine for any individual the precise time and manner when he should dispose of his possessions; but God will teach every soul who desires to be led by the Holy Spirit. If there is first a willing mind, if there is first a consecrated heart and life, if all has been surrendered to God, then God will teach that soul the path of duty, and the steps which he should take in carrying out Heaven's great purpose in his life.

This instruction from the Holy Spirit may be given in various ways. It may be by the direct exercise of that Spirit upon the heart of the believer. It may come in an enlarged vision of the work of God and of its great needs. It may come through the counsel of brethren, through the special instruction which God has been pleased to give through the spirit of prophecy, or through the Scriptures of Truth.

Let every one walk humbly with God, seeking to know His will, ready to respond to the leadings of the Holy Spirit. In this attitude of mind only, in this course of life only, will there be found the path of safety.

F. M. W.

# IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

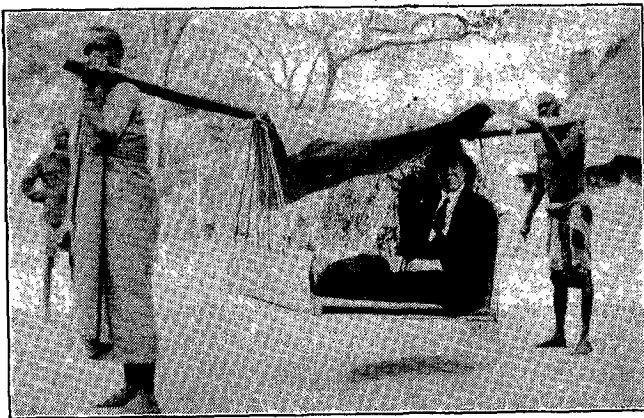
## *Camp-Meeting in Rhodesia, Africa*

G. B. THOMPSON

FOLLOWING the Solusi camp-meeting, Prof. W. E. Howell, Elder E. M. Howard, superintendent of the Zambesi Union Mission, and Dr. J. Reith went to visit some of the mission schools, while Elder W. H. Branson and I came to Somabula Mission to attend the native camp-meeting. Somabula is one of the central mission stations in this field. It was started by Elder F. B. Armitage. It has connected with it about thirty-three outschools under native teachers. These schools are supervised by the European teachers from the main station, which is about 150 miles from Solusi.

As we were driving in the night to the mission about twenty-two miles from the railroad, we beheld in the distance numerous camp fires burning in the woods. When we reached the place, we found more than two hundred of our people on their way to the meeting. I was greatly impressed with the sight. They were just coming up from heathen darkness, but there was no hilarity or unseemly conduct. Instead, they were gathered around their camp fires under the supervision of native teachers, singing songs of praise to the God whom they have learned to know and believe in for salvation from sin.

The next morning I stood on the mission grounds, and saw these people come in groups from various directions, some in carts, but most of them on foot, singing the songs of Zion. During the day about eight hundred arrived — a very large camp-meeting, indeed. There were no tents pitched. We read that anciently, when the Lord brought His people out of Egypt, He made them dwell in booths. Lev. 23:42, 43. It was much the same at this feast of tabernacles. Booths made from the branches of trees were prepared, and here in primitive style the natives ate and slept with as much comfort as in their kraals at home. As I saw all these hundreds encamped, I felt that our gifts to missions had not been in vain, that our faithful laborers who pioneered the way, suffering the privations, hardships, isolation, and dangers of mission work in this land, had built well, and that a much greater ingathering of souls than we have yet witnessed will be seen in the future.



Elder G. B. Thompson on His Way to the Camp-Meeting in Northern Rhodesia, Africa

There is a neat church building at the station, but as this was much too small, the seats were moved out under a large tree; and here, on seats and on the ground, the people gathered daily to worship and be instructed from the Word. God richly blessed in all the meetings. Daily instruction was given to the native evangelists and teachers, which we believe will enable them to do better and more faithful work in the future. A corps of native workers is being developed here whom we believe will be a strong band of soul-winners.

The examination of candidates for baptism and church membership is a very important and painstaking work. None are baptized who have not been in the baptismal class for one or two years, that they may be thoroughly instructed in the doctrines of the message. They are put through a most searching examination, that it may be known that they are really converted and living Christian lives. Those who do not give this evidence are not baptized until further labor is bestowed upon them. At this meeting 181 were baptized. It was an interesting and solemn occasion.

According to their ability these native believers show the same willingness to contribute to the support of missions as those in other lands. The giving of Sabbath school offerings is being instituted in all the churches. Tithing is taught. At this meeting an offering was taken for missions, and about \$500 was given in cash and pledges.

There are connected with this mission earnest and devoted European workers. The native evangelist and teachers impressed me most favorably. They have been well trained during the years, and are bringing many souls from heathenism into the light of the gospel. The outschools connected with the Somabula central station are a strong factor in the work.

As the meeting ended and I saw these hundreds, some of whom had come on foot for a hundred miles, journeying homeward with their blankets and camping equipment on their heads, making their way back to their cheerless kraals to live among heathen superstition, I uttered a prayer that God would keep them. I wondered how many of them would be seen on the sea of glass. Their testimonies in social meetings show an earnest desire to do right. How many of us would do any better than they, if placed under similar circumstances, I do not know. When God writes up the people, He will take into account where each man was born.

\* \* \*

## *Our Work in the Malay States*

F. A. DETAMORE

SOME ten years ago our work was started in the Malay States at Kuala Lumpur, at which time an interest was created among the Tamil people. Some of these took their stand then, and still hold to the truth. Efforts were later made for the Chinese people, and believers from among this class now outnumber the others. For years our efforts were largely con-

fined to Kuala Lumpur and the near-by places. We have some members in Penang who belong to the Kuala Lumpur church. Elder G. A. Thompson and his wife have lived at Kuala Lumpur for more than seven years, and have been the only foreign workers in that field during this time. They have studied the Chinese Hakkein language and are able to use it, but their work is more largely among the Hakka people.

At present we have four Chinese evangelists in the Malay States, two at Kuala Lumpur, one at Seremban, and one at Ipoh. About a year ago a request came from a man at Ipoh for some one to come to teach our message, and Brother Thompson sent a Chinese evangelist to answer the call. At the close of our Singapore Training School in August, 1920, our Chinese teacher, N. T. Phang, was sent to Ipoh to help in the new interest, and Brother Thompson spent many weeks with these Chinese workers, going from home to home and teaching the truth. A goodly number accepted the message, and seventeen were baptized, others being advised to wait for further instruction. Some of the younger people were sent to our training school, and were afterward baptized in Singapore.

Later a special meeting was held at Ipoh, and the results were highly gratifying. One Sabbath there were more than one hundred present. During the week about fifty were in regular attendance, and the last Sabbath there were nearly one hundred thirty.

Elder C. E. Weeks spent several days with us at the beginning of the meeting, rendering valuable help in the preaching, and spending some time each day with the colporteurs who were beginning their vacation work. Later on V. E. Hendershot, principal of the Singapore Training School, came and joined in the preaching. Brother Thompson and the writer assisted in the preaching during the week.

It was encouraging to see the increased interest as the meetings progressed. Much stress was laid on the fundamental principles of true Christian experience. Many had come direct from heathenism, and needed much instruction on these subjects. It was evident from the beginning that the Holy Spirit was at work, and victories were gained. Some took their stand for the Sabbath and kindred truths. A baptismal class of more than thirty members was organized. Nine of these were baptized the last Sabbath of the meeting, the others being encouraged to continue for a time longer their study of the various points of our faith.

\* \* \*

### **Bechuana Mission Field**

W. S. HYATT

For many years we passed through Bechuanaland en route from Cape Town to our Rhodesian missions, and not a crumb of the message was dropped by the way for the hungry people for whom Moffat and Livingstone labored. When Elder W. H. Anderson started work among this people, about three years ago, he soon discovered that he was in the midst of a people whose ears were open to hear and whose hearts were ready to accept the last message.

Since it had been planned for Elder Anderson to take up the trail of Livingstone and search out new openings for mission work, I was invited to take charge of the work in this field. My work began in March of the present year. Since that time we have held three evangelistic efforts with good results. The first was at Taungs, in an old tent that was in



The First Baptismal Class at Taungs, with Elders W. S. Hyatt and W. H. Anderson

use when I came to Africa twenty-five years ago. The attendance was good, and the message found many who were hungry for the bread of life.

When I began this evangelistic work for the natives, I wondered how much of the last message they would be able to understand. I am pleased to say that I never realized as I do now, that the threefold message was intended for and will reach all classes of people. It is wonderful to see what effect such subjects as the prophecy of Daniel 2 and the signs of the coming of the Lord have upon the untutored native minds, and how the Holy Spirit helps them to grasp the truth. My confidence was never so great as now, that this message will accomplish its work among all nations and conditions of mankind.

While our effort was in progress, a new interest sprang up about seven miles distant. Work has been carried on at both places, and now there are fully sixty in the baptismal classes.

At Mafeking, where the work started, the school is progressing, there being about eighty in attendance. Recently we held a series of meetings in our church, and many evenings the house was packed from door to platform. There are now forty or more in the baptismal class at this place, and the interest is spreading.

A club of fifty *Signs* sent us by some unknown friend, through the publishers, has been used to good advantage. These have been posted to educated natives, and correspondence taken up, resulting in a widespread interest. Much of our field is closed to us, but the post carries these truth-laden messengers into all sections, and we are receiving many interesting responses from chiefs, ministers, teachers, and others. Our courage is good to labor on, and we are confident that victory will soon attend our efforts.

\* \* \*

### **One People out of Many Nations**

N. P. NEILSEN

THIS world of ours is a polyglot place indeed. It is filled with a mixture of races, customs, and classes, with all their varied opinions and creeds. The sixteen hundred million human souls are divided into the white, the black, the brown, the red, and the yellow races, with all the intermingled shades between. All these have their different temperaments and inherent tendencies.

These races are divided into many different nations, each with its boasted rule of justice and right, and yet differing from one another as widely as white differs from black. These different peoples are separated by well-nigh insurmountable walls of age-long customs and racial pride and prejudice.

Again we find that the nations of earth are divided into several hundred different languages and dialects, each separate and distinct from every other, and varying from the simple language of the pigmy tribe inhabiting the primeval forests of Central Africa, to the complex language of the Chinese, with its thousands of characters.

Nor is this all, for again we find the inhabitants of earth differing still more in their religious views and creeds. They are divided into all manner of sects and beliefs, from the atheist in his utter denial of God, to the humble child of faith, who lays hold on the very arm of the Omnipotent One. They range from the raw heathen who worships the lowest form of things, to the man of God whose heart is in tune with the Source of infinite love.

Surely our world is filled with a multitude of classes and creeds, of languages and customs, in which each one feels that his way is right and his custom is the best, while all others are strange and queer. We may sometimes wonder how it all came about, but it is because of sin. In the beginning it was not so; for God, Paul says, "made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

God's purpose in the beginning was that men should dwell in peace upon the earth, as one large family, for they were all "of one blood." It was not His plan that these differences and separations should exist. But when man turned away from God, he became alienated from God's purpose, and his mind became darkened. Every man followed the imagination of his own heart, and did that which was right in his own eyes. Then when the rebel race defied God in building the tower of Babel, He confounded their language, so they could not understand one another's speech, and they were scattered abroad upon the face of all the earth. The farther they went away from God, the farther they became separated from one another.

But the inverse of this is also true. Christ being the center, the nearer we get to Christ, the nearer we shall be to one another. The purpose of the gospel is to restore that which is lost, and to bring men back to God's original plan. And there is power in the gospel to do this very thing. In the closing work of God on earth, through the great threefold message of Revelation 14, it will be demonstrated that there is power in the gospel to take men and women of every nation and tribe and make them one people in Christ. This message is to go to "every nation, and kindred, and tongue, and people."

There is power in this message. Wherever it is preached, whether on the burning sands of Africa or in the frozen regions of the North, Sabbath keepers are raised up, and they become one people in the truth. The same work is wrought in their hearts, and the same fruits are seen in their lives. Wonderful indeed is the power of the message to transform hearts and lives and to make them one united band for God and His cause. National barriers are broken down, caste and class are eliminated, former prejudices and alienations are removed, and we all become one people with one great aim before us,—that of finishing the work of God. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Gal. 3:28; Col. 3:11.

This is God's plan, and this is the power that is being manifested in the great threefold message, which is now being proclaimed in nearly two hundred languages. It makes one people of all these different races, nations, languages, and classes. It is God's work. It is God's movement.

\* \* \*

### Cuba

S. E. KELLMAN

THE third quarter of 1921 closed with our thirty Sabbath schools registering a total membership of 588, thus practically doubling the membership over the same period of 1918. This is a remarkable growth, and is an index of the power of the third angel's message to reach hearts, even in lands that have been dominated by Catholicism, and which today are reaping a whirlwind of superstition, spiritism, and all that goes with them.

Cuba has recently passed through the throes of its greatest financial crisis. Fortunes have been wiped away in the drop of the price of sugar. The government has had considerable difficulty in meeting its bills. It is feared that perhaps half the sugar mills will not be able to grind sugar cane. As a result, much misery exists among the poorer classes. Our own finances reflect the considerably reduced earning capacity of the people; yet in spite of conditions, during the last eleven months we have received at the treasury \$7,575 in tithes, \$3,195 in Sabbath school offerings, \$950 in Harvest Ingathering, and nearly \$100 in other offerings.

Our colporteurs have remained in the field. Sales have been difficult, but our books have a message for the times in which we live, and our divine Leader goes before His workers. Without doubt the publishing work is one of the greatest assets in our mission fields. The colporteurs are being ably led by a native worker whose consecration and zeal have played their part in keeping the workers true and steadfast.

It is being deeply impressed on us that the time has come to have a small training school for developing our native young people into evangelists. What would have become of this cause if we had had no schools in the homeland? Our mission has recently acquired a farm of fifty acres on which to establish such a school. We lack the means to go ahead with the enterprise, but we shall go as far as we can, to the end of building up a native ministry.

We are thankful for our first city church and mission home, erected at Santiago de Cuba. The church is a neat brick structure put up by Brother C. J. Foster, of California, who did a fine work with limited means. We are hoping to retain Brother Foster to carry forward our school enterprise. His practical ability has been a real blessing to our mission work.

Twenty-nine believers have been baptized, and at one place a company of about sixteen are awaiting this rite, while other isolated places report others in waiting. The prospects are encouraging for our mission work, although from a financial and economic viewpoint the outlook for the island is the worst in its history.

\* \* \*

GREATNESS comes only to those who seek not how to avoid obstacles, but to overcome them.—Roosevelt.



# OUR HOMES



*Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.*  
Conducted by Miss Lora E. Clement

## TASKS

It matters not so much what work I do,  
As that I bring to something all my best.  
Those who may choose their task are few,  
So few there needs must be some answer to the rest.  
There are so many lives with broken wings,  
So many eager souls aflame with hope  
Ground dustward 'neath the heel of little things,  
Or set through blinded alleyways to grope.

For one must sit and tend the glowing peat,  
And shut his heart to spring winds calling wide;  
And one must walk the world on wistful feet,  
Who longs for home and flame-sweet chimneyside;  
And one must lead who rather would be led,  
And one must follow who might master be;  
And one plods down a furrow who instead  
Might thrill a world with newborn artistry.

And so I think it cannot matter much  
Just what it is my hands are called to do,  
If broom or palette proffers to my touch,  
Or dear or drab the highway lies to view;  
For I believe that He who wove for each,  
Upon His loom, one silver thread a gleam,  
Shall read his heart beyond the need of speech,  
And set his feet at last on paths of dream.

—Martha Haskell Clark, in *Good Housekeeping*.

\* \* \*

## Little Things About Home

D. W. REAVIS

WHY do some homes wear out more garden hose than others? Some abuse it, while others wear it out taking care of it. Water hose is oftener injured by handling than by consistent use. Such rubber as is used in hose manufacture cannot stand frequent abrupt bending or kinking, which it is sure to get in the old plan of putting the hose snugly away and being obliged to get it out every time the lawn is in need of sprinkling. The weather has but little deteriorating effect upon water hose. It is better, therefore, to have sufficient hose to cover all space to be served from each spigot, in order to avoid frequent transferring of the hose from one spigot to another.

It is economy to leave the hose connected throughout the season, simply loosening the coupling a little at the spigot when the sprinkling is finished. This is necessary in order to permit an intake of air to force drainage of the hose. Using a hose in this way will insure its wearing longer than when it is rolled up and unrolled at each using. Besides, there is a great convenience and a time saving in this plan; for the hose is ever ready for use when left attached. A few minutes can and will be devoted to sprinkling under such circumstances, whereas, if the hose had to be brought out and connected up, there would be no time nor disposition for such an undesirable and really unnecessary task.

For the majority of homes, fifty feet of hose is ample to reach all necessary places, especially when there is a front and a rear spigot service. In such cases it is economy to have seventy-five feet of hose in three twenty-five-foot sections. One twenty-five-foot section can be left attached to each spigot all the time, making it necessary only to transfer the extra twenty-five feet of hose instead of fifty feet. The longer the hose, the more difficult it is to transfer it from one place to another without subjecting it to kinks or without bending it abruptly in places, thereby breaking the rubber and paving the way for a leak.

A few cents spent in good practical hose-repairing devices will save dollars; for an ordinary hose can be made to do good service for as long a time after it begins to leak at places as it gave before the leaking began. Water hose always wears out

in spots. With a small outlay, these bad spots can be cut out and the hose substantially repaired.

Every home should have a good extension ladder long enough to reach all parts of the house, and a solid stepladder. No home is complete without these two necessities. Yet it is strange to note how many homes are without either one. Somehow, many persons depend upon borrowing ladders whenever they need them. We know of a person of this kind, but the following experience taught him that it was more economical to own a ladder than it was to depend upon borrowing one:

During a hard storm a shingle was torn from the roof of his house. Possessed of a ladder properly kept in a good place, it would have been a very small matter for him to have replaced that shingle at once and prevented further damage. Recognizing the importance of this shingle's being replaced before it rained again, he went immediately to his neighbor to borrow his ladder, but another borrowing neighbor who lived some distance beyond had secured the ladder for a similar purpose. It was necessary for the first borrowing neighbor to wait until the second borrowing neighbor had finished using the ladder. By the time the ladder was secured, another very hard rain had come, and the water had so damaged the plastering and the paper of two rooms that it cost \$50 to have these rooms repaired. A good ladder that would have lasted this neighbor a lifetime would have cost about one fifth of this amount; besides, it would have saved in other respects, and served as a great convenience in many other needs.

A neighbor wanted to borrow another neighbor's stepladder. He claimed he was not financially able to buy one for himself, although a good one cost only about \$1.25. He failed to secure the stepladder he desired, because it was being used by its owner. So he attempted to adjust a gas jet in the ceiling by putting a chair on top of the dining-room table and standing on the chair. The chair had a cane seat. By a misstep his foot went through this cane seat, skinning his leg in such a way that he was obliged to lay off from work for two days. He was earning \$10 a day at his trade. It cost him \$2.50 to have the chair repaired, and the legs of the chair had scratched the varnish on the smooth dining-room table top. Altogether the experience cost the man \$20 worth of time, besides more than a week of suffering with a sore leg. It would have been good economy for this man to have provided himself with a good stepladder in the first place. Ladders are not expensive, even when they are purchased ready-made, but any handy man can make one with even less expense.

\* \* \*

## A Costly Trinket

A CHRISTIAN woman who had with much earnestness sought to do the will of God, was at one time convinced by the Holy Spirit that a certain ornament which she wore upon her person was not becoming in a follower of the Son of God. Instead of yielding at once to this inward monitor, which had only echoed the utterances of the Holy Scriptures, she doubted and hesitated, and finally persuaded herself that she was mistaken in her convictions, and continued doing as she had done before.

This course naturally led to spiritual darkness and dejection, and whenever her soul was aroused to attain to a higher and holier Christian experience, this same trifle came up before her as an obstacle; and she was still unwilling to lay it aside.

Five years were spent in this state of bondage and neglect of duty, until she at length determined that she would "lay aside every weight," and fully follow the Lord; and putting off the ornament which had so long ensnared her, she yielded her will in all things to divine control.

Shortly afterward she carried this little bauble to a lapidary to ascertain its value, and learned, to her surprise and mortification, that the ornament to which she had clung so long, and for which she had suffered so much, was neither "gold, nor silver, nor pearls, nor costly array," but a little contemptible catchpenny trifle, worth only a few pence, and so utterly cheap and vain that her pride, if nothing else, would have scorned to wear it had she known its real worthlessness. And she had



the shame and mortification of thinking that for five long years, she, a child of God, had allowed that little paltry bauble, fit only to adorn a painted squaw, to stand as a shadow and a hindrance to bar her from the fellowship of Him who loved her with an everlasting love.

The Scotchman who by mistake put a silver half crown instead of the intended penny into the collector's plate, and, after seeking in vain to get it back, comforted himself with the thought, "Aweel, I'll get credit for it in heaven," was told, "Nae, you'll only get credit for a penny." But this poor woman would have all the credit, as she had received all the sorrow of years of disobedience, while after all she found herself cheated and fooled at the end.

Is it not so with everything by which men are seduced from God? Satan's bargains are bad enough, but he never fulfils any of his pledges, and yet makes us fulfil all of ours. And the goods he professes to give us, when delivered, prove to be so mean that so far from selling our birthright for them we should be fools to take them as a gift.

How much better to yield ourselves wholly to the Lord for time and eternity.—*H. L. Hastings.*

\* \* \*

### A Word in Forty-eight Languages

THE learned Louis Berger was one day walking in Paris when he recognized his old barber who had been reduced by misfortune to selling nuts in the street for a living.

"O sir, if you could only tell me something to do!" said the poor man.

Berger was touched, and after a little thought he tore a leaf from his memorandum book, wrote for a few moments, and handed it to the man, saying: "Take this to a printing office, and have a hundred copies struck off. Here is the money to pay for it. Get a license from the prefecture of police, and sell them at two cents a copy, and you will have bread on the spot. The strangers who visit Paris cannot refuse this tribute to the name of God printed in so many different ways."

The barber did as he was bid, and was always seen at the entrance of the exposition selling the following handbill:

#### The Name of God in Forty-eight Languages

Hebrew, *Elohim* or *Eloah*; Oiala tongue, *Den*; Oahidaic, *Elah*; German and Swiss, *Gott*; Assyrian, *Elah*; Flemish, *Goed*; Syriac and Turkish, *Alah*; Dutch, *Godt*; Malay, *Alla*; English and Old Saxon, *God*; Arabic, *Allah*; language of the Magi, *Orsi*; Teutonic, *Gott*; Danish and Swedish, *Gut*; Old Egyptian, *Teut*; Norwegian, *Gud*; Armorian, *Teut*; Slavic, *Buch*; Modern Egyptian, *Teun*; Polish, *Bog*; Greek, *Theos*; Pollacca, *Bung*; Cretan, *Thios*; Lapp, *Jubinal*; Eolian and Doric, *Ilos*; Finnish, *Jumala*; Latin, *Deus*; Runic, *As*; Low Latin, *Dica*; Pannonian, *Istu*; Celtic and Old Gaelic, *Diu*; Zemblian, *Fetiso*; French, *Dieu*; Hindustani, *Rain*; Spanish, *Dios*; Coromandel, *Brama*; Portuguese, *Deoa*; Tartar, *Magatel*; Old German, *Diet*; Persian, *Sire*; Provençal, *Diou*; Chinese, *Prussa*; Low Breton, *Done*; Japanese, *Goezur*; Italian, *Dio*; Madagascar, *Zannar*; Irish, *Dteh*; Peruvian, *Puchocammac*.—*Selected.*

\* \* \*

### Serenity

It is sometimes said that serenity cannot be acquired; that unless it is a natural endowment, one, if ever afflicted, must always remain a victim to worry, nervousness, and depression.

This is not true. All but a few exceptional persons, diseased or degenerate, may become calm and cheerful in outward manner, and may effectually subdue wild and turbulent thoughts and passions.

You remember that excitable and undisciplined girl, known as "Tattycoram," who was continually flying into a passion. Her wise foster parents were in the habit of saying to her when one of her outbursts was imminent, "Count twenty, Tattycoram." By the time she had counted twenty, she was comparatively calm. This rule has been found effective in other households, though sometimes it is better to count fifty or a hundred.

The parents who permit a passionate child to grow up without making every effort to teach him the beauty of serenity and the necessity of self-control, are guilty of a wrong against the child himself and against society; for many of the most shocking crimes are committed by those who have been allowed to give free rein to their emotions. They go wild with anger, envy, jealousy, or grief; work their crazy will while the spell

is upon them; and then often come to themselves only to be filled with hopeless remorse for their misdeeds.

It is chiefly for the effect upon our own souls that we should cultivate this beautiful virtue. To be constantly worried, fearful, agitated, is degrading and debilitating to the whole nature.

As no great literature or art was possible until men began to know personal safety and some degree of physical comfort; so no mind can have great thoughts or can live in the higher realms of light and peace until it is free from that perpetual mood of anxiety which blights and cankers.

Ruskin has remarked that he has noticed that all the people he meets are wanting something. They want liberty, they want amusement, they want money; "but which of us," he adds, "feels or knows that he wants peace?"

And yet there is nothing so beautiful as the vision of peace. Its beauty in thought is matched by the beauty of its reality. In the life in which peace abounds, there the best of God's gifts will be bestowed.

"How shall I acquire this precious possession?" one asks. "I have tried to will it, I have prayed for it, and yet my soul is filled with unrest and rebellion."

That devout saint, Fénelon, said that his rule was to desire only the will of God.

"Resign every forbidden joy; restrain every wish that is not referred to His will; banish all eager desires, all anxiety, and you will find peace."

One of our poets has said that he "takes great comfort in the thought of God." A mighty hand is on the helm, an all-seeing eye pierces the clouds ahead, a loving heart guides the wind-tossed bark. It is His will that not any should perish.

"Do not lose your inward peace for anything whatsoever, not if the whole world should be upset," said the consecrated St. Francis de Sales.

And the peace of the individual but typifies the beauty of the peace of a nation.—*Herald of Life.*

\* \* \*

### THE DEVIL

MEN don't believe in a devil now, as their fathers used to do; They've forced the door of the broadest creed to let His Majesty through.

There isn't a print of his cloven foot, or a fiery dart from his bow,

To be found in the earth or air today, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,

And loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the land today with the fiery breath of hell,

If the devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?

Who sows the tares in the fields of time wherever God sows His wheat?

The devil is voted not to be, and, of course, the thing is true; But who is doing the kind of work the devil alone should do?

We are told he does not go about as a roaring lion now;

But whom shall we hold responsible for the everlasting row To be heard in home, in church, in state, to the earth's remotest bound,

If the devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show

How the frauds and the crimes of a single day spring up? We want to know.

The devil was fairly voted out, and, of course, the devil's gone; But simple people would like to know who carries his business on?

—*Alfred J. Hough, in the Independent.*

\* \* \*

### Centerpiece Hint

To launder heavily embroidered round or oval centerpieces, wash and starch quite stiff. While wet, divide into fourths or eighths, place paper on rug and pin to floor, as you would stretch curtains on a stretcher. When dry, remove pins, and you will have a center done up beautifully, without any ironing.—*Selected.*



# YOUNG MEN and YOUNG WOMEN



Contributions for this department should be sent to The Missionary Volunteer Department,  
Takoma Park, Washington, D. C.

## JUDGE NOT

ROBERT HARE

JUDGE not: life is too short for thee to squander  
On critic themes, however bright they shine;  
The Judge of earth and heaven, to all will render  
A perfect weight, more just than thine.

Judge not: the dimness of thine earthly vision  
Hides much that inner sight would quickly tell;  
Leave it to Him, and know His wise decision,  
Complete, will measure all things well.

Judge not: self molded in its clay is erring,  
And, bound by weakness, may not comprehend  
The frailty that another heart is sharing,  
Nor yet the hope it would defend.

Judge not, but walk with kindly heart the rather,  
Where weary footsteps oft uncertain roam;  
Leave judgment to the great eternal Father,  
Be thine the task — "Lead wanderers home."

\* \* \*

## Can One Expect Less?

WINIFRED L. HOLMDEN

THERE came to my notice recently a leaflet put out by the Bible Institute of Los Angeles. From it I quote:

"Ethical culture is being introduced into the Sunday schools in place of the gospel of our Lord Jesus Christ. Much of the Sunday school literature features it. It seeks to take away the divine authority of the Holy Scriptures, and leaves our young people without a sure guide and counsel. It is faith-wrecking, instantly detrimental to spiritual life. Where it has replaced the old gospel, either the Sunday schools have been emptied or the young people have gone to the things of the world.

"Nothing but the true gospel can hold our children and young people in these perilous days."

If even in the Sunday schools the gospel truths are being replaced by ethical culture, can one expect less from university halls?

\* \* \*

## Be a Good Soldier

Paul's Counsel for Today's Volunteers

VARNER J. JOHNS

"THOU, therefore, endure hardness, as a good soldier of Jesus Christ," 2 Tim. 2: 3.

Sometimes clouds obscure the sunshine. Sometimes heaven itself looks dark. Sometimes the attack of the enemy seems too heavy to resist. Then it is the stirring message rings out, "Endure!" Be a "good soldier." Smile and sing, even if you feel disheartened and discouraged.

The battle is never won by pleasant daydreams of victory. A vision of great deeds and greater rewards is essential. But actualities sometimes obscure the vision. The slush and mud of evil make the road seem long. But the hardened soldier is the victorious soldier in the day of battle.

The land you love is worth fighting for, and dying for, if need be. The homeland of eternity is worth the trifling cost of self-sacrifice here. Persecution is expected; tribulation is inevitable; but the hardness endured makes the victory the sweeter.

Endure! Don't be a quitter! Hold fast your crown! Prove the mettle you are made of! Never give up, nor give in, nor give out. Simply give no quarter to the devil. Give the best there is in you to fight against the autocracy of sin. Give your life, if need be — but win!

## Following Your Bible Through

A. L. ROWELL

[The Bible Year schedule calls this week — December 10 to 16 — for the reading of Titus to the thirteenth chapter of Hebrews. The thoughts given below may not be the chief ones, but they may assist you in remembering some of the outstanding admonitions as you read these scriptures.]

THE book of Hebrews gives us a contrast between the eternal things of God and the passing things of this life. The "pleasures of sin" are but for a season; the promised inheritance is eternal. The old covenant was founded on the promises of man, and passed away; the new covenant is founded on the promises of God, and can never pass away, since His promises are confirmed by His oath, and are eternal. The earthly sanctuary, with its priesthood and its sacrifices and its glory, was "a figure for the time then present," "a shadow of good things to come;" the heavenly sanctuary, with its great High Priest and its eternal Sacrifice, is "consecrated forevermore." "Here have we no continuing city, but we seek one to come." This eternal, abiding, unchangeable nature of God's kingdom is presented as the anchor of the soul. He is Jesus Christ, the same yesterday, today, and forever; and it "is a good thing that the heart be established."

The voluntary humiliation, suffering, and death of Christ, and His glorious victory, are given as incentives and means for obtaining the victorious life, not sometime, but *now*. Having been tempted, He is able to help us in our temptations, and He brings to our aid the "power of an endless life." "Learned He obedience by the things which He suffered;" our chastening is also for our profit. "In all the trials and afflictions that come upon us, in all the problems of our daily life, in every temptation, we have the assurance of His help, for He has passed this way before us. "Wherefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

\* \* \*

## "Where He Calls"

FRANCES SAWYER

SPRINGTIME had come. The wide brown lawns here and there showed patches of bright green. The trees had in one night, so it seemed, sent out hundreds of verdant leaflets.

With spring had come commencement time. Today there was an unusual stir on the college campus. Students worried with coming tests, hurried to classrooms as they took one last look at textbooks. Others, free at last from the strain of final examinations, strolled leisurely along the paved walks. A few wearing Junior colors scurried here and there, busy in preparation for the evening. Small groups of nervous but expectant seniors strolled about the campus.

Evening came at last. It was class night. The auditorium was filled. Friends and relatives and schoolmates had come to see the graduating class.

One by one the members of the class entered the large room and took their places on the platform so simply and beautifully arranged by the Junior class. Above hung the motto, "Where He Calls," in the class colors, blue and gold,—blue for loyalty to God, country, school, home, and self; gold for the true worth of character for which the class was striving.

"Where He Calls" was the theme of orator, the inspiration of poet, the spirit of song. We were ready to answer God's call anywhere. It might be to dark Africa, picturesque Japan, heathen China, neglected South America. It might be to our own country, preaching stirring messages or penning persuasive arguments in behalf of our beliefs.

Sabbath came. The baccalaureate sermon dealt with the chaotic conditions existing in the world and the need of brave and fearless young men and women. Had we not prepared ourselves to meet these needs?

The events of commencement week followed closely one upon another. The long-looked-for occasion had arrived. It was graduation night. The address was given, degrees conferred. Determinations previously made were strengthened. Surely with hearts brave, bodies strong, and hands grasping our diplomas, we could defy the world.

And then all was over—the thrill and pleasures of commencement week, the joys and worries of student life. We were parting from classmates and school friends, perhaps never to see them again.

The calls began to come to the class. Some were to the far corners of the earth. Some were to positions of responsibility and trust at home.

Then my call came. It was not what I had prayed for, what I had hoped for. I knew not how to do the work nor how to meet life's new experiences. Discouragement came, and I almost failed. But God gave needed grace.

And God is calling still. Every day He bids me take my doubts and fears to Him; to let Him fight my battles and rejoice in my victories. He calls me to be patient, loving, noble, pure; to be strong when others are weak.

He asks me to be calm when the world about is mad; to be cheerful when things go wrong; to shun discouragement; to profit by failure and learn through defeat; to be humble in success; to rise when I fall; to be sympathetic and helpful to those whom I meet.

His call does not mean alone the place where I work. It may mean some trying experience through which He asks me to pass. It may not be where I desire, but where He sees best. But with the call comes the promise of help. "God's biddings are enablers."

Is my heart open to the calls? Are my feet treading the path where He leads? Are my hands free to do His bidding? Am I each day, answering "Where He Calls"?

\* \* \*

### **The Folly of Self-Confidence**

CLARENCE HOOKER

"THOSE who are most loved of God are those who possess the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness."—*"Testimonies," Vol. II, p. 127.*

Bible characters generally failed soon after they became self-confident. Lucifer fell soon after he said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13, 14. And many people still fail because they forget that they cannot save any one for eternity by their own inherent wisdom or greatness.

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter 3: 15, 16.

\* \* \*

### **The Personal Devotion Habit**

G. B. STARR

MANY devout Christians have made it a daily practice to devote some time in the early morning to the reading of the Scriptures and the Testimonies of the Spirit, and in prayer to God. As one has said, "They keep their ears down close to the Book," that they may distinctly hear their Master's voice, and obtain instruction, counsel, and help for the day.

Jesus set us the highest example in this matter during His earth life. Of Himself He testified through the prophet Isaiah: "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back."

As the angels of God awoke the weary Son of man morning by morning, He responded, and arose to commune with His Father, and there obtain direction and power for each day's work. Here is our best example. Where He was taught to speak a word in season, we too may learn; where He obtained power, we may obtain power and wisdom. When crowds were hanging upon His words and multitudes of sick were pressing

upon Him for healing, on these special days it is written of His practice, "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1: 35.

It is reported of Abraham Lincoln that during his presidency of the United States, he unwaveringly adhered to the custom of spending his first morning hour, from five to six, alone with God and His word.

A gentleman called one morning at the White House at 5: 45 to see Mr. Lincoln. His appointment, however, was at six. But hearing Mr. Lincoln's voice, as he passed his private window, he inquired of the attendant if he might see him at once, although he was fifteen minutes early? The attendant assured him that he could not; and stated that Mr. Lincoln never saw any one until six o'clock. The caller replied that he was sure Mr. Lincoln was up, as he had heard him talking with some one. "No," replied the attendant, "you did not hear him talking with any one. You may have heard him talking with God, but not with any person."

What about the trusts and responsibilities committed to us? Would they not be more sure of being perfectly performed if we followed the example of Jesus, and of those of His followers who have succeeded in their life-work by setting apart the early morning hour for prayer, reading, and meditation?

Let us get this habit fixed, and practise it without interruption.

\* \* \*

### **Whole-Hearted in the Work**

G. A. ROBERTS

"YEA, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work." Neh. 5: 16.

Here is genuine godly zeal for the house and work of God. There is a lesson in it for us today. They did their service wholly out of deep love to the neglected, suffering work of their God.

They had no hope of a soon-coming Saviour and a speedy reward. Translation when their task was finished was no part of their belief. Their highest hope was the satisfaction of a finished work, the few allotted years of man, and then the grave and a long-deferred reward. They had no special promise of the Holy Spirit in the latter rain. No daily papers brought to them several times each day the story of world happenings, of prophecy fulfilling. They knew well that they were not building for eternity, but for the ravaging of the elements during the centuries to come. And yet they were so devoted to the work that they spent neither time nor money in looking for and purchasing land, though they might have bought at devastation prices and sold again in a short time at restoration prices.

Probably at no time in the history of the work of God on earth have His workers been more on the ground floor of a real estate proposition, with opportunity to make big and sure money, than were Nehemiah and his men, and yet this opportunity was not allowed to take their time or money from the cause of God.

We are told by the servant of the Lord that "the work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history."—*"Prophets and Kings," p. 677.*

"In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall."—*Id., p. 678.*

"The pages that describe the hatred, falsehood, and treachery of Sanballat and Tobiah, describe also the nobility, devotion, and self-sacrifice of Ezra and Nehemiah. We are left free to copy either, as we choose. The fearful results of transgressing God's commands are placed over against the blessings resulting from obedience. We ourselves must decide whether we will suffer the one or enjoy the other."—*Id., p. 676.*

If the work of God at that time, with practically none of the incentives that this generation has for a speedy and intensive work, was worthy to absorb the entire and undivided attention of courtiers and laymen till they hardly dared think of their own private business, what will be the condemnation of workers and people if today, in this last generation, blessed with every incentive to an intensive work that heaven can give, they shall be found "buying land" or being less than all "gathered thither unto the work"!

May God help us in this eleventh hour to relate ourselves properly to the eleventh hour's work.



## ELDER STEPHEN N. HASKELL

ANOTHER pioneer laborer in the great Second Advent Movement has fallen asleep in Jesus. Elder S. N. Haskell died at the Paradise Valley Sanitarium, National City, Calif., Oct. 9, 1922. At the time of his death he was eighty-nine years, five months, and seventeen days old. Brother Haskell's life was a long and eventful one. It was closely identified through the years with the work of this movement.

Brother Haskell furnished to the statistical secretary of the General Conference in the year 1918 a chronological record of the principal events in his life. We feel we can do no better in this connection than to quote these notes furnished by Brother Haskell to the files of the General Conference office:

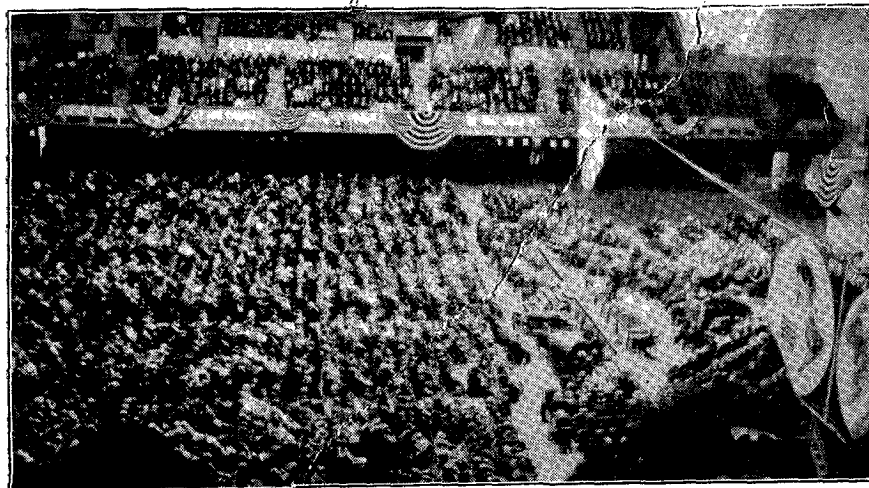
- 1833 Born in Oakham, Mass., April 22.
- 1848 Converted and joined the Congregational Church.
- 1853 Began preaching for the First-day Adventists. Kept the Sabbath the

ference, general laborer. Pushed the tract society work.

- 1878 September 18 elected president of California Conference while still president of New England Conference. Was president of both conferences for eight years.
- 1882 Organized the first European Council in Europe.
- 1885 Was elected president of the Maine Conference while still president of both California and New England Conferences. May 10, in charge of a company, sailed to open up the work in Australia. Began printing the *Bible Echo*, established the printing office in Australia, and alone brought out and organized the first church in New Zealand.
- 1887 In June with a company of three Bible workers opened the work in London, England, and during the year organized the first London church. Moved the printing plant from Great Grimsby to London.
- 1888-89 Tour around the world, visiting

South Wales, and built the Stanmore meeting-house.

- 1898 Taught Bible in the Avondale school the first part of the year, and the last part of the year with student help brought out a strong church in North Brisbane, and built the North Brisbane meeting-house.
- 1899 Returned to America, and in company with G. A. Irwin, held Bible institutes in each district in America during the first year and a half after our return.
- 1901 Published "The Story of Daniel the Prophet."
- 1901-02 Worked in New York City. Organized the Number 3 church, white, and also the first colored church in the city.
- 1902 Began publishing the *Bible Training School*.
- 1904 Published "The Story of the Seer of Patmos." Conducted a Bible training school in Nashville, Tenn.
- 1905 Assisted in the work around Loma Linda, Calif.
- 1906 Conducted a Bible training school and tent effort in San Bernardino, Calif.
- 1907 Published the illustrated "Story of Daniel the Prophet."
- 1908 In February was again elected president of the California Conference, and served three years.
- 1911 California Conference divided into three conferences. Released from the presidency. In July went to Maine, where we circulated over 53,000 copies of the *Temperance Instructor*, and helped to save prohibition to Maine.
- 1912 Began printing bound books for the blind and placing them in the circulating libraries for the blind.
- 1913 Attended camp and general meetings. Spent the winter working in Portland, Maine.
- 1914 Published "The Cross and Its Shadow."
- 1915 Spent the year conducting Bible institutes and attending camp and general meetings.
- 1916 Spent most of the year in the interest of the Los Angeles Hospital. Spent the winter attending general meetings in the South.
- 1917 Attended Bible institutes, camp and general meetings.



The Recent General Conference in Session at San Francisco

last part of the year, from reading "Elihu on the Sabbath."

- 1854. Brought out first company of Sabbath keepers in Hubbardston, Mass.
- 1855. Captain Bates instructed us more fully in the third angel's message.
- 1859 Married to Mary Howe.
- 1854-70 For sixteen years labored as a self-supporting worker, organizing churches and helping to establish the work in New England.
- 1869 On June 8 organized the first Vigilant Missionary Society in South Lancaster, Mass.
- 1870 Ordained by James White, J. N. Andrews, and J. H. Waggoner, and elected president of the New England Conference, which office I held continuously for seventeen years.
- 1871 Organized the first conference tract society.
- 1872 Began traveling and organizing tract societies in the conferences east of Rocky Mountains.
- 1873 Elected a member of the General Conference Committee, and have been a member ever since then, with the exception of one year—1875.
- 1874-77 President of New England Con-

mission stations in Europe, Africa, India, China, and Japan. Visited Australia the second time. Baptized the first Seventh-day Adventist in China, also the first one in Japan.

- 1890. Attended camp and general meetings in America.
- 1891 In September, again elected president of the California Conference, and held the office three years.
- 1894 In January, wife died. On account of failing health, gave up the California Conference work May 18. Held Bible institutes in Europe, through interpreters.
- 1895 Visited Africa for the second time, spending some time in Basutoland. Had "Steps to Christ" translated into that language. Attended camp and general meetings.
- 1896 Went to Australia the third time, in response to call from Sister White.
- 1897 Married, February 24, to Hetty Hurd. Taught Bible in the Avondale school, and built the Avondale church building, the first part of the year. The last part of the year, in company with G. B. Starr and student help, brought out a strong church in Stanmore, Sydney, New

Since the year 1917 Brother Haskell has attended institutes and camp-meetings in different States, and has been actively engaged in the general work. At last his strength failed and the shadows lengthened. He sweetly fell asleep like a tired child on its mother's breast.

My first acquaintance with Elder Haskell was when I was a lad at my father's home in Washington, N. H. Elder Haskell visited the church there when the snow was deep and the weather was extremely cold. I remember seeing him pushing his way with his horse through the deep snowdrifts, visiting all the members of the church in the neighborhood. This was characteristic of his life and labors throughout the long years of his ministry. He was indeed an earnest, untiring worker.

At the request of his numerous friends in National City and San Diego, a funeral service was held in the latter city, conducted by the writer assisted by Elders R. S. Owen, J. A. Burden, and G. B. Starr. He was buried at Napa, Calif., by the side of his first wife, and here another service was held, Elders A. G. Daniells, R. F. Cottrell, and J. L. McElhany participating.

"So He giveth His beloved sleep."  
"Precious in the sight of the Lord is the death of His saints."

E. W. FARNSWORTH.

✱ ✱ ✱

### CHURCH DEDICATION AT WILKES-BARRE, PA.

THE members of the Wilkes-Barre church were especially glad for the privilege of dedicating their new church building to the Lord's service Oct. 21, 1922. This church is the result of labors that date back to the summer of 1894. It was then that Elder K. C. Russell and A. F. Ballenger held a tent effort, and twenty persons accepted the message.

Following this series of meetings, Elder S. S. Shrock conducted a tent effort in Kingston, a suburb of Wilkes-Barre, and the company of believers increased. The first church was organized in 1896, and for many years this earnest company held meetings in a hall.

During the time that Elder H. M. J. Rickards was president of the East Pennsylvania Conference, he was instrumental in starting a church building fund, to which one person gave \$2,000, one \$1,000, and another \$250. The church quartet raised hundreds of dollars by singing from door to door.

The crowning feature of the faithful efforts of this company of believers was the dedication of their church free from debt. It was a day to which they had long looked forward. The church, which is a well-finished frame structure, seating about 250 people, was impressively decorated. The service was held in the afternoon, and Elders J. A. Leland, R. M. Spencer, H. G. Gauker, and C. E. Overstreet assisted in the dedication.

The members of the church look forward with renewed courage to giving the gospel of the third angel to the people of Wilkes-Barre. We wish them much success, and the blessing of heaven in their efforts.

F. H. ROBBINS.

✱ ✱ ✱

### MINNEAPOLIS, MINN.

GOD has blessed the work here since I came from Dallas, Texas, last January. I started Sunday night meetings the second Sunday in January. By camp-meeting time in June, thirty-eight had been baptized.

A tent effort was held in the city during July and August, some fifty being baptized, making over eighty baptized since last January. We have started Sunday night meetings again in the church, with a good attendance.

God has blessed in the tithe also. We have paid in more tithe the first nine months of this year than was paid in all last year. We have also decorated the interior of the church, painted the exterior, and had the roof fixed.

The church school has the largest attendance it has ever had. There are seventy-eight enrolled.

GEORGE J. SELTZER,  
Pastor English Church.

✱ ✱ ✱

### FOOD FOR THOUGHT

WE are in the midst of a great effort. Thousands of our loyal, faithful members are working hard to divert some of the gold and silver of America from material enterprises, questionable amusements, and extravagant luxury to the needy mission fields.

The annual Harvest Ingathering campaign is bringing many rich blessings into the lives of these workers. They are meeting with a ready response on the part of those they visit. Some make excuse, as we may expect; but these excuses do not discourage our people. Those who are engaged in this work are developing tact, courage, spiritual backbone, and a strong faith in God that will be invaluable in other work.

We are presenting here a few facts which it will be well to keep in mind when the enemy begins injecting thoughts of discouragement, such as hard times, strikes, unemployment, and similar hindrances.

### Resources of America

THE resources of America are the envy of the world. Our coal production equals about half the total output of all other nations. We are producing more than 60 per cent of the world's petroleum.

In normal times we produce 45 per cent of the world's iron ore and 60 per cent of the output of copper.

Our cotton plantations yield two thirds of the world's cotton crop, and we are producing more wheat than any other two countries, or about one third of the world's supply.

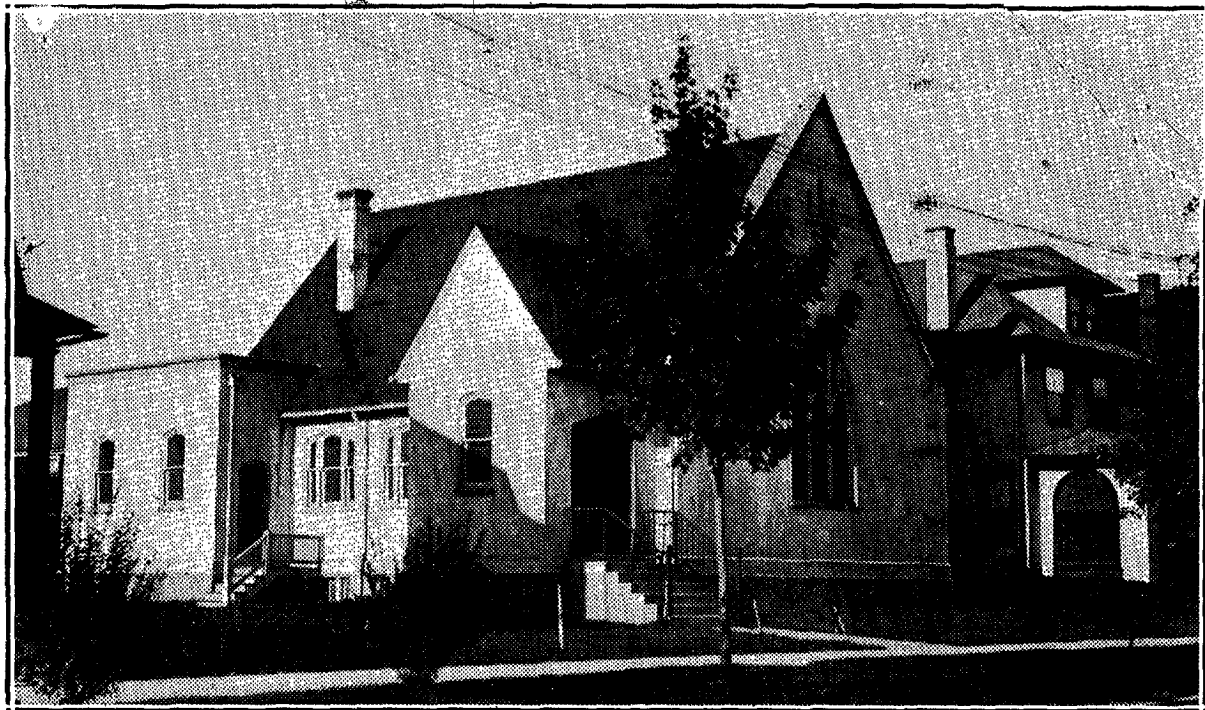
In 1920 we raised enough corn to supply every person with nearly twenty-five bushels. As Americans we are living on the fat of the land and reveling in luxury, while whole nations outside our borders are starving.

We possess from 35 to 40 per cent of all the available gold of the world.

### How We Are Spending Our Wealth

As to the manner in which we are spending this stupendous wealth the following figures, collected from the best authorities, reveal an extravagance that is appalling. Dr. P. P. Claxton, while United States Commissioner of Education, stated that in one year we had spent more for luxuries than we had spent for education in three hundred years. Among the items mentioned were: For chewing gum, fifty million dollars; ice cream, two hundred fifty million dollars; soft drinks, three hundred fifty million dollars; jewelry, five hundred million dollars; cigars, five hundred ten million dollars; powders, cosmetics, and perfumes, seven hundred fifty million dollars; tobacco and snuff, eight hundred million dollars; cigarettes, eight hundred million dollars.

Many other items enter into this tremendous waste. It will be observed that these items include many articles that are used by the poor as well as the rich.



Church Building at Wilkes-Barre, Pa., Dedicated Oct. 21, 1922



It is not surprising that the servant of God has said, "Do all in your power to secure gifts." The so-called poor of America will be able to give substantially to this noble work if they are willing to deny themselves a fraction of the amount they spend for useless and even harmful articles.

It is claimed by producers that twenty million people visit the moving-picture shows every day.

It will be well for every Harvest In-gathering worker to keep these facts in mind when visiting those who begin to make excuses. In a kind, Christian spirit the worker should help them to see where they can give without suffering, by denying themselves these luxuries.

#### A Neglected Opportunity

Much more should be done to reach the wealthy than we have been doing. Every business district should be thoroughly canvassed. Suitable persons should be selected for these districts. Careful records should be kept and the same persons visited year by year. Corporations should be encouraged to include our work in their budget for benevolent offerings.

#### Points That Appeal to Business Men

1. Our world-wide medical missionary work.
2. Our world-wide industrial educational work.
3. The financial policy of our denomination. The tithing system and our liberal freewill offerings. The fact that we give so freely ourselves appeals to them, and they are usually willing to add a gift to what we are already doing.
4. The fact that this campaign comes but once a year.

E. R. NUMBERS.

✱ ✱ ✱

#### MINISTERS' COUNCILS IN CALIFORNIA

As in the early days of this message, when it was forming into shape and gathering strength and momentum for its world-wide work, so from ten to twenty ministers gathered about the tables, drawn close, in the Bible room at the Carr Street church, Los Angeles, Calif., on two different occasions, and day after day studied the word of God and the "Testimonies" for hours at a time.

Earnest prayers were offered for light and power for a new and blessed ministry. These gatherings were quite informal and very brotherly, and marked with great earnestness. Elder A. G. Daniells acted as chairman, but all present contributed to the themes discussed. It was clearly evident that we were of one mind and being led to one great conclusion; for we saw that in our individual studies we had been reading the same books, marking the same passages, and forming the same judgments.

The united conclusion profoundly impressed upon us was that we are now facing "the crisis of the ages;" that Christ's appearing to take the kingdom and translate His waiting people is very near at hand; that the call of the Spirit of God to His servants and people is to arouse them from slumber to make immediate preparation for translation. That nothing short of this experience and attitude of waiting for the Bridegroom's coming, with every sin confessed and pardoned, and this attitude maintained by constant victory over sin, would meet the call of the hour.

A great burden rolled upon all present to carry this blessed word quickly to all the people; and it did seem to be the sweetest and most blessed message we ever carried from a ministers' council. Reports from revival services held in various parts of California and Arizona, where this theme had been presented, brought the cheering word that the people of God were responding with expressions of joy and gathering in groups of churches to listen and respond to the call to seek the Lord. Earnest invitations, beyond power to respond, are coming to men whose hearts and lips are touched with this message, to visit congregations and schools without delay.

We can truly say that the message of the soon coming of Jesus is sweet to our taste, and the people testify that it sounds like the old advent message they heard long ago. We joyfully give ourselves to its proclamation, to spend and be spent in such revival work until probation closes.

G. B. STARR

✱ ✱ ✱

#### THE ECONOMIC CRISIS IN GERMANY

WHEN traveling recently in Germany, I was deeply impressed by the great change that has been wrought in such a short time and that must rapidly lead up to an economic and financial catastrophe such as the country has never experienced in all its history. The consequences of such an event would certainly prove disastrous to a much larger portion of Europe than many are in a position to appreciate or are inclined to admit.

Prices of staple foods and other commodities have very swiftly soared to heights which place them beyond the reach of the masses, so they can be afforded only by a comparatively small number of the better-paid working classes and the growing host of profiteers.

A special feature in this race of prices is the fact that the American dollar has been given such prominence, and is becoming the standard by which all prices are gauged. One of the first acts of a dealer, when entering his place of business in the morning, is to consult the paper to ascertain the fall of the mark compared to the dollar. He does this before he will state the price of the article you wish to buy. Or if you purchase at noon, he will first ring up the exchange, and secure the latest quotation, and regulate his prices accordingly.

Many are the complaints that important educational, medical, and other scientific manuscripts must be stored away on the shelves of the authors or publishers for lack of sufficient working capital to print these books. As a matter of fact, these constructive works would find comparatively few readers, as the educated classes are getting too poor to afford them, while the others prefer "cheap," demoralizing literature that, curiously enough, still finds its way to the masses in spite of the heavy cost.

Naturally, this situation affects our work to no small degree, and subjects our 30,000 members and our workers in the three German unions to privation and sacrifice such as they have never experienced, even in the early days of our cause when funds were so limited that strict economy in the very necessities of life was one of the chief virtues to be practiced. No further self-abnegation can

any longer mitigate the present needs. The limit of things possible has long since been reached, so that actual want has become the order of the day.

Our Hamburg Publishing House, it is true, cannot, under present conditions, supply sufficient literature and supply it fast enough to meet the demands of the field. Our faithful canvassers and workers are enthusiastic in circulating the message-filled books and in the promulgation of present truth. But also in this important branch of the work no idea can be conveyed of the embarrassing problems that must be solved every day in the face of the conditions. Mere figures have lost their former significance; they convey no true picture of the facts as they really are when the whole economic fabric is swiftly disintegrating and no man can prophesy what the morrow may have in store for us.

This is certainly God's cause, and we are the custodians and bearers of His message for this time, so we may claim in full the divine promises to carry us through to victory. But this victory is not yet won, and we must all pull together and lift unitedly the heavy burden laid upon us when we, as in days of old, are again called upon to build the streets and the walls of Jerusalem, "even in troublous times."

Our people are faithful to the message. In spite of their distressed condition they stand loyal to the cause, and still contribute liberally of their means for the furtherance of its various branches. But one of the crying needs among many of our churches in Germany, especially in the larger congested cities, is the lack of places of worship and lecture halls. Rents have increased several hundred per cent of late, and our members are struggling to raise the needed funds for the maintenance of what quarters they have and to secure others where this is necessary. But this cannot, under these conditions, be accomplished without considerable outside help. Precious time has been allowed to slip by unimproved, so that every day of further suspense reduces the possibility of finding suitable property within our financial reach.

As we spread out into regions beyond, we must not fail to supply the needs and to strengthen the work in the home bases, on which the extension of our cause ultimately rests. There would be little logic in lengthening our cords and putting forth specially strong efforts in these times when the minds of many are turning to us for spiritual help, if such persons cannot be invited to places that will command their respect, and if we cannot for lack of adequate facilities, properly shepherd the flock that is crowding into our churches.

The present situation is unparalleled in the history of our work in Germany, and demands very serious and prompt attention. Our German brethren have, under God, been instrumental in planting the message in many parts of Europe, carrying it also into the mission fields beyond, in painstaking, unselfish effort, often amid severe persecution. They have invested in this blessed work their labor and their means, which have borne fruit to the glory of the Master. In this hour of their need they have faith in the co-operation and help of their brethren, who will certainly come to their rescue, and thus put into practice the principle enunciated by the apostle in the days of the

early Christian church: "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8: 13-15.

W. K. ISING.

Skodsborg, Denmark, Sept. 19, 1922.

## Publishing Department

### A WONDERFUL TRANSFORMATION

WHILE attending the Kentucky camp-meeting the past summer, I became acquainted with Brother and Sister Ashlock and their two sons whose picture accompanies this story, all of whom were engaged in the colporteur work.

Later the following written experience was obtained by Elder V. O. Cole from Brother Ashlock, giving a brief account of his conversion and most wonderful transformation from a drunkard to a soul-winner:

"Before accepting the truth, I had drunk whisky for fifty-one years and used tobacco forty-four years. During ten years of this time I frequently had delirium tremens, and would often run my wife and family away from home. I would sometimes shoot at a person's shoe soles to make him dance, just to have a little fun. On one occasion I made a colored man dance for about two hours until he was exhausted and came very near dying.

"A change came into my life about four years ago, as I attended some meetings held by Elder O. L. Denslow. While attending these meetings, I was reminded of some lessons in an old 'Bible Readings' and 'Daniel and the Revelation' that mother bought about thirty years before this. The first lesson that made a deep impression upon my mind was taken from 1 Corinthians 6, where it says, 'Your body is the temple of the Holy Ghost.' My wife and I soon accepted all the truth, and were baptized into the faith. We then bought every Seventh-day Adventist book we could get hold of at that time. Next year our youngest son accepted the message. Two weeks ago our oldest son and his wife kept their first Sabbath. So you can see we have a great deal to be thankful for.

"Shortly after accepting the truth four years ago, I received a great burden to canvass for 'Our Day,' and purchased a prospectus for it. After using the prospectus a few days, I went out one morning at a time when a show was on in the little town, and forgot my prospectus, but in spite of this I took seventeen orders that day from old acquaintances. The people who formerly knew me were anxious to see the book that helped to

make such a change in my life. I then went out into the country where they were threshing wheat, and again met some of my old friends, and took eight orders in one place. Since then I have sold one of these men 'The Great Controversy,' 'The Desire of Ages,' 'Bible Readings,' and 'Christ's Object Lessons.' My two youngest boys have canvassed this summer and earned scholarships, and are expecting to enter one of our Southern colleges this fall.

"I know of a dozen persons besides my immediate family, who are now keeping the Sabbath as a result of books sold to them, together with a little personal help. To God be the praise."

This experience is in harmony with the following statement:

"I am instructed to say that some who outwardly appear the most fully given to sin will, when light flashes into the soul, make most successful workers in places where there are just such sinners as they themselves once were.

"I write this because those engaged in canvassing work and in house-to-house labor often meet men and women who are coarse and forbidding in outward appearance, but who, if won to the truth, will be among its most loyal and staunch adherents."—"The Colporteur Evangelist," p. 69.



Brother and Sister Ashlock and Two Sons

Thank God, we are now permitted to see with our eyes and hear with our ears the things that are to come to pass "as the end draws near."

W. W. EASTMAN.

\* \* \*

### THE REVIEW IN AUSTRALIA

I SHOULD like to tell you what a blessing and comfort these special REVIEWS have been to me. They surely are sent of God. I tell all our people that the REVIEW is the best paper in the world, and I don't know how any Seventh-day Adventist can do without it.

Just to show you what a real missionary my copy is, I must tell you that after I have read every word of it, I lend it to a sister who is too poor to buy it. When she has read it,—and she loves it as much as I do,—I send it to my son, a school-teacher, 300 miles up country. When he has read it, he sends it another 200 miles to his sister. When she has read it, she sends it to another family, who all appreciate it very much.

I think that any one who really reads that blessed paper, will never give up the truth.

The pictures alone always do me good, especially those in the specials. I love to look at the faces, often through tears, of the dear brethren and sisters in the far-off lands. It is good, too, to see the faces of so many of our dear pastors

who have been with us here in Australia. I heard Brother A. G. Daniells preach here nearly thirty years ago, and I shall never forget the sermons of Brethren E. W. Farnsworth, G. B. Thompson, J. N. Loughborough, and many others. I hope you will forgive an old woman for writing such a long letter, but my heart is full of gratitude for the blessings I have received through the dear old REVIEW.

E. LAMBERT MARTIN.

## Medical Missionary Department

### ATTENTION! NURSES

MANY inquiries have come to us in the last few years relative to the opportunities for our nurses to secure post-graduate instruction suitable for those engaged in special denominational lines of work. Seventh-day Adventist private-duty nurses have also desired opportunity to inform themselves in public health and institutional lines. None of our training schools have been in a position to conduct such a course of study. Not until now has the Medical Department been able to offer encouragement as to the possibility of such a course. We are glad to state that at the recent Fall Council, provision was made for meeting in a measure this need, in the following recommendation:

#### Institutes for Graduate Nurses

"We recommend, That there be held within the year 1923, two institutes for graduate nurses, one in the Eastern and one in the Western part of the United States. These institutes should be of four to six weeks' duration, giving an intensive course in public health work, denominational medical missionary methods, and such other studies, together with field work, as will help qualify nurses for executive and public denominational health work. The traveling expenses of the nurses attending these institutes would be met by such institutions or conferences as would send them or by the individual nurses when not employed by an institution or conference, but who desire to take the course. The institutions in the West would be asked to provide tuition and entertainment for those attending the course in that field, and those east of the Rockies to do the same for those attending from that territory."

In accordance with this recommendation, an institute will be held at Washington for the Eastern section of the country in the early spring. It will be of four weeks' duration.

This institute is being planned primarily for the nurse already at work in the conference or in the institution, and also for the Seventh-day Adventist private-duty nurse who wishes to learn how to work more effectively for her patients or her community. It will endeavor to help all who attend, to gain more knowledge on sane health principles, a keener vision of the possibilities, and renewed inspiration to carry on such work, though it may be under difficulties and discouragement.

A definite, outlined curriculum will give excellent opportunity for nurses to learn from teachers who are specialists in their line of endeavor.

Exhibits of work and methods will add to the educational value of the institute

for both public, institutional, and private-duty nurses. Observation of teaching methods in training schools and in home nursing classes, with opportunity for supervised practice work, will offer excellent opportunity for nurses to develop latent teaching ability. Supervised excursions to points of interest to help impress the lessons taught in the classroom, will further enhance the value of the institute. Lecturers and speakers from other lines of work will endeavor to depict to the nurse her particular field of opportunities for service in the home, the church, the school, and the community, in their relation to the third angel's message.

A circular announcing the outlined courses of study, including the special lecturers and educational features, will be ready for distribution at a later date. Begin planning now to take advantage of this opportunity. Write the Medical Department for any further information.

KATHRYN L. JENSEN, R. N.

\* \* \*

### THE CONTROL OF CANCER

CANCER is a disease unlike any other. It consists of a growth of cells, produced by the body, but unlike the normal cells in that they do not stay within their own structure, but grow beyond the natural limits, invade other tissues, and multiply entirely uncontrolled, and out of harmony with the rest of the body.

As the cells grow, a mass, or tumor, is formed. If this is not removed, sooner or later it will break down, and then it is scattered to other glands and other organs of the body.

Cancer is not a disease that runs a course, like pneumonia or typhoid; it is an actual entity—as much a part of the individual suffering from the disease as his finger or nose, and either it is still a part of him and growing to a fatal termination, or it must be removed entirely in order that he may be cured.

The origin of cancer has been aptly compared to a very small fire starting in a corner of a room in a building, and from there spreading. How foolish it would be for the tenant to wait and see if it will go out by itself. While it is still small, just a little effort will extinguish it; but if left alone, a great conflagration may result. Cancer starts insidiously, like a spark at first, but progressively it grows and destroys the very tissue that feeds it, until ultimately it kills its host by destroying some important part of the body.

At the time the cancer is confined to a single place, it can be positively cured. At this time it can be completely removed, and then the patient is rid of it absolutely and permanently. But if early treatment is not sought, the growth will continue, and later it will invade other tissue, and spread through the body just like a fire through a building.

Here are the danger signals that may mean concern: Any lump, especially in the breast; any irregular bleeding or discharge; any sore that does not heal, particularly about the tongue, mouth, or lips; persistent indigestion with continued loss of weight. Warts, scabs, moles, birthmarks, are sometimes the forerunners of skin cancer.

Cancer is a disease which affects people past middle life. If you have any of these symptoms listed above, go imme-

diately to a hospital or to a reputable physician and insist upon a thorough examination. Don't wait to see if the condition will go away of itself. Don't use patent medicine. Don't allow advertising "cancer specialists" and "quack doctors" to treat you. Don't be guided by any one except a thoroughly competent physician.

Early cancer, unfortunately, does not cause pain. Indeed, if the early symptoms of cancer caused half as much trouble as a toothache, many more would be saved, because the patient would be driven to consult a physician in time. If people will wait until pain and other intolerable symptoms manifest themselves, before seeking relief, then permanent cure is usually impossible.

As this disease causes so much fear and worry, it is reassuring to know that three common sources of worry need cause no alarm:

1. Cancer is not contagious. There is no recorded case in which a surgeon or a nurse has acquired it from a patient.

2. Cancer is not inherited. Nothing could be more convincing than the way the life insurance companies look on this question from a business standpoint. Their own carefully kept records of years prove this. Indeed, recent and very thorough studies of the statistics of the life insurance companies have conclusively established the fact that there is, ordinarily speaking, no occasion for apprehension even if both parents have died of cancer.

3. Cancer is not a blood disease. It is not and should never be thought of as similar to the venereal diseases, or as related to any kind of misconduct or moral indiscretion in the individual or family.

The message of hope is, that if cancer is discovered early and treated properly and immediately, it is a curable disease.

Not only is the disease curable, but if certain symptoms, known as the pre-cancerous conditions, are cured, the disease may be prevented.

People know of many cases that are not cured, even after treatment, but they do not know that invariably these sufferers have presented themselves for treatment when it was too late to effect a cure. Rarely do people know of the cured cases. The individual goes about his work as well as ever, and it is not known that he has been afflicted with the malady.

Is it not true, as of old, that we are our brother's keeper? Will you not help this cause by informing yourself of the early signs and symptoms of cancer, and by spreading this information to others?

FRANK L. WILLIMAN, M. D.

\* \* \*

RECENTLY two members were baptized and united with the Serbian church at Akron, Ohio.

\* \* \*

IN Gardiner, Maine, there were only two Adventists one year ago; but as the result of the work of Elder Maurice R. Bailey, a church of twenty-five has been raised up. Several more are awaiting baptism.

\* \* \*

THE effort in Ardmore, Okla., has created an interest, as is shown by the fact that thirty-two candidates followed their Master in baptism in the lake near Ardmore. These were baptized by Elder W. E. Barr.

## Religious Liberty Department

### RECENT DEVELOPMENTS

WE are passing through perplexing times. There is distress and uncertainty everywhere. It is very evident that we have reached the closing days of this world's history. The enemy of righteousness has never been more active than at present. We must not forget that Satan has a design, a deliberate plan, to frustrate the work of God in the earth, and to interfere with the accomplishment of the divine purpose. The prophet has foretold that when Satan knows that his time is drawing to a close, he will turn with great wrath upon the remnant of God's people who keep the commandments of God and have the testimony of Jesus Christ. We are beginning to see some evidences of his fury as his methods of warfare are disclosed.

A few recent happenings will throw some light upon this subject, as to some of the methods that will be employed to hinder the work of God in the earth. Sometimes good and conscientious people are employed as instruments to work against the interests of God's cause. Christ prayed His Father to forgive His enemies, for they knew not what they were doing. If they had known and understood perfectly, they would not have crucified the Lord. It is just so today; we must be charitable toward those who oppose the truth and seek to bring persecution upon the children of God. Even among our persecutors may be found Pauls, who will become defenders of the true faith. The truth has enough power to make converts of its fiercest opponents. We have seen this miracle wrought time and again, and therefore we are trying to be more patient and forbearing with our opponents.

We had a very interesting experience recently in connection with the officials at the head of the New York City municipality. The city council passed an ordinance regulating the solicitation of gifts from the public in all public places, in order to prevent fraudulent solicitation for unworthy objects. The department of public welfare was given authority to enforce the ordinance, and to enact such other regulations as they saw fit in order to make the ordinance effective in its application. The ordinance required a faithful accounting of all money solicited from the public, as well as a record of all the parties who were authorized to solicit and the amount paid them for soliciting, as a necessary prerequisite for a permit. A permit was to be granted by the commissioner of public welfare only after all the requirements and conditions of the ordinance had been met by the organization which was making application for the same.

For some reason the commissioner of public welfare misinterpreted the ordinance and the amount of jurisdiction he had under the ordinance. Likewise, the municipal court also misinterpreted the ordinance. One of our sisters was arrested and locked up in prison overnight for soliciting Harvest Ingathering funds. The next day she was tried before the municipal court, and fined \$300, but the court remitted the fine when it discovered she could not pay it, with the admonition

that she must cease the work in the future, or the extreme penalty of ninety days' imprisonment would be imposed.

Instead of making the ordinance regulatory as the city council intended it to be, the commissioner made it prohibitive in its application. He was refusing every application for a permit to solicit gifts from the public, including that of the Salvation Army and the Volunteers of America, as well as our own application to do Harvest Ingathering work in public places. On four different occasions our application for a permit was denied by the deputy commissioner.

I finally had a very friendly interview with the chief commissioner himself, at the conclusion of which he agreed to grant a permit to our people if they renewed their application. However, they were again directed to the deputy commissioner, who again refused to grant the permit. I made a second trip, and together with the officials of the Greater New York Conference made an effort to see the chief commissioner again, but this time we were refused an interview with him, and were told to fix matters up with the deputy commissioner. The deputy commissioner was not willing to grant the permit, and acted as a buffer between us and the chief commissioner. He finally informed us that the chief commissioner had decided to refuse us altogether the privilege of soliciting gifts from the public, even though we had a 100-per-cent clean record and were willing to meet every condition.

I then sent word through the deputy to the chief commissioner, that I personally wanted to see him and test out the ordinance by giving him a copy of the Harvest Ingathering number of the *Watchman*, and asking for a gift to missions in return. The deputy finally returned and informed us that the chief commissioner had left his office and would not return for three days. I made an engagement with his secretary to meet him on his return to the office.

We met him at the appointed time, and had a most interesting and friendly interview again. I argued that the ordinance was regulatory and not prohibitive, and that when he made it prohibitive altogether for worthy as well as unworthy objects and whether the conditions of the ordinance were met by the applicant or not, he was exceeding his jurisdiction under the ordinance. I held that it was mandatory on him to grant us the permit after we had met all the legal requirements of the ordinance prerequisite to the issuance of the permit.

The commissioner did not agree with me in this conclusion, but was willing to submit the point at issue to the corporation counsel of New York City for a decision. Together we drew up the proposition and our opposite viewpoints of the application of the city ordinance, and submitted the same to the corporation counsel. A verdict was rendered in our favor, and the commissioner finally granted our people a permit to solicit funds with the indorsement of the New York City municipality for the period of a whole month in harmony with our request. A great deal was involved in this decision, because of its country-wide influence.

The commissioner of public safety of Jersey City likewise refused to give a permit to our people, not only to solicit gifts from the public in public places and

private dwellings, but also forbidding our colporteurs' selling books from house to house. One of our colporteurs was arrested and fined by the police court, but he appealed to the higher court, and the grand jury refused to indict and the case was thrown out. But still the police would annoy and embarrass our workers until they became well-nigh discouraged.

We finally decided to test out the police commissioner's decision, as there was no ordinance on the subject. I visited the chief of police and set before him our work, and asked that we might be allowed to go forward in its lawful prosecution. The question was referred to the corporation counsel of Jersey City. The legal department has the matter under advisement at present. In the meantime our people are going ahead with the good work, and God is blessing them and the public are responding freely. When difficulties and obstacles arise, we must not sit idly by and fold our hands, expecting God to work a deliverance, but we must take steps to place ourselves in a proper light before the officials, and plead our rights and privileges under the law. Then God will bring about a deliverance as seems best in His wise judgment.

#### Sunday Law Persecution

One of our brethren in Goldsboro, N. C., was arrested for operating a gasoline filling station on Sunday. He lost his case before the lower court, and appealed to the superior court of North Carolina. It is very evident that religious prejudice is at the bottom of the whole affair. We have the most to fear from organizations which are actuated by religious prejudice and bigotry. Let us work while we have opportunity. It will not be long till the way will be hedged up with restrictions and obstacles making it exceedingly difficult to do our work. God's hand is still over His work, but we must not presume that He will forever hold the winds if we are negligent of our trust.

C. S. LONGACRE.

## Appointments and Notices

#### PUBLICATIONS WANTED

Elizabeth Chambers, Route 1, Sterling, Mich. *Review* and *Herald*, *Signs of the Times*, *Watchman*, *Life* and *Health*, and *Instructor*.

Mrs. Ara Smith, General Delivery, Mineral Wells, Texas. Continuous supply of literature for missionary work, except the *Review* and *Herald*.

\* \* \*

#### REQUESTS FOR PRAYER

A sister in Michigan requests prayers that her hearing may be restored, and that her son may return to the fold of safety.

A sister in Washington desires prayers that a perplexing situation in which she is involved may work out in the way the Lord would have it, and that she may do the right thing.

## OBITUARIES

**Kelly.**—Joseph Samuel Kelly was born in Shelbyville, Mich., Feb. 12, 1861; and died in Fresno, Calif., Nov. 4, 1922. He was married in 1885 to Mary A. Tuttle. Seven children survive.

H. H. Dexter.

**Hathoway.**—Mrs. Minnie Hathoway died at the home of her sister, in Sabattus, Maine, Sept. 22, 1922, at the age of sixty-eight years. Her sister survives her.

Mrs. M. E. Mann.

**Miller.**—Delia Samuel Miller, wife of S. A. Miller, was born in Harrisonville, Mo., April 28, 1868; and died at Milton, Oreg., Sept. 22, 1922. She leaves to mourn her husband, a son, a daughter, and many dear friends.

C. W. Flaiz.

**Nissen.**—Nels Nissen was born in Denmark, Oct. 20, 1861; and fell asleep at his home near Tyler, Minn., Nov. 10, 1922. He accepted present truth in Chicago about thirty years ago. He leaves his companion, two sons, and three daughters.

N. R. Nelson.

**Nichols.**—Ada L. Lenerode was born in Tuscarawas County, Ohio, June 14, 1846; and died at College Place, Wash., Sept. 23, 1922. In 1866 she was married to Elder G. W. Colcord, and spent her time with him in connection with his ministerial duties until his death in 1903. April 19, 1906, she was married to William Nichols, of Milton, Oreg., since which time she has been a devoted member of the church in that place.

C. W. Flaiz.

**Tabor.**—Benjamin C. Tabor was born July 17, 1850; and died in Spokane, Wyo., Oct. 2, 1922. He was married to Bonnie B. Cramer in Iowa in 1881, and came to the Pacific Coast in 1884. The following year they both embraced the message. He led in the first organized canvassing work in the then North Pacific Conference, including all of Oregon, Washington, and British Columbia. I understand he wrote the first descriptive canvass for "The Great Controversy." A number of his converts are in the foreign fields. His only survivor is his faithful wife.

C. J. Cole.

**Wilcox.**—Angeline A. Purdy was born in Malone, N. Y., Nov. 14, 1859. About 1900 she received light on the Sabbath question, a little later becoming a member of the Seventh-day Adventist church of West Bangor, N. Y. Two years after the death of her second husband, she was joined in marriage to William A. Wilcox, well known to many of our people. Her last illness was of short duration, and she fell asleep in Jesus, Nov. 11, 1922. She is survived by her husband and a daughter. The funeral service was held at Union Springs. Later the body was taken to her birthplace for burial.

J. K. Jones.

#### ELDER BYRON M. BUTTERFIELD

Byron M. Butterfield was born at Delton, Mich., March 23, 1879, and was in the forty-fourth year of his age when he died at his home in Battle Creek, Mich., after a lingering illness of eleven weeks. In 1907 he was married to Miss Mable Curtis, who is left to mourn the loss of her faithful companion. He leaves two sisters and two brothers, one, a twin brother, Elder Myron B. Butterfield, who is now laboring in Kingston, Jamaica, British West Indies.

Byron's parents accepted the message when he was young and he was brought up in the truth, entering Berrien Springs College and graduating in 1917 from the advanced ministerial course. He labored in Chicago and Rockford, Ill., and for one year during the World War was at the Camp Grant military camp. He was Bible teacher in the Cedar Lake and Battle Creek, Mich., academies, as well as assistant pastor of the Battle Creek church for two years. He was a man with many friends. To know him was to love him. He is now sleeping in Jesus, but we firmly believe that he will come forth in the resurrection of the righteous.

Elder Butterfield associated with Elder E. N. Sargeant in conducting a series of tent-meetings in Michigan City this past summer, and expected to locate there as his field for the present year. A fair degree of success attended their efforts, and he was expecting to follow up the interest, but was taken sick during the camp-meeting.

Funeral services were held in the Congregational church in Battle Creek, Mich., Prof. J. G. Lamson preaching the sermon, assisted by Elders J. F. Piper and A. E. Serns, and Pastor Kelly of the Seventh-day Baptist congregation of that city. Six ordained ministers who were fellow laborers with Brother Butterfield in west Michigan acted as pallbearers. Interment was made in the Berrien Springs village cemetery.

J. F. Piper.

# NEW PUBLICATIONS ISSUED DURING 1922

Now is the time to check up your Library and see that you have read the new and important publications issued during this year.

**Afoot and Afloat in Burma** **\$1.25**

Travels and experiences in this far-away, interesting country.

**The Art of Giving Bible Readings** **5 cts.**

A pamphlet containing much valuable help, and up to date.

**The Bible Made Plain** **25 cts.**

One of the Crisis Series books, containing choice Bible readings.

**Brief Bible Readings** **15 cts.**

Loose-leaf readings to tip into the Bible for handy reference.

**Christ the Divine One** **25 cts.**

A new Crisis Series book, pointing out Christ in the Old Testament.

**Christian Experiences** **\$1.00**

Compilation from Mrs. E. G. White's writings, for general circulation.

**From Acorn to Oak** **20 cts.**

A new pamphlet on the history of the Sabbath school work.

**Handbook for Bible Students** **\$2 and \$3**

Companion volume to new Source Book, in cloth and leather.

**The Home Dietitian** **\$2.00**

The final word in dietetics. For those who wish to become expert.

**The Hills o' Ca'liny** **\$1.00**

Interesting stories of life and customs in the hill country of our own Southland.

**The Life That Wins** **\$1.00**

Companion volume to "Alone with God," by Mrs. M. E. Andross.

**In Starland** **\$1.25**

Story of the stars, suitable for the young people.

**Little Bible Boys** **50 cts.**

Stories that always interest the children, newly told.

**Manana Land** **75 cts.**

Mexico, with its strange customs, children, animals, etc.

**On Our Block** **75 cts.**

Children's troubles near by home, and how to avoid them.

**The Source Book** **\$2 and \$3**

New and revised edition, invaluable to Bible students.

**The Spirit of Prophecy** **10 cts.**

New pamphlet with reassuring messages from our pioneer workers.

**Straightening Out Mrs. Perkins** **15 cts.**

How honest endeavor challenged the truth and resulted in conversion.

**Why I Am a Seventh-day Adventist** **5 cts.**

A very complete story of belief, and well worth circulating.

**The Wild Men of Borneo** **\$1.25**

A story of the people and customs of this wonderful island.

**Pioneer Stories of the Second Advent Message** **\$1.50**

Very interesting stories of the early pioneers and their work.

**At Home with the Hakkas** **25 cts.**

An interesting missionary story of these yellow people of the Far East.

PLACE YOUR ORDER FOR THESE PUBLICATIONS BEFORE THE END OF THE YEAR

PRICES HIGHER IN CANADA

Address your tract society

**REVIEW AND HERALD PUBLISHING ASSOCIATION**

Takoma Park, Washington, D. C.





WASHINGTON, D. C., DECEMBER 14, 1922

## EDITOR

FRANCIS McLELLAN WILCOX

## ASSOCIATE EDITORS

W. A. SPICER    G. B. THOMPSON    C. P. BOLLMAN  
C. A. HOLT

## SPECIAL CONTRIBUTORS

A. G. DANIELLS    J. L. SHAW    C. H. WATSON  
I. H. EVANS    L. H. CHRISTIAN    J. E. FULTON  
O. MONTGOMERY    W. H. BRANSON    E. E. ANDROSS  
W. W. FLETCHER    CHARLES THOMPSON

## CIRCULATION MANAGER

L. W. GRAHAM

Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. 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 EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C.

### "HELPING TOGETHER BY PRAYER"

WITH the blessings of the Week of Prayer fresh in our hearts, let us determine to use "the arm of prayer" more faithfully as an agency in winning souls and hastening on the work of God. The apostle Paul was laboring in Asia. He wrote of the mercies of God attending his labors, and attributed much of this to the co-operating prayers of the believers over in Corinth:

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." 2 Cor. 1: 11.

With the turn of the year, in every conference the special winter public efforts will be well under way. Pray for the workers, brethren and sisters. Pray that the converting power of God may attend the preaching of the truth. Don't for a day leave the workers alone in their labors, but help them "together by prayer." Let us make 1923 a year of intercession for souls.

W. A. S.

\* \*

### GENERAL CONFERENCE OFFICE NOTES

AGAIN we are glad to report that another week has seen our sailing list for the year grow. Among the outgoing missionaries are some who are new recruits, and others are returning after a furlough period in the home field.

On November 30, Mr. and Mrs. R. P. Abel and two children from the Upper Columbia Conference turned their faces for the first time toward Asia, sailing on the "Empress of Asia." Brother Abel is to connect with the work in Malaysia.

Mr. and Mrs. H. W. Barrows and two children, Elder and Mrs. S. A. Nagel, and Elder O. A. Hall are all returning to the Far Eastern Division to take up once more their respective duties in that field. Sister Hall continues on in the homeland for further recuperation, but the pressing claims of Brother Hall's field required his immediate return. These workers are all of good heart as they turn once more to the work.

Elder and Mrs. F. L. Perry left November 27 to travel overland to Mexico,

where Brother Perry will act as superintendent of the Mexican Mission.

Miss Freda Trefz, of Loma Linda, sailed November 18 for South America. She is to act as preceptress at River Plate Academy in Argentina.

Miss Mabel Wood, daughter of Elder C. E. Wood, president of the Jamaica Conference, sailed November 29 to join her parents in that field.

Elder and Mrs. F. A. Wyman, who have already served a term in the Southern Asia Division, sailed for Burma on the 23d. They are returning after a furlough in the homeland.

Mr. George E. Jones and little son, the father of G. E. Jones, one of our missionaries in India, sailed from Montreal, Canada, on the 17th of November to join his son in that field.

C. K. MEYERS.

\* \*

### A MESSAGE FROM AN OLD FRIEND OF MISSIONS

THOSE who watched the beginning of our island work thirty or more years ago, will remember Captain Christian, of the missionary ship "Pitcairn." These many years our brother has been in the ship missionary work in Europe, in Rotterdam and Hamburg; and now he writes from Stettin, on the Baltic. We pass on his message:

"I find in the 'General Conference Bulletin' that because of lack of means not so many workers were sent out by that great meeting. Now I have found in the 'Testimonies,' that if all were faithful in bringing to the Lord the tithe and in honoring the Lord with the first fruits of all our increase, there would be funds sufficient to enlarge the work as necessary. Here is the promise of God:

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

"Why should we not all bring in the first fruits as well as the tithe, making God first in all our possessions and business? In Nehemiah 12: 44 we are told how the people brought their first fruits as well as the tithe. And what is the first fruits? I understand it to be a sacrifice of thanksgiving to the Lord for what He has given, brought to Him out of the nine tenths after the tithe is paid.

"The more I receive, the more reason I have to praise God, and as I make it the first business after the tithe to bring to Him the thank offering of the first fruits, the Lord can bless me more and more, so that I will have more to bring.

"Now may the Lord bless His work. The time is short. I am seventy-four years old, but would like to go home with the people of God. Until then I thank God for the privilege of working in His vineyard."

\* \*

### OUR COLPORTEUR WORK IN GERMANY

WE have been sorry not to receive regular reports from the German unions during recent months to include in our monthly summary of literature sales. Doubtless our German brethren have been perplexed to know just how to report, since the mark has declined so remarkably in value. But our brethren in Germany are doing things. In a report which has reached the Publishing Department office, we find that during the month of September the sales of the colporteurs in the West German, East German, and Central European Unions amounted to 3,332,790.50 marks. At the present rate of exchange this would not, of course, be a large sum in dollars, but the value of the mark in Germany means much

more than it would mean here in America converted into dollars.

Our publishing house in Hamburg is unable to supply as many books as our colporteurs need in their work. They are obliged to send out notices to the colporteurs from time to time that editions are exhausted, and that they must place their deliveries far enough in advance to enable the publishing house to print the books for them.

N. Z. TOWN.

\* \*

SENDING an article from his field to the REVIEW, under date of September 19, Elder E. H. Wilcox, superintendent of the Laké Titicaca Mission field, says:

"We have been very busy here. I have just finished a 2,000-mile horseback ride, visiting our schools and stations where we are doing work. We have been doing our best, spending much time in organizing and getting every man under his load. The workers are doing wonderfully well. In each school I gave a stereopticon lecture showing pictures of modern schools and in that way doing something toward bringing up the standards. I also placed much stress on the importance of a Christian education.

"I am glad to report that my wife is much improved in health, but is now suffering with her eyes, and I have just sent her to La Paz, Bolivia, to have glasses fitted. I hope she can find the necessary relief."

\* \*

### MEETING THE NEEDS OF THE MISSION FIELDS

A LETTER from Elder W. H. Branson, written after word of the severe cut in appropriations had reached him, says:

"With the appropriation for Africa cut from \$198,000 to \$143,000, and with ten additional families and a growing work on our hands, you will see that it will not be at all possible to go forward. We therefore sent the cable that \$204,540 was absolutely needed if we were to pay only the salaries and traveling and office expense for our regular workers. There is no way for us to carry on our work and hold our present force of workers if \$143,000 is the limit of what we can receive. I want to assure you, however, that we very deeply sympathize with you at your end of the line. We know you are in a hard place. You cannot grant more money to the fields than you have, and I do not know whether you will be in a position to grant what we have asked for; but if not, then we feel that you should counsel us as to what we are to do. Somehow, I cannot help believing that the Lord will open the way for us at least to hold the work we have already begun, and the workers we already have employed."

As such reports come, we are glad to inform our brethren in the fields that their comrades at the home base are responding. A doctor in the organized work sends check for \$5,000 to hold the missionaries in the field. Elder G. W. White, of Portland, Oreg., tells by wire how the Portland church is meeting the needs of the mission field:

"Portland tabernacle today raised its entire quota for 1922. One member invited ten others to lunch Monday. They underwrote almost 50 per cent of the possible deficit. With this starter we asked congregation raise balance, which was done in cash or bankable promissory notes due on or before December 30. Our full sixty cents a week, or \$7,768, is thus in hand. We based our appeal on value of our action to prevent recalling of workers."

Elder F. H. Seeney reports for the First Colored Church of Washington, D. C., not only \$200 over the Harvest Ingathering goal, but in addition \$612 in the special Week of Sacrifice for missions.

With profound gratitude to God we acknowledge the deep workings of His Spirit among His people in this time of need.

MISSION BOARD.