

# The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, January 8, 1920

No. 2

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

## The Past—the Future

CALVIN P. BOLLMAN

How fast has rolled away the year that's past!  
And what if it should be to me the last?  
Would vain regrets cut off sweet hope from me,  
Or with strong faith could I my Saviour see?

Last year is dead: 'tis gone beyond recall;  
Its books are closed, for you, for me, for all.  
Nor is the new year surely promised me;  
The present moment only do I see.

Then to be right just now my aim must be.  
O help me now, my Lord, this very day!  
Not for the morrow, but for now I pray,  
That I may be victorious all the way.

Victorious? Yes, in Christ my Lord, I may;  
He is the true, the living word, the way.  
In him is victory sure and sweet for all;  
In him, then, I am rescued from the fall.

TO THE  
MORROW

TO  
GRACE

# Does Men's Supreme Sacrifice Save Them?

An Editorial from the "Sunday School Times"

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HEARTS are tender, hearts are broken, in these after-war days. For human life has been poured out as never before in the history of the world. Heroism and self-sacrifice have been seen on a scale that has dwarfed all human experience that has gone before. It is not strange that, in the presence of such immeasurable sacrifice of human life in the titanic, conflict against barbarism and unrighteousness, men should be saying on all sides that this sacrifice of life, in and of itself, guarantees salvation to all who have made it.

The conviction that men's supreme sacrifice saves them has been given expression freely in the last few years, and continues to be heard on every side. One of the most widely circulated secular magazines in America recently published a beautiful bit of sentiment from one of the best-known ministers in America; and the heart of his message was stated in these words: "Self-sacrifice is the key to heaven."

A double-spaced editorial in one of our leading daily newspapers, telling the thrilling story of the refusal of an American battalion to surrender, says: "They were there fighting for the cause of righteousness. They would fall there, if need be, seeking a sepulcher in the soil of France which they sought to free from the profaner, sure of the resurrection that awaits all men who die for others."

An article in the most widely circulated weekly in America, describing experiences of wounded soldiers, says: "If he is not picked up, he 'goes West,' joining the great host of immortal comrades, and all is well."

Another minister of national reputation, in a sermon published in a leading New England newspaper, on the topic, "Where Are Our Slain Soldier Boys?" quotes approvingly the conviction of the typical soldier concerning his comrade who has fallen in the Allies' cause, "You need not tell me that a good God will not make it up to him. . . . He was good to these French women and children and saved their lives, and I believe that God is at least as good as he is, and will save his life."

One of the most popular of the American women magazine writers, discussing in another leading secular magazine, "The Gains of War," says truly, "The cry of a people facing the deaths of war is for survival after death." Then she goes on in expression of her personal conviction: "We must believe in the soul, the unquenchable soul, that, having earned its honorable advancement, not dies but passes on."

Among the religious advertisements in a daily paper is announced a free lecture which "gives conclusive proof of future blessings for them [soldiers dying on the battlefield], whether they die Christians or not."

A British officer whose writings have been much quoted, has described "the religion of the trenches," and says: "It's a religion that teaches men to carry on

stoutly and to say, 'I've tried to do my bit as best I know how. I guess God knows it. If I "go West" today, he'll remember that I've played the game. So I guess he'll forget about my sins, and take me to himself.'"

A minister preaching a memorial sermon for an American who died in France is reported by a Unitarian paper as saying:

"From the housetops we may proclaim that never were human souls more deserving of or more certain to inherit eternal life, a future full of radiant prospect and happiest promise, than those who have espoused so righteous and noble a cause as summoned these young men from their homes, and who give up their all to carry it on."

Early in the war the London *Times* reported an address made by a certain general, who said: "My faith in the Almighty is such that I am perfectly sure he takes to himself, and looks after, men like these, whatever their past lives may have been, who, doing their duty nobly, have died fighting for their country."

Even one of the leading religious weeklies, representing one of the best-known evangelical denominations in the United States, published early this year an editorial which, considering its source, is perhaps the most surprising of all these widely circulated statements. The editor in chief quotes, without question or comment, several points in which recent books on immortality agree; and among these points are these:

Many soldiers have the subconsciousness that in laying down their lives to save the world they were doing the highest Christian act, making the supreme Christian sacrifice. "They did not use the words, but subconsciously they felt that they were entering into the sufferings and death of Jesus Christ—eternalizing the atonement, as it were—adding their contribution to the sacrifice. . . . There seemed to be the instinctive feeling that God would accept their deed of sacrifice for the world as Christlike, and in giving their young lives to him in this act they had won acceptance in his everlasting kingdom."

What shall we say to all this? The only safe thing to say and to think, here as in every other vital question that comes into the experience of men, is that we shall believe what God's word tells us—no more, no less.

Does God's word tell us that men's supreme sacrifice saves them? Does God tell us that he so loved the world, that whosoever layeth down his life for righteousness shall not perish, but have eternal life? No; the word tells us: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Why do men need to be saved? Because they are sinners; "for all have sinned, and come short of the glory of God." Rom. 3: 23.

If, then, all men need to be saved, how can they be saved? By having their sins taken away, so that they shall be in God's sight as though they had never sinned.

And how can this be accomplished? Can the sinner take away his own sins? The question needs only to be asked to see its answer. The sinner is "dead in trespasses and sins." Eph. 2: 1. If his sins are to be removed, it must be done for him, he cannot do it for himself. So it was a glad and a wonderful day when a certain preacher, pointing to a certain Man, said, "Behold the Lamb of God, which taketh away the sin of the world!" John 1: 29. That Man, Son of man and Son of God, was the supreme sacrifice who alone could save men.

The night before he laid down his life, he symbolized this sacrifice in the Last Supper: "He took bread, and . . . brake it, and gave to them, saying, This is my body which is given for you. . . . And the cup in like manner, . . . This cup is the new covenant in my blood, even that which is poured out for you." Luke 22: 19, 20. And again: "This is my blood of the covenant, which is poured out for many unto remission of sins." Matt. 26: 28.

It takes a sinless Saviour to save sinful men. We have that sinless Saviour in Jesus Christ, and in him alone. His was the supreme sacrifice,—the only sacrifice that saves sinners from the penalty and the power of sin.

When men lay down their lives for others, they are making their supreme sacrifice. Let us honor them for it, let

(Continued on page 29)

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 97 JANUARY 8, 1920 No. 2

Issued every Thursday by the  
Review & Herald Publishing Assn.  
Takoma Park, Washington, D. C.

### TERMS: IN ADVANCE

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

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.

# 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. 97

TAKOMA PARK, WASHINGTON, D. C., JANUARY 8, 1920

No. 2

## Workers Sent to the Fields in 1919

ANOTHER year bears witness to a goodly number of workers sent forth to various fields. While the larger number have gone from America, Australia and England have a share in the list. Conditions since the armistice was signed have not favored the sending out of missionaries. It is still necessary for workers going to countries under British rule to get permits. To obtain these it is necessary to make application through the British Embassy in this country. The embassy then applies to the authorities in the country to which the worker is going. All this must be done through the London office, and much delay is thereby caused. In some instances workers have been under appointment for more than a year before they could sail. Travel has also been much congested, so that workers have been occasioned more difficulty and delay in getting boats than during the war. Sailings for some countries must be engaged several months in advance.

Yet as we go over the names in this long list of workers, and realize the help this large addition will be to our foreign mission fields, we are profoundly thankful to God that so many are willing to respond to the call to the regions beyond, and that funds have made it possible to send them forth.

The letters coming from the fields to which these workers have gone tell of the warm welcome they have received. To stand on a foreign shore and welcome fellow workers from the homeland, is one of the experiences that brings joy to the heart of the missionary. We take pleasure in submitting the following list:

### January

Elder and Mrs. A. G. Stewart, from Australia, to the New Hebrides (returning).

### February

Harry Cooper and family, of Kansas, to China.  
O. J. Gibson and family, to China (returning).  
Miss Helen May Scott, to Korea (returning).  
Gilbert McLaren and family, from Australia to Fiji.

### March

Mr. and Mrs. John D. Haynes, of Georgia, to Argentina, South America.  
Mr. and Mrs. G. A. Wood, from Australia, to Java (returning).  
A. G. Fletcher, from Australia, to Singapore (returning).  
Frank Butler, of Australia, to India.  
Nelson Burns, of Australia, to India.  
Mrs. W. W. Fletcher and two daughters, from Australia, to India (returning).  
Miss Ethel M. James, of Australia, to India.  
Mr. and Mrs. Albert P. Ward, of Australia, to Fiji.

### April

Mr. and Mrs. Archie Field, of Illinois, to Peru, South America.  
Mr. and Mrs. A. E. Iverson, of Georgia, to Singapore, Straits Settlements.

Elder G. F. Enoch, to India (returning).  
Elder and Mrs. R. A. Hubley and family, of Newfoundland, to India.  
Mr. and Mrs. A. J. Denoyer, to Burma (returning).  
Miss Elnora Reid, to India (returning).  
Miss Belle Shryock, to India (returning).  
H. J. Jewell, to India (returning).  
Mr. and Mrs. A. W. Powell, of Australia, to Fiji.

### May

Mr. and Mrs. J. R. Campbell and family, to South Africa (returning).  
Mr. and Mrs. L. C. Shepard, of Wisconsin, to India.  
Elder and Mrs. W. H. Anderson, to South Africa (returning).

### June

Mr. and Mrs. A. C. Ford, of Illinois, to Peru, South America.  
Dr. and Mrs. Ralph Smith, of California, to Mexico.  
Mr. and Mrs. George Lucas, of Takoma Park, D. C., to Cuba.

### July

Mr. and Mrs. W. I. Montanye, of Washington, to Porto Rico.  
Mr. and Mrs. L. W. Melendy and daughter, of Ohio, to India.

### August

Drs. A. C. and Bertha Selmon, to China (returning).  
Mr. and Mrs. C. P. Lillie and family, to China (returning).  
Mr. and Mrs. L. A. Carr and child, of Takoma Park, D. C., to China.  
Miss Ida Thompson, to China (returning).  
Mr. and Mrs. W. H. Wineland and child, of Illinois, to Jamaica, West Indies.  
Dr. and Mrs. John Reith and family, of the State of Washington, to England, en route to South Africa.  
Mr. and Mrs. C. F. Colton and family, of Wisconsin, to China.

### September

Mr. and Mrs. Walter E. Murray, of Michigan, to Brazil, South America.  
Prof. and Mrs. J. S. Marshall, of Michigan, to Argentina, South America.  
Chester Rogers, of Takoma Park, D. C., to China.  
Mr. and Mrs. E. B. Jones, of Takoma Park, D. C., to India.  
Mr. and Mrs. W. A. Scott, of Takoma Park, D. C., to India.  
Mr. and Mrs. Arthur E. Nelson, of Nebraska, to India.  
Mr. and Mrs. Earl R. Reynolds, of California, to India.  
Jesse Clifford, of England, to Sierra Leone, West Africa.  
W. H. Musgrave, of England, to Nigeria, West Africa.  
Wm. McClements, of England, to the Gold Coast, West Africa.

### October

Mr. and Mrs. H. E. Baasch, of England, to Santo Domingo, West Indies.  
Mr. and Mrs. Charles Degering and family, of Washington, to Jamaica, West Indies.  
Mr. and Mrs. T. R. Flaiz, of Washington, to India.  
Mr. and Mrs. Le Roy Dye, of Takoma Park, D. C., to China.  
Mr. and Mrs. John Oss, of South Dakota, to Manchuria.  
Mr. and Mrs. Gus B. Youngberg, of South Dakota, to Borneo.  
Mrs. G. F. Enoch, to India (returning).  
M. R. Adams and family, of Australia, to Norfolk Island.  
Elder J. M. Comer and family, to India (returning).

### November

Mr. and Mrs. Robert H. Terrell, of California, to Cuba.  
Mr. and Mrs. C. E. Schofield, of Takoma Park, D. C., to Brazil, South America.  
Miss D. Appleton, of Australia, to India.

## December

Elder J. S. Yates and family, to Java, East Indies (returning).  
 Miss Juanita Hibben, of Tennessee, to Korea.  
 Prof. and Mrs. T. D. Rowe, of Saskatchewan, Canada, to India.  
 Mr. and Mrs. R. R. Breitigam and child, of California, to the Philippines.  
 Elder and Mrs. S. W. Munro, of Washington, to the Philippines.  
 Elder and Mrs. B. L. Anderson, to China (returning).  
 Elder D. C. Babcock and family, of Virginia, to the Virgin Islands.

The number of adults sent out, excluding those returning from furlough, is eighty-three. Counting returning missionaries, the number reaches 114.

In addition to these, eighty new workers are now under appointment. Many of these are either waiting for their boats or for British permits. Had governmental restrictions and transportation facilities been normal, many of these would now be on their way to the fields.

The question before us is, What shall be the measure of advance for 1920? The budget allowed at the Boulder Council last October calls for more than one hundred couples. Every one of these is an urgent call. If filled, it means more than two hundred workers to the fields in 1920. We believe such an extended program is within the range of possibility.

The willingness of workers to sever home ties and hasten to the ends of the earth is indeed heartening. A spirit to finish the work is hurrying us on. We believe it is not too much to expect that the full 200 workers will find their way to the mission fields the coming year. The message committed to us, the needs of the hour, and the calls for workers should lead us to pray the Lord of the harvest at this time to send forth laborers.

J. L. SHAW.

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## How to Get Means to Carry Forward the Work

To carry a message to all the nations and kindreds of earth is a stupendous task. No greater has ever been committed to the sons of men. As we get a vision of this vast commission, it seems staggering, and from any human viewpoint it is surely utterly beyond the power of man to accomplish.

One great question which presents itself is, How can we secure the funds with which to do this great work? But we will not worry over this question. The One whose message we are bidden to carry is the One who owns all the gold and silver of the earth. When the nations of the earth became involved in the terrible war which threatened to destroy civilization from the earth, the funds which were necessary to the prosecution of the struggle were found. It required billions to equip and maintain millions of men on the field of blood. Treasure in sums which the human mind is unable to grasp was forthcoming. All this stupendous amount of money the Lord owned; it was all his. Think you he cannot command control of the money of the earth necessary for the completion of his own work in this sin-cursed world? Beyond doubt the Lord will bring into the treasury the means necessary for the accomplishment of the message which he has commissioned his church to carry to the uttermost parts of the world.

Here is a statement which throws light on what is necessary on our part in order for the Lord to work for us financially:

"The means in our possession may not seem to be sufficient for the work; but if we will move forward in faith, be-

lieving in the all-sufficient power of God, abundant resources will open before us. If the work be of God, he himself will provide the means for its accomplishment." — *"The Desire of Ages,"* p. 370.

God will provide "abundant resources" for his work. How encouraging! But when? It is when we "move forward in faith" and lay plans far beyond what the means in sight seem to warrant. As the calls come from the dark regions of the world, where men are needed to tell benighted creatures the story of salvation, and the church plans to respond to the needs and moves forward in the work, in some way the Lord will bring forward the funds needed to answer these calls.

We need faith in God. We live on too low a level; our vision is too circumscribed. We hesitate too much through unbelief. Because we cannot see the way through, and how the thing can be done, we are tempted to wait and postpone the beginning of the work. But time is short, and the King's business demands haste. Many enterprises have been put through in the history of this message which seemed impossible with the limited resources available. It will be so in the future. The time is here when we must make larger plans and move forward. And when we do this in faith, the hand of the Lord will be revealed in behalf of his work; and that which seemed beyond the reach of his people will be done, and the work of God will be finished.

G. B. T.

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## Material Benefits from the Gospel

EVERY believer receives material as well as spiritual benefits from the gospel of Christ. It brings to him blessing of body as well as blessing of soul. This is suggested in the words of the apostle John to Gaius: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. The psalmist blessed the Lord because he forgave his iniquities and healed his diseases. Ps. 103:3. For this twofold blessing Seventh-day Adventists have abundant reason to be thankful.

The gospel message is designed to save the children of God, not alone from the final results of sin, but from many of the immediate results. At this time particularly, when the calls from the mission fields are making larger and larger demands upon our resources, when the weekly per capita offering for missions has been increased from 25 to 50 cents, — a larger amount per capita than is given by any other denomination in the world, — it is well for us to consider if we cannot afford to give this larger amount as an expression of genuine gratitude for the material benefits which come to us. Let us consider some of these benefits:

1. The principles of healthful living which we have known for years have saved Seventh-day Adventists thousands of dollars, which otherwise they would have had to pay for medical treatment. The writer knows that this is true in his own experience and in that of his family, and he knows that thousands of others connected with this movement could testify to the same fact in their experience.

2. A knowledge of this message has during the years saved this denomination thousands of dollars which otherwise would have been spent for tobacco and spirituous liquors. Temperance, including ab-

stinence from tobacco, has been made a test of fellowship. We have believed that those who united with the church of Christ should cleanse themselves from all filthiness of the flesh as well as of the spirit, and undoubtedly material benefit has accrued to members of the church because of this.

3. A knowledge of the health principles we possess has saved thousands of dollars to the denomination in the use of candy and confectionery. Undoubtedly it should have saved much more; and to many who are looking for ways to economize in the year to come, we would suggest that many dollars might be saved which are now spent for sweets and highly seasoned foods, for they minister only to pampered taste, and not to the actual needs of the body.

4. The world around us spends thousands of dollars every year for worldly pleasure, for attendance at the theater, horse race, ball game, and gatherings of like character. A knowledge of the truth for this time has saved the majority of Seventh-day Adventists this expense. They have found their physical pleasure and diversion in more wholesome and less expensive channels.

5. The world around us is divided up into societies and clubs of various orders, involving expense which brings but little if anything in material returns. Seventh-day Adventists have been saved this expense.

6. Seventh-day Adventists have been saved much in not endeavoring to meet the standards of worldly dress. We must say this, as we have stated some other propositions, with some mental reservation, because we fear some have not saved as they might in this expense. But it has been possible for thousands of our brethren and sisters to dress neatly and sensibly and conservatively with less outlay than that of their worldly neighbors.

At the same time thousands of our members throughout the world are getting as good wages as are men and women of equal ability in the world. That there are exceptions to this we are willing to admit. But this message of truth has opened avenues of support to thousands in which they have obtained better support than if they had undertaken some worldly occupation. Indeed, this message and this movement have taken some with very humble ability and have greatly increased their ability. We know of scores of men today who are recognized even by the world as leaders, who, if it had not been for this message, probably would never have been known outside of the humble neighborhood in which they were born. This message found them, awakened in them ambitions, aroused their purposes, and afforded them opportunity for advancement; and because of its fostering care they are better off today physically, intellectually, and temporally than they would have been without it. Sometimes, when we are inclined to consider how much we sacrifice for the truth of God, it is well for us to look at some of the considerations mentioned here.

One leader in this denomination years ago thought that this movement was too small and cramped for his large ability. He believed that he was possessed of talents which belonged to a larger world. He left us and sought this larger field. In a few years he was at his own normal level, working in an obscure and humble way far beneath the position of influence which he occupied in connection with this movement.

The work of God degrades no man. It elevates every one associated with it. It ennobles his life, strengthens his character, makes him more truly a

man among men. If he is looking for worldly honor and emoluments, he will be disappointed. The disciples of old were disappointed when they did not find the positions in the temporal kingdom of Christ which they anticipated. But with their own change of viewpoint they found something better, something which met higher ideals, nobler purposes. It is well for us to count our mercies, to consider how great things God has done for us. Recognizing this goodness on his part, we shall be led to deeper consecration and more earnest endeavor for the year to come.

F. M. W.

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## Strange Inconsistencies

To what strange positions are the advocates of Sunday sacredness driven! Recently a paper on "The Sabbath" was presented by the Rev. J. H. Leeper, and adopted by the United Presbyterian Presbytery of Oregon. The position taken in this paper is truly astonishing in its utter fallacy.

In its very adoption a blow was struck at the heart of Reverend Leeper's argument. In a note appended by the clerk to the paper as published in the *United Presbyterian* of Nov. 27, 1919, it was stated:

"With some reservation on that portion dealing with the present Sabbath as being the same as the seventh day of creation week, the presbytery indorsed the above paper."

We take little exception to the first three paragraphs, for we, too, believe that "the weekly Sabbath is an institution of divine appointment," and that "it had its origin in Eden as a memorial of the finished creation." We also believe that the decalogue is "obligatory upon all mankind."

The law of the Sabbath is indeed the "keystone of the arch," and any change in it must be made by God, if made at all. Notwithstanding Reverend Leeper's confident assertion, the proof is lacking that any change in the weekly rest day occurred at the time of the Exodus. If the faithful had been keeping Sunday and now changed to Saturday, the Reverend Leeper should surely find the record of this fact in Holy Writ, which he has failed to do.

Christ is the Lord of the Sabbath, but where did he authorize Reverend Leeper or any one else to state that "his resurrection on Sunday restored the Sabbath to its original place in the week"?

In the absence of such authority, let not him or any Christian tamper, unauthorized, with the divine commands. We must warn him in his own words:

"The violation of any of the precepts of the decalogue is a breach of the whole (James 2: 10), and works for the degradation and final destruction of the race; and also incurs the wrath of the divine Author. Well may we stand in awe before God and exclaim: 'Who knoweth the power of thine anger?' Ps. 90: 11. 'Father, the world hath not known thee.' John 17: 25."

We fear that the Presbyterians of Oregon do not understand the first principles of religious liberty, if Reverend Leeper truly voices their sentiments, for after stating that he stands "with unyielding firmness against any union of church and state," he assures us that "the state should acknowledge its origin by requiring of the citizen obedience to the divine law as embodied in the decalogue." We see no freedom in this for the man who does not believe in the divine revelation. But that is not all. To me and many others the fourth commandment means just what it says when it enjoins the keeping of the seventh day. What right has civil government to step



in and decide against my interpretation? Equally wrong would it be to decide that my Sunday-keeping neighbor must conform his practice to my views. Reverend Leeper's view of religious liberty seems to be that it is not violated where there "is no encroachment upon the prerogatives of the church"—his church, of course. Our understanding of religious liberty is that in all religious matters the individual is to be free to conform or not to conform as he may please.

But the final postscript of this article is the most astounding of all. We quote:

"P. S.—In no place in the Greek New Testament does the phrase, 'The first day of the week,' appear. Moreover, Saturday never was the seventh day either of creation or the commandment week."

We can but wonder if it has escaped the attention of the Presbyterians of Oregon that the Scriptures state that the women who prepared spices to anoint the body of their dead Master rested "according to the commandment," on the day *before* the "first day of the week." The idea also that the Greek phrase, *μία των σαββατων*, does not mean "the first day of the week," has long since been exploded by all Greek scholars. In view of the opinion of the translators of the King James Version and of both American and English revisions, as well as of every Greek scholar of any standing whatsoever, it is indeed strange that such a note should be printed in the *United Presbyterian*.

Truly, Reverend Leeper and his followers must consider themselves of those referred to in the scripture that says, "Ye are the people, and wisdom shall die with you," if they set themselves up as greater Greek scholars than any of those mentioned above. And they prove too much for their own argument, for they have explained away the only Biblical proof that Christ rose on Sunday.

L. L. C.

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## Wedding Rings

SEVERAL have inquired recently whether it is necessary for Seventh-day Adventist sisters to wear wedding rings. And we might add that it is only of late that such a question would be raised by members of the Seventh-day Adventist Church, especially of our churches in America. There was a time in the early days of this movement when this custom among Seventh-day Adventist sisters was not in vogue as it is at the present time, and yet the customs of the country have not materially changed. The question naturally arises, whether this is one of the symptoms of growing carelessness as to questions of dress, which is entering the church.

Ostensibly the ring is worn to apprise the public of the fact that the woman is married. In a recent editorial Mr. Arthur Brisbane, a noted newspaper writer, raises the question as to why it is not quite as necessary for the married man to advertise his marriage in the same way. He says:

"If the woman-half of the marriage contract is to be obliged to wear always the badge of her partnership, then the husband should be required to wear one twice as large and ten times as prominent. But why require either of them to advertise their marriage state? If all that holds a married man or woman to the terms of their mutual agreement is a band of metal, and all that restrains them from breaking the vows they have made each to the other is a \$10 bauble, then that particular couple never should have been married."

We believe that the best answer we can give to this question which is troubling the minds of our sisters,

is to quote in this connection a statement from the pen of the servant of the Lord. This statement, we believe, was written when Sister White was living in Australia:

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ,—a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree,—and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark, is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true.

"I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle."—*Special Testimonies to Ministers*, No. 3, p. 6.

This is a question, of course, of individual conscience, and one which every sister must decide for herself. The servant of the Lord has expressed her sorrow over the leavening process which seems to be going on among us in the conformity to custom and fashion. It would be well for us to consider the wearing of the ring from this viewpoint. Our sisters should consider the influence which will attend their example in this matter. Will it break down the barrier which holds them back from further ornamentation? What will be its influence on the youth of the church?

If the mothers in Israel wear wedding rings, the daughters will feel that they are entitled by the same logic of reasoning to wear engagement rings. Others will feel that they should wear rings as family heirlooms, in memory of dead friends, etc. Where will the influence cease? Where should the line be drawn? Logically at the point of prohibition of all rings.

Particularly do we believe that this question should be seriously considered by the wives of our ministers, by the teachers in our schools, and by those who stand in responsible positions of influence in the church. As stated in the above quotation, some of our sisters in other parts of the world may deem it necessary, because of the custom of the country, to wear the wedding ring, but certainly that does not apply to our sisters in American churches. Nor need it apply, as stated by the servant of the Lord, to our missionaries who are sent out to other lands.

F. M. W.

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## Those Who Love His Appearing

THE apostle Paul associated with himself as candidates for "a crown of righteousness," all those "that love his [Christ's] appearing." 2 Tim. 4:8. This promise looks forward to the second coming of Christ as the time when the crown will be given; for this same apostle, in his letter to the Hebrews, says:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

The question I am led to ask myself, as I contemplate the blessing of sharing this reward, is, "Do I love his appearing?" Is there an infallible guide by which I can tell? some sure test by which I may

know? for it is easy to be deceived. Jesus himself says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And Jesus' reply to them is, "I never knew you." Matt. 7:22, 23. They professed to know Jesus, but Jesus did not know them. Might such a condition be true of those who profess to "love his appearing"?

I believe the language found in John 3:16 sets forth the true principle by which love is known to exist:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God so loved, that he gave. He gave because he loved, and the fact that he gave is the evidence that he loved. This is the testimony borne by the beloved disciple John: "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. We perceive the love because of the gift. Again he says: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. In the gift sent is love seen. The apostle Paul witnesses the same thought: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Again Paul says: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5:25. His love is commended through his gift. We know he loved the church because of his gift for the church. Love is known by what it gives. Consequently, if I am numbered among those who "love his appearing," it is because of what I am giving to hasten "his appearing."

How can my gifts bring my Lord's appearing? The Lord, who before going away from the earth promised his disappointed and sorrowing disciples that he would come again, also ordained that previous to his return he would send a gospel message to every nation, kindred, tongue, and people. (See Rev. 14:6.) This message he denominates, "This gospel of the kingdom." Matt. 24:14. It has ever been the Lord's plan to send the gospel through human instrumentalities. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), is the command of the Lord Jesus to his disciples and to us; and the apostle Paul raises the question, "How shall they preach, except they be sent?" (Rom. 10:15).

When Jesus chose his early apostles, he sent them forth to preach, "The kingdom of heaven is at hand." Matt. 10:7. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place." Luke 10:1. Again, the work of the gospel is represented by the parable of a certain rich man who "made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." Luke 14:16, 17.

Hence we find that, previous to his appearing, a gospel message is to be preached in all the world; and in order for the message to be preached, messengers must be sent; and, as love is manifested in gifts, I show my love for his appearing by the gifts I make to send the messenger with the message that prepares the world for his appearing.

Thus the wisdom of God is seen in the system of support he has planned for the gospel minister, for he has ordained that they who preach the gospel shall live by the gospel. (See 1 Cor. 9:14.) Conse-

quently he commands all: "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Mal. 3:10. The tithe is God's ordained means of support for those whom he calls to preach the gospel; and the gospel being the power of God unto salvation, it is clear that when the means are withheld, the work of the gospel is restricted, and God's kingdom is robbed; for it is written, "Ye have robbed me . . . in tithes and offerings." Mal. 3:8.

It is clearly taught in the Scriptures that the work of the gospel is inseparably connected with offerings from the people, and as truly as God's love for the people is manifested in the gift of his Son, so the people's love for the Person given in the gospel is shown by their gifts to and for the spreading of the good news concerning that Person.

And as the climax of that gospel is reached through the appearing of Christ the second time without sin unto salvation, and as the preaching of the everlasting gospel message is to precede his appearing, my love for that appearing will be manifested by and through the gifts I make for the spread of the gospel message which brings his appearing. And this, in brief, is the answer to my question as to whether or not I am numbered with those whom Paul had in mind when he said, "And not to me only, but unto all them also that love his appearing."

CHARLES THOMPSON.

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## The Divine X-Ray

RECENTLY, from a wealthy home a valuable ring was stolen, and one of the servants was suspected of having taken it. This the man strenuously denied. An X-ray examination showed the ring in his stomach, he having swallowed it to escape conviction.

Criminals are oftentimes successful in effectually covering up their crimes, but not so with the one who sins against God. His word, attended by the power of the Holy Spirit, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

We cannot flee from God's presence, nor can we hide our ways from him. The psalmist inquires, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" To this inquiry he makes answer:

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Ps. 139:8-12.

God's infinite mercy is shown in thus following the poor sinner by his Spirit. He does not do this to taunt him with his sin, but to seek by gentle wooing to lead him to forsake his sin and turn to God. It is only as we become utterly calloused and thus indifferent to its pleading, that we fail to hear the Spirit's voice speaking in our ears, "This is the way, walk ye in it."

We cannot get away from God. Let us submit ourselves to him and be at peace. And far above this consideration, let us submit ourselves to him because of his great love, and for all that he has done for us.

F. M. W.

# "Receive Ye the Holy Spirit"

JOHN M. HOPKINS

IN the beautiful story of the vine and the branches (John 15), our Lord most forcefully shows the utter impossibility of efficiency apart from him.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ["severed from me," margin] ye can do nothing." Verses 4, 5.

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Zech. 4: 6, A. R. V.

Such, and such only, has been or ever can be the Christian's source of success. Looking forward to the great work his disciples were to do, Christ said to them:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14: 12.

Surely the "greater works" could not be greater in kind; rather in scope and magnitude. While he was yet with them, the Holy Spirit was not bestowed in its larger measure.

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water ["therefore with joy shall ye draw water out of the wells of salvation." Isa. 12: 3]. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." John 7: 37-39, A. R. V.

And yet later he said:

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16: 7.

And in the fourteenth, fifteenth, and sixteenth chapters of John there are six distinct promises referring to the Holy Spirit, pointing out different features of his work,—as reprover of sin, as teacher, as guide, as comforter, as reminder of things Jesus had taught, and as a revealer of things to come,—and it was upon the maintenance of a holy relationship with God for the realization of those promises made by the Saviour that their success as gospel workers depended.

It was after his crucifixion, after he had been glorified, that he met with his disciples in the upper room and said, "Receive ye the Holy Spirit." John 20: 22, A. R. V. The "greater works" of the church, greater in area, carrying the gospel "into all the world," were now to begin. In a few brief years the 490-year period allotted to the Hebrew nation would expire. The "middle wall of partition" between the Jew and the Gentile, would be "broken down." Eph. 2: 14-22. The whole world would henceforth be open to the gospel; and it was to qualify his messengers for this work that they were to receive the Holy Spirit.

In that wonderful twenty-fourth chapter of Luke it is recorded:

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Verse 49.

Also in Acts 1:

"Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with

the Holy Ghost not many days hence." "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Verses 4, 5, 8.

In what a wonderful manner the beginning of the fulfilment of that promise was manifested! On that day of all days, "Pentecost," there were gathered in Jerusalem representatives from sixteen widely separated parts of the then known world (see Acts 2: 5-12),—"out of every nation under heaven." When the Spirit had been poured out upon the disciples, the people said: "We do hear them [the disciples] speak in our tongues the wonderful works of God." Verse 11. And as a result of the preaching, "the same day there were added unto them about three thousand souls." Verse 41.

A wonderful harvest of souls! And the work did not end there. Most severe persecution arose, but it served only to extend the gospel.

"Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Acts 8: 4-6.

Clad with Spirit power, those faithful men and women went on in spite of persecution, attacking the strongholds of heathen philosophy, and opposing all the barriers that the powers of darkness could raise against them. How marvelously were fulfilled the words of the prophet!

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19.

Thus, "in all the world" (Col. 1: 6) the glad story of salvation was told by and through the power of the Holy Spirit. That was the great gospel seed-time. The seed sown, and watered by the "early rain," germinated, grew, and brought forth, some thirtyfold, some sixtyfold, and some a hundredfold.

Brethren, another issue—no, not another, for there is none other than the one "everlasting gospel," but another phase of it, the harvest, which is the "end of the world"—confronts the church of Christ today. And for the finishing of this work, there comes to the church of God, if possible with increased power and solemnity, the admonition, "Receive ye the Holy Spirit." We need it! We need it to reveal to us our heart sinfulness. We need that purity of soul which only the Holy Spirit can impart. We need that tender, loving mind of Christ which only the Holy Spirit can give. We need those Christian graces that can come to us only by being "born of the Spirit." We need that knowledge of the word of God which can be obtained only through the instruction of the Holy Spirit. We need that wisdom to meet conditions, that strength for service, that loyalty to God, that steadfastness and discernment and complete equipment for the work of God which can be had only through the reception of the Spirit of God.

And it is for us; it is for every one who will meet the requirements. And what are those requirements? Just the same as when Peter stated them on the day of Pentecost. They never were, and never can be, any different. They are these:



"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 37-39.

The Holy Spirit drove the stirring words of Peter home to their hearts like needles,—they were "pricked in their hearts." Are we? Are there sins cherished in our hearts, and practised in our lives, that the Holy Spirit is revealing to us? Are these pricking our hearts and consciences? If so, the only condition upon which we can receive the Holy Spirit, is to heed the counsel of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

To "repent" is to turn from, and absolutely forsake, sin. (See 2 Cor. 7:8-11.) Nothing short of this can meet the conditions upon which the promise of the Holy Spirit is given—the bestowal of the Spirit in large measure. True, it is the whisperings of the Spirit that are reproving you for sin; but more than that is necessary; it is the Spirit's endowment for service that we need. And the promise is to all that the Lord our God shall call. He is calling us. Shall we hear, repent, obey, and receive?

My brother, this is no time, now in the solemn moments of the judgment,—this is no time to parley

with sin; no time to cling to our idols; no time to lay up treasure in this old world, when disruption is looking us in the face, and the elements of society, of states, and of nations are in deathlike conflict. The motto for God's people is: "Repentance toward God, and faith toward our Lord Jesus Christ."

"Receive ye the Holy Spirit."

Come, Holy Spirit, fill my heart,  
And all my ransomed powers control,  
Until, renewed in every part,  
Christ reigns supreme within my soul.

Yes, every fiber of my frame,  
Lord, I would consecrate to thee,  
To magnify thy holy name,  
Since thou didst give thy life for me.

My heart to be thy dwelling place;  
My feet to walk thy peaceful ways;  
My lips to tell thy wondrous grace,  
And sound thy name in sweetest lays.

Till every word that I shall speak  
Shall be just what my Lord would say  
Were he to stand, holy and meek,  
In just my place in every way.

Till everything that I shall do  
Shall witness to thy guiding power;  
In deeds of service kind and true,  
I follow Jesus every hour.

Roseburg, Oreg.

## Predestinated unto Eternal Life Through Christ

MARY M. CRAWFORD

"ACCORDING as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1: 4-6.

What a wonderful plan of redemption in Christ! Even before the morning stars sang together and the sons of God shouted for joy at the creation (Job 38: 6, 7), God had chosen us to be his children through Christ. Though condemned to death—for "the wages of sin is death" (Rom. 6: 23)—as the result of the fall; yet God in his mercy had provided a way that we might be holy and without blame before him in love.

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Thus before our first parents came into existence, God had provided a way for our salvation; that is, he had "predestinated us unto the adoption of children." God "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9. He is no respecter of persons, and has created us free moral agents. It therefore lies with us to accept the call "according to his purpose;" and that purpose is to conform us to "the image of his Son." Rom. 8: 28, 29. He has predestinated, that is, God has elected, us to salvation. To those who accept the election, he says:

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1: 10.

In the same chapter, Peter exhorts the brethren to give "diligence," and to add to their "faith virtue; and to virtue knowledge; and to knowledge temper-

ance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," which is the crowning virtue of a godly life. But if the believer is not developing these traits of character, he is barren and unfruitful, and is not making his calling and election sure. He is in danger of falling when the storms of life sweep over his soul. He is in danger of losing eternal life, even though he has been predestinated unto adoption as a son of God.

Are not some foreordained to be saved and some to be lost? No; all are called to be saved; but only some will be saved; the majority will be lost as a result of choice.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28.

Why are they "the called according to his purpose"? Because they have accepted the offer of salvation through Christ. Therefore holy angels are sent to minister unto them (Heb. 1: 14), and to make all things work together for their good. As soon as the repentant sinner accepts Christ as his Saviour, God begins the work of developing his character into the image, or likeness, of Christ. He shapes his circumstances, and surrounds him with just such influences as will aid in the transforming of his carnal, sinful nature into a righteous, holy one.

But some people are born with stronger tendencies to sin than are others. This is true in accordance

with the law of herédity, for "whatsoever a man soweth, that shall he also reap." Gal. 6:7. And yet we also know that the environment has, perhaps, even more to do with our righteous or unrighteous development.

In the second commandment God forbids the making and worshiping of images, saying:

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them [generations] that love me, and keep my commandments." Ex. 20: 5, 6.

Here is vividly given the law of heredity as decreed by God. His great mercy is extended to thousands of generations of them that love him and keep his commandments. While it may be easier for some to live a righteous life than for others, let us not forget that "unto whomsoever much is given, of him

shall be much required" (Luke 12:48), and "where sin abounded, grace did much more abound." Rom. 5:20.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent and leave a blessing behind him?" Joel 2:12-14.

Because of our sincere repentance and earnest pleadings, and because of our forsaking of sin, God may show us mercy, and repent of the evil which he might otherwise visit upon us. Thus we may receive the eternal life predestined for us through Christ.

## The Law from Adam to Moses

H. LOUIE MIGNOTT

"DEATH reigned from Adam to Moses." "The wages of sin is death." "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Rom. 5:14; 6:23; 1 John 3:4.

The fact that men died "from Adam to Moses" establishes the truth that men sinned "from Adam to Moses." Sin is declared to be the transgression of the law, therefore the law which they transgressed was in existence "from Adam to Moses."

Some contend that Adam knew nothing about the law of God, and that his posterity who lived before the law was spoken from Mt. Sinai, knew nothing about the law. But this was not the case. After a little study it will be clearly seen that men had a perfect knowledge of God's law before the days of Moses.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men [Gentiles and Jews], for that all have sinned." Rom. 5:12.

Sin is declared to be "the transgression of the law." As sin is "the transgression of the law," and Adam, the first man, did sin, therefore Adam, the first man, did transgress the law. And as all his posterity have sinned, then all his posterity have transgressed the law. But his posterity includes all men — those from his days till the days of Moses, and even to the present time; therefore the law also has been coexistent with his posterity from his days till the days of Moses, and even to the present time.

If that law had its first existence at Sinai, then it was unknown to Adam, and to his posterity who lived prior to Sinai. And if it was unknown to Adam and his posterity prior to Sinai, then neither Adam nor his posterity prior to Sinai did sin; "for where no law is, there is no transgression," and "sin is not imputed when there is no law." Rom. 4:15; 5:13. But everybody knows that Adam did sin, and also every one who descended from him. We must therefore conclude that God's law was in force before it was spoken and given in written form from Sinai, and that men who lived from the days of Adam till Moses had a knowledge of it and a correct understanding of its requirements.

For verification of the preceding conclusion, we read again:

"Until the [giving of the written] law sin was in the world: but sin is not imputed when there is no law." Rom. 5:13.

The sixth precept of the law forbids murder. Murder was a grievous sin against God at the time Cain killed his brother Abel (Gen. 4:6, 7), just as it is today. But Cain lived nearly twenty-five hundred years before Jehovah spoke that precept from Mt. Sinai. This is another proof that God's law was in existence before it was spoken from Sinai. And the fact that murder is still a sin, as it was in Cain's day, proves beyond controversy that the law of God was in force from the days of Cain to the time of Moses, and till the present time; yea, and will be through the never-ceasing ages of eternity.

"All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8.

To say that the law was unknown before the days of Moses, is to say that Cain did not sin — that murder is not sin. But no reasoning man will accept such a conclusion. The destruction of the Noachian world by the deluge, establishes the same fact. They suffered death by a flood of waters. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56. Had they had no knowledge of the law, they could not have been "condemned." Heb. 11:7.

Of the Sodomites we read:

"The men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13.

In other words, they were great transgressors of God's law. Their most offensive sin was their "giving themselves over to fornication" (Jude 7), and fornication is a breach of the seventh precept of God's law. Their deeds were "unlawful," contrary to law (2 Peter 2:8), and if that law had been unknown to them, then sin could not have been imputed to them. Fornication is as unlawful today as it was in the days of the Sodomites. It is transgression of the same law the inhabitants of Sodom must have had.

Another witness to the existence of the law before the time of Moses is our father Abraham. Of his allegiance to, and knowledge of, the law, Jehovah thus affirms:

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

That great man lived more than five hundred years before the law was spoken from Mt. Sinai. Now, if the law and commandments of God were unknown in his day, do you think he could have known anything about them, much less kept them? Can any man know about anything that is unknown? Knowledge concerning that which is unknown is an impossibility. Therefore, if God's law and commandments were unknown "from Adam to Moses," Abraham could not have known nor kept them. But the fact that Jehovah himself affirmed that Abraham kept them, establishes the fact beyond dispute that God's law was well known to the generations who lived "from Adam to Moses."

Another witness to the fact of the existence of the law before Moses' day, is "Abimelech, king of Gerar," a contemporary of Abraham. He knew that adultery was "a great sin" (see Gen. 20:1-9), which he could not have known, had he been ignorant of the requirements of God's law. It is proof that men in Abraham's day had a perfect knowledge of God's law.

Joseph in Egypt knew that the breach of the seventh precept was a "great wickedness" and a "sin against God." Gen. 39:9. But how could he have known that adultery was a "great wickedness" and a "sin against God" if he were without the knowledge of that law whose precept forbids adultery?

That the Israelites were conversant with God's law and all his commandments before he spoke them from Sinai, will be clearly seen from the following statement of what the Lord did for them at Marah:

"He made for them a statute and an ordinance, . . . and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:25, 26.

Mark well: Israel had not yet reached Sinai; but we find the Lord admonishing them to "give ear to his commandments," and to "keep all his statutes." How could they give ear to his commandments and keep his statutes if they knew nothing about them? But the people did know about them. They had a perfect knowledge of his commandments and his statutes; for when they did not keep the fourth precept of his law as they were commanded, he thus reproved them:

"How long refuse ye to keep my commandments and my laws?" Ex. 16:28.

Again, the evidence of the existence of the law, and the people's knowledge of it, will be clearly seen from the following:

"Moses said unto his father-in-law, Because the people come unto me to inquire of God: . . . and I do make them know the statutes of God, and his laws." Ex. 18:15, 16.

So both Moses and the people knew "the statutes of God, and his laws," long before they reached Mt. Sinai.

Thus we see that the law of God was in force from Adam to Moses, and that men had a correct understanding of its requirements.

*Chapelton, Jamaica.*

## Is the Standard Too High?

DANIEL H. KRESS

Is the standard for entrance into the kingdom of God too high? Would we lower it if we could? Would this increase our own happiness and the happiness of others?

"If you have nurtured suspicions, criticism, temper, self-dignity, you cannot be admitted, for you would spoil the feast. All who go in through this door have on the wedding garments, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another."—*Mrs. E. G. White, in the Review and Herald, April 11, 1899.*

This is a high and exalted standard. But is it too high? Should heaven's portals swing open to admit us as we now are, what kind of heaven would we have? We would have the same kind of heaven we have here in our homes and in our churches—not a desirable heaven to be in, in many instances.

How many would really wish to go to heaven filled with men and women who while upon earth had nurtured suspicion, criticism, temper, self-dignity, and who had educated themselves until they became experts in picking flaws in the characters of others? Such a heaven would be undesirable. No, we would not lower the standard of admission if we could. It is none too high.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temples of every defilement. . . . The seal of God will never be placed upon the forehead of an impure man or woman. It

will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Testimonies for the Church, Vol. V, pp. 214-216.*

Many will be shut out of heaven who have prophesied in his name, and in his name have done many wonderful works, because they were unfitted for the society of heavenly beings. They had a standard of piety of their own, which they evidently attained to, and because of this were led to believe they had a perfect right to enter. "Lord, Lord, open to us," they will say. But the reply will come, "I never knew you: depart from me."

Many are comparing themselves with others whose lives appear worse than theirs, and say,

"God, I thank thee, that I am not as other men are. . . . I fast; . . . I give tithes of all I possess." Luke 18:10-14.

The poor publican, with whom the self-righteous Pharisee was comparing himself, recognized his great need of a power outside of himself to help him to do right. He was unable to offer an eloquent prayer; he merely smote on his breast and said, "God be merciful to me a sinner," but he was in a more hopeful condition than the Pharisee.

There is too much comparing ourselves among ourselves, taking fallible mortals for a pattern. There is but one sure and unerring and safe pattern,—that is Christ. "Looking unto Jesus," therein lies our only safety. This never causes a feeling of self-righteousness or self-satisfaction.

"The man whom God is leading will be dissatisfied with himself because the light from the perfect Man shines upon him. But those who lose sight of the Pattern, and place an undue estimate upon themselves, will see faults to criticize in others. They will be sharp, suspicious, condemnatory, they will be tearing others down, to build themselves up." — *Testimonies for the Church*, Vol. V, p. 73.

It is true that "those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity." They see that "their only hope is in the merits of a crucified and risen Saviour." (See "The Great Controversy," p. 471.)

When Isaiah beheld the glory of God, he exclaimed: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Job said: "I have heard thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:5, 6. When Peter obtained a flash of the divinity and deity of Christ, he said, "I am a sinful man." Paul's conception of the character of Christ and the high standard of Christianity led him to feel that he was the "chief" of sinners. He said, "Unto me, who am less than the least of all saints."

Paul was thankful the standard was an exalted one. He made no effort to lower it. He said: "I press toward the mark for the prize of the high calling of God in Christ Jesus," "This one thing I do." He then added, "Let us therefore, as many as be perfect, be thus minded." Phil. 3:14, 13, 15.

Those who see the exalted standard, and with Paul can say, "This one thing I do," "I press toward the mark," are in the sight of heaven accounted perfect before they fully attain perfection of character. "Let . . . as many as be perfect, be thus minded."

Perfection is imputed to all who are thus minded. At best, here in this life we have but a faint perception of the holiness of God. We know only in part. In the hereafter we shall get new revelations of God's character daily and hourly, and with the holy beings that surround his throne we shall exclaim, "Holy, holy, holy, is the Lord God of hosts." Isa. 6:3. As we continue to behold him, we are changed into the same image, from glory to glory. Throughout eternity this will go on, and yet we shall never fully attain. Always we shall be pressing toward the mark of the high calling of God in Christ Jesus.

We shall never reach the point where self will become the center of admiration. At every advance step in our Christian experience our repentance will deepen. It is of those whom the Lord has forgiven that he says:

"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight." (See Eze. 36:26, 27, 31.)

"It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God. A continual, earnest, heart-breaking confession of sin and humbling of the soul before him. Only by constant renunciation of self and dependence on Christ can we walk safely. . . . At every advance step in Christian experience our repentance will deepen." — *Christ's Object Lessons*, pp. 159, 160.

"The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun." — *The Great Controversy*, p. 470.

"The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years." — *Testimonies for the Church*, Vol. VIII, p. 314.

It was a Caleb and a Joshua who said, when facing the high walls and the giants within, "We are well able." This faith was the outgrowth of conquest made by meeting lesser obstacles by the way. Novices do not as a rule exhibit such intelligent faith in the face of seemingly insurmountable difficulties.

The remnant who will be redeemed from among men will be those who, like Caleb and Joshua, have gone from strength to strength and from victory to victory. When the last conflict with self is entered upon, they will say, "We are well able." Not one undesirable trait of character will they take with them into the kingdom. All will be left behind. Temptations and tests and afflictions and suffering will be permitted to come to them until every concealed evil within the heart is brought from its lurking place and is mastered. Satan will come for the last time, a disappointed foe, to find nothing within to respond to his wiles. Then the Lord will say it is enough:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

## God's Purpose in His Church

ALLEN WALKER

MANY have the opinion that the church is nothing more than a rescue station for themselves. They feel that their responsibility as church members ceases when they have succeeded in getting their names on the church roll.

But the church is more than this. The word "church" is from the Greek word *ecclesia*, and means "a company called out." But why are they separated, or called out? In the seventh chapter of Acts the Israelites are referred to as "the church in the wilderness." By studying God's purpose in calling Israel from Egypt, we can learn the mission of the church of God today. In Deuteronomy 4:6 we read:

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear

all these statutes, and say, Surely this great nation is a wise and understanding people."

It will be readily seen that their conduct was to be in harmony with God's commandments. They were to live the truth "in the sight of the nations" around them. And through them the nations with whom they came in contact were to "hear all these statutes."

These nations were rapidly filling up the cup of their iniquity, and were soon to be destroyed. But God's mercy would not allow him to pour out his wrath upon them until he had given them an opportunity to acquaint themselves with his truth. So God chose Israel as his church, and brought them in direct contact with these nations, that they might teach them the way of righteousness. This plan did

not prove fruitless, for we often find mention of the "strangers" that joined themselves to Israel.

God was striving to use this called-out company, his church, as a channel of blessing to the world. Thus we see that the church had a divine mission, and that that mission was to search out and save the honest in heart.

With this truth in mind, we turn with interest to the mission of the New Testament church. We find the purpose and work of the church today summed up in 1 Peter 2:9:

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

For what purpose?

"That ye should show forth the virtues [margin] of him who hath called you out of darkness into his marvelous light."

So our mission is the same as was that of ancient Israel. We are called and chosen to show forth the character of our Saviour to the people about us. Through us the people are "to hear all these statutes." This divine mission can be fulfilled only by a body of people who by the grace of Christ keep "all these statutes." And the only way by which we "can show forth the virtues of him who hath called us out

of darkness," is by keeping, in the new covenant relationship, all his commandments.

And since this great commission can be fulfilled by no other body of people, the anger of Satan is kindled, and he is "wroth with the woman," and will "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17. He is working untiringly against every one who unites with the remnant people, to cause him to lose sight of his divine mission, or fail in its accomplishment.

Today, as back in the days of Israel, the nations about us are wicked in the extreme. God's judgments are about to be poured out upon them. Their impending doom is about to overtake them. But while these judgments are delayed, God is seeking to call the honest in heart to repentance and eternal life through his church. Shall we fail in this great mission? Is it not high time that we be "about our Father's business"? The call of the hour is:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2.

*Sarasota, Fla.*

## How Many Times a Day?

R. H. BROCK

JESUS taught that if we expect God to forgive our sins, we must forgive those who sin against us.

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17:3, 4.

Peter began to think about this, and he wondered if seven times was the limit.

"Then came Peter to him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times?" Matt. 18:21.

Peter seems to say, "Lord, is that the exact number and no more? Shall I refuse to forgive after the seventh offense?"

"Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Verse 22.

Seventy times seven is 490. If a brother should sin against us 490 times a day, and then come to us and tell us that he is truly sorry, we must forgive him if we expect the Lord to forgive us.

Does the Lord require of us more than he is willing to do for us? If it were possible for a brother to sin against us 490 times a day, and we forgive him, would our loving heavenly Father do less for us? He does more. He forgives whenever we sin, and come to him and confess the sin, without any reference to the number of times.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

How many times in a day does God promise to do this for us? Just as many times as we confess and repent from the depths of our heart. God tells us not to sin, but in the promise of an advocate he assures us that his children will not be forsaken if they should sin.

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Ps. 37:23, 24.

There is nothing the Lord would rather do for any sinner than to forgive him. Forgiveness means salvation from sin. That is what Jesus came into this world for,—to save his people from their sins. That is why his name was called Jesus. To be saved from one's sins means eternal life in the kingdom of God. All this has God promised to us, and more, if we believe him and accept his salvation.

All power in heaven and earth belongs to God. There is no failure on his part. There is nothing in heaven or in earth that can separate us from the love of God. He loves us with an everlasting love. All we need to do is to confess our sins with godly sorrow, and he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

*Kissimmee, Fla.*

\* \* \*

"It is not a hard thing to wander from God if the soul so desires, but it is a more difficult thing to return. The path is more rugged, the way seems strange, the soul has lost its bearings. Happy, indeed, is the man if he be not shut up by Giant Despair in Doubting Castle. Happy, indeed, is he who remembers that no one waits with such earnest longing to welcome his return as does the One against whom he has sinned,—Christ Jesus our Lord."



# IN MISSION LANDS

## Brazil

F. W. SPIES

BRAZIL is the largest of the South American republics. Apparently nature made a special effort to beautify it and make it an interesting and attractive country. Its superb mountain scenery delights and charms the eye of the newcomer. As to size, it covers one half of the South American Continent, one fifth of the Western Hemisphere, and about one fifteenth of the habitable area of our globe. It is so large that the United States entire (without Alaska) could be placed in it, and sufficient room be left for France. Its coast line is 5,300 miles in extent.

The population of Brazil is given as 25,000,000, including more than a million aboriginal Indians who roam the immense and almost impenetrable forests.

The language of Brazil is Portuguese, whereas the other South American countries, having from the beginning been under Spanish influence, naturally speak that tongue.

The Portuguese language has one peculiarity, and that is that the days of the week are known by numbers. First day (Sunday), according to ancient church custom, is called *Domingo*. Monday is called *segunda feira*, second day; Tuesday, *terc feira*, third day; and so on, Friday being called *sexta feira*, sixth day. Saturday, however, is called by its Bible name, *Sabbado*, or rest day.

One of our brethren, at a time when he was yet a devoted Catholic, chanced one day to enter a house where he saw a book he had never before seen. He was obliged to wait some time for the person whom he desired to see, so he opened the book at random, and began to read. It was the twentieth chapter of Exodus. Coming to the fourth commandment, he read, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath [*Sabbado*] of the Lord thy God." As he left the house, he continued to ponder that authoritative statement that bade him keep the Lord's Sabbath, and wondered why the practice of the whole world was so different.

This truth never left his mind until he decided to obey the Lord's word which commanded him to keep

holy the seventh day. He did not know that there were any other Christian people keeping this day except himself. Great was his joy when he learned that there were already thousands of people in Brazil who, obeying what is written, were also, as he was doing, keeping the Sabbath.

This experience is certainly a demonstration of the truth enunciated by the psalmist: "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

And thus is it doing with many souls in this country of gross darkness, ignorance, and sin. May the Lord continue to bless his work, and prepare many precious souls for his coming and kingdom.

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## Inca Union Mission Field

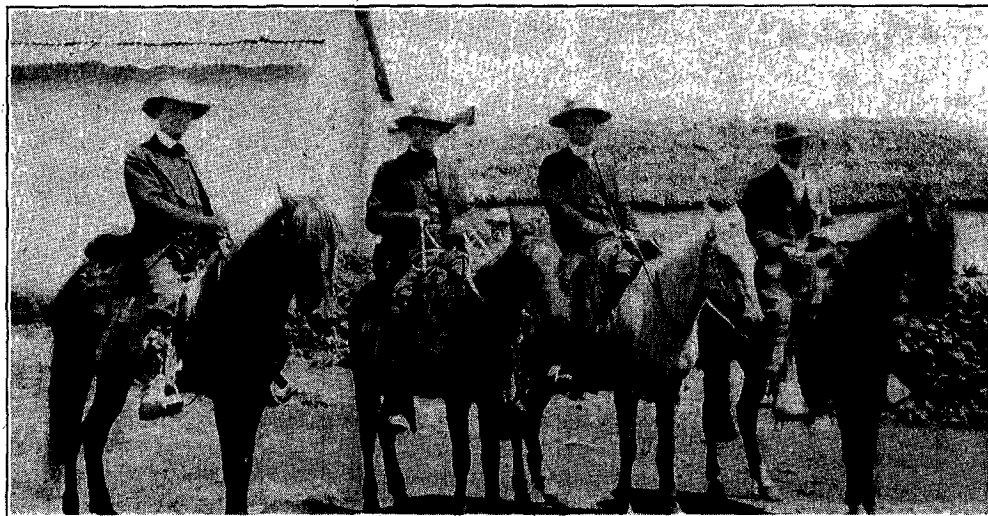
E. F. PETERSON

RECENTLY I was glad to have the privilege of visiting our work in La Paz, Bolivia. A home missionary and colporteurs' institute was held there, Brethren J. H. McEachern and E. H. Wilcox leading out in the instruction given. Other workers attending and assisting were Brethren W. H. Williams, F. C. Varney, L. G. Beans, F. A. Stahl, W. R. Pohle, and the writer. Evening meetings were also held, and a good interest was shown by the public.

Plans were laid to strengthen the work in Bolivia by sending some additional workers there as soon as they can be secured. A new Indian mission will be opened below La Paz, at a place where a lively interest is manifested in our message. Brother R. S. Shepard, now treasurer of the Lake Titicaca Indian Mission, will take charge of this new station as soon as he can be released from his work in Puno. A church of fourteen members was organized in La Paz. This is our first organized church in Bolivia. The plan of raising an educational fund to aid worthy students while attending the Industrial Institute at Lima, was presented, and met with a good response in both cash and pledges. We feel that there are better days ahead of us for the work in Bolivia.

Since this visit, word has come from Elder Pohle that several other persons have signified their intention to unite with us, and are keeping the Sabbath.

From La Paz we went to Plateria, in the Lake Titicaca field, where another institute was held. Here also was shown a lively interest in the home missionary and colporteur work. Visits were also made to the Pomata and Peninsula Stations. We were at Plateria on the thir-



VISITING MISSION STATIONS—READY FOR A JOURNEY

teenth Sabbath of the first quarter. Special efforts were made to secure a liberal offering, and we were rewarded by seeing an offering of more than 100 soles (about \$48.70) raised. This is a large amount for that church, and is an indication of what God's people can do in giving more liberally to his needy cause.

Our next visit was to the stations in the Moho district; namely, Occo Pampa and Umuchi. We were much pleased with the good spirit and interest manifested in the Lord's work at Occo Pampa. Here more than thirty are awaiting baptism.

Our next stop was at the Umuchi Station, where Brother Luciano Chambi has been in charge. Here forty-nine persons were baptized. This church now has a membership of more than two hundred, and the work has been started only a short time. Brother Chambi is in charge of the Peninsula Station, and Brother Juan Juanca is in charge at Umuchi.

Continuing our journey to Juliaca, where we took the train for Puno, we called on Judge Solorozan of Huanacane, the chief judge of a large district. He is anxious for us to begin work in his district, and offers to go with our workers and assist in establishing a mission station among the Indians near Huanacane. It is planned to open a station there as soon as proper help has been secured. En route from Moho to Juliaca we passed thousands of Indian huts in the broad pampas, where good work could be done if the workers could be secured.

Returning to Puno, we held committee meetings for several days, planning to strengthen the work in the Lake Titicaca field. A suitable place was leased in Puno as headquarters for the workers who must live in Puno. The last Sabbath we were there a church of twelve members was organized. Six other persons presented themselves for baptism and church membership. We hope to see a strong church in Puno before long.

En route to Lima from Puno we stopped at Arequipa. While there we visited Tingo, a near-by suburb, where a rest home has been provided for the families laboring in the high altitudes of Lake Titicaca and Bolivia. When we returned to Lima, another institute was held, delegates being present from several churches of the Peruvian Mission, the students of the Industrial Institute attending afternoons.

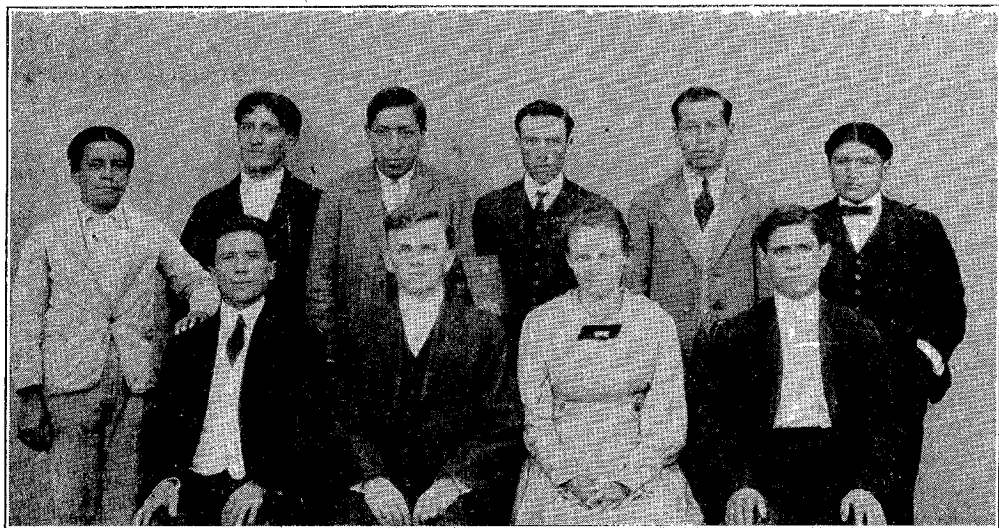
We are confident that a new period of development in the entire Inca Union is before us. We were glad for the visit and service of Brethren Williams and McEachern, of Buenos Aires.

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### *Sierra Leone, West Africa*

ELMER E. ANDROSS

On our journey from Cape Town, South Africa, to England, on board the S. S. "Cap Polonio," we put in at Freetown, Sierra Leone, for coal and water. We remained there a little more than four days. Not



PROF. AND MRS. H. B. LUNDQUIST AND A GROUP OF STUDENTS AT THE INCA UNION TRAINING SCHOOL

having a Year Book with me, I did not know just how to find our workers who I felt sure were stationed near by. I did not even know the names of any of our workers in this British protectorate. However, the next morning after anchoring in the bay off Freetown, I went ashore, and by inquiry learned the name of the street on which we had once owned property, also the name of the missionary in charge of our work in this field—Elder L. F. Langford, who was stationed at our mission at Waterloo, twenty miles east of Freetown, on the railway.

I started out to find the street referred to, thinking that I might succeed in finding some one who was acquainted with our work. I had not gone far when I met a native policeman, of whom I made inquiry. Just then a boy in government employ was passing, whom the policeman stopped. He had just the information I desired. He had been a student in our school at Waterloo for some time, could speak good English, and was acquainted with our work. He took me to the home of Brother J. E. P. Hartley, the local elder of our native church in Freetown. From there he took me around to see our church building, on Circular Road. I felt that the Lord had directed my footsteps, as I had earnestly asked him to do before I left the ship.

I sent a telegram to Brother Langford at Waterloo, and the following morning, about nine o'clock, he visited me on the ship. Upon inquiring of the captain, I learned that our ship would not sail before noon the following day, so I decided to visit Waterloo. We left Freetown on the 4:35 P. M. train, arriving at 6:20 P. M., and returned on the train leaving Waterloo at 6:35 the next morning. This gave me only a short time there, but as it did not get dark till quite late and the sun rose early, I had opportunity to see our mission by daylight, both in the evening and in the morning.

It was a great pleasure to me to meet Brother and Sister Langford, whom I had known so well in England. He was then a student in our college at Stanborough Park, Watford, and for a time she was my stenographer. They have been in this field only a few months, but seem to be getting hold of the work very well. They enjoy their work, and are perfectly satisfied to remain, believing that God has led them.

Brother Langford is the superintendent of the West African Union Mission. We have work started in Sierra Leone, Gold Coast, and Nigeria. He has made one trip over his field. It is a vast field, with an im-



Quinowani School, Near Where Brother and Sister Stahl Nearly Lost Their Lives Three Years Ago

mense population, and as our work grows, it will have to be divided.

I found at Waterloo what appeared to be a good location for a school. The surrounding country is very beautiful, being undulating, and covered with tropical vegetation. It seems as if the location should be fairly healthful, and I understand it is proving so.

The mission has about seventy acres of land just outside the town. A European cottage, a school building with boys' dormitory on the second floor, also a shop for carpentry and wagon making, with some machinery installed, have been erected, and are of good material. A substantial church building, with a room for the church school in the basement, stands on a lot in the town, a short distance from the mission. About twenty-three students are attending the training school.

There are five outschools in Sierra Leone. These do not have a large attendance, but the work is not in the least discouraging. The total baptized membership in Sierra Leone is about one hundred.

On the Gold Coast we have about one hundred twenty members, and in Nigeria 150. In both of these countries there are marked evidences of the working of the Holy Spirit on the hearts of the people. From the information given me by Brother Langford, I feel sure that the time has fully come for us to do more for this very populous district of Africa.

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## Among the Missions About Lake Titicaca

F. A. STAHL

THE work is advancing rapidly in this mission these days. More than three hundred persons were baptized here during the first months of this year (1919). Many new calls are coming in, more than we can possibly answer this year.

At Pomata Station, where Brother and Sister Orley Ford have charge, the Sabbath attendance has increased so that the church building, large as it is, will have to be enlarged before the end of the year. These young people are earnest workers, and are having an excellent influence in their district.



Baptism at Quinowani, in Rough Lake Titicaca

The mission station is in a rather historic place. All around the station are the ancient Inca *chulpas*, or tombs. Not far from the mission home stands a gigantic mountain, Mt. Liaquipa, towering to a height of 18,000 feet above sea level, and measuring nine miles around its base.

On the very summit are many houses built of stone. Even the roofs are of stone. Encircling this mighty mountain are three immense stone walls thirty feet high, with openings in them at intervals. At each opening is the ruin of what at one time was a fine stone house. Evidently these were used by guards. These walls are about fifteen hundred feet apart, and are built on the very steepest part of the mountain. Everything about the whole mountain indicates that it was fortified to withstand some powerful enemy. Some say that at this place some of the ancient Inca tribes made their last stand. Whatever it was, it is now the center of the work of a people seeking the living God.

Near the base of this mountain we have a thriving mission, with four fine schools and an average daily attendance of fifty children. Seventy-five persons were baptized at this place during my last visit there, thus giving the church nearly three hundred members.



Chief Areto's House and His Family at Santiago Oji, the Prospective New Mission

A few weeks ago Brother Ford and I paid a visit to Santiago Oji, a district that has been calling for a teacher for three years. This place is situated forty-five miles east of the Pomata Mission, on a peninsula inhabited by 20,000 Indians. As we neared the place, we were met by Indians carrying flags, and the women threw flowers on us to show their appreciation of our visit.

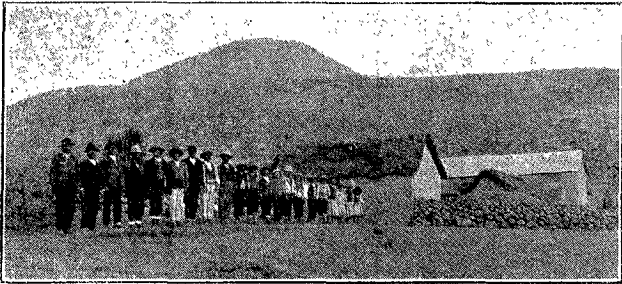
In the meetings that followed great enthusiasm was manifested, and after a few days forty came forward for baptism, even before a call had been made. We counseled them to wait, promising that some one would be sent as soon as possible to teach them more fully.

On our return we stopped at Quinowani, the place where three years before the priests had stirred up hundreds of Indians to try to kill us, and where they so nearly succeeded. These two priests are now dead. One of these, when dying, sent for our missionary, and Brother Ford responded to the call, ministering to him in his last hours. The other, only a young man, died of a horrible contagious disease. Alone and without friends, he was buried by three Indians hired for the purpose.

These enemies are dead and forgotten, but the work of the Lord is advancing and prospering; and in this very place where they tried so hard to destroy and obliterate the work, there is a fine substation. We have there a school with fifty-nine pupils in daily attendance, the teacher, Raimondo Gomez, holding a session for the girl pupils from 6 to 9 A. M., and for the boys from 9:30 A. M. to 2:30 P. M. Twenty-nine were baptized in Lake Titicaca on our last visit

there. The lake was very rough at the time, but the people said they wanted to proceed with the ordinance. The waves were running so high that even before I could immerse the candidates the waves had dashed over us; but the Indians took it all in good part, saying that the lake was rejoicing with them.

God has done some wonderful things for the people of this place, and in no other place in the whole field are the effects of the message seen as here. Men and women who seemed wholly given over to evil lives have turned to God. One woman especially is the wonder of the whole district. Three years ago she was wholly depraved, drunken and vicious, and feared by all. Her husband and children had driven her from her home, and she was utterly abandoned. She attended our first meetings in this district and gave herself to God, and has ever since lived a most exemplary life. It was she who ran six miles to bring back our horses that had been cut loose and slashed at the time of the assault. She returned to her home and family, and as the result of the beautiful life she has since lived in Jesus, all her family have been baptized and are faithful members of the church. These words are frequently heard in this district: "If the gospel can do such things for people, then I



Our Indian School at the Base of Mt. Liaquipa

want it also." I am glad, brethren, that we have such a message, a *living* message.

After spending a few days with these people, Brother Ford and I separated, he to go home to his station and I to go on to Puno, where the Lake Titicaca Indian Mission headquarters are now established. When I arrived, I found awaiting me a large delegation of Indians from the island of Imantana, who implored me to come and visit them. They had made two new boats out of the lake grass for our use, and had come so often that we simply could refuse them no longer, so I am making preparation at this time to go with them, and I will tell you all about it later.

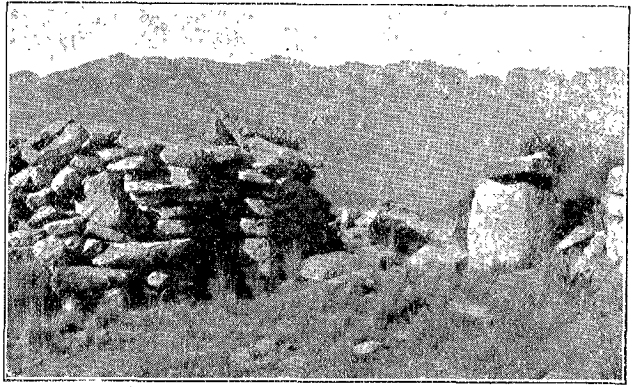
Brethren, remember us at the throne of grace. We need help, the kind of help that God alone can give. I have not told you of the trials we have to meet, nor how enemies are persecuting our people, nor how our teachers have been beaten almost to death with stones and clubs. But this is true, and the enemy is making every effort to destroy what we have done, so we must have help and wisdom from the dear Lord to go on with the work.

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### Hunting for Souls

In a recent letter from Elder J. E. Fulton, of India, two paragraphs are of such general interest that we pass them on to the brethren and sisters in the homeland.

"Just a little while ago a Mohammedan woman in purdah became interested in the truth through the labors of Miss Chilton. Her husband, also a Moham-



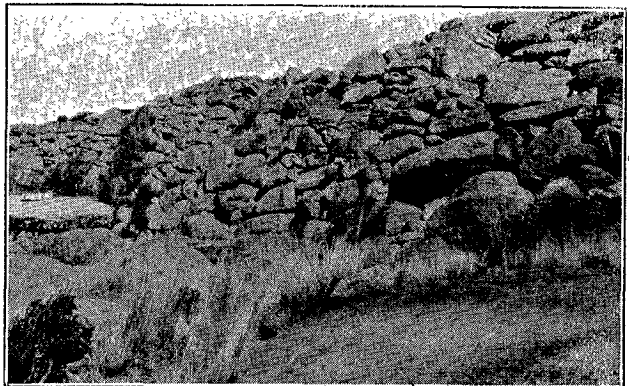
Ruins of One of the Stone Houses on the Summit of Mt. Liaquipa

medan, was not with her at the time, and the mother, seeing that the wife was becoming interested in what to the Mohammedans is the 'awful' Christian religion, sent for the husband to come and look after his wife. He came and took her away from the Bible-readings, and it seemed as if the labors of the faithful sister who had been so earnest in teaching the truth might be lost. But the husband saw that there had come a great change for the better in his wife, and this aroused his interest so much that he also began to study the message. The result is that both have now been baptized into the truth. This is a great victory.

"An incident which happened a year or two ago shows how God especially favors his messengers. A canvasser in Rangoon who was selling 'Heralds of the Morning,' visited the manager of the large works of the Burma Oil Company. This is situated on an island some miles away from the city, and during the war it was the policy to keep all strangers away from these works. For some time only an insurance agent had been allowed to visit there, and he only at the office. But a free pass was issued to our agent, who went from place to place about the works and obtained orders for the book from nearly all the Europeans working there. Frequently he was asked by men in the works how he managed to secure permission that had been denied almost every one else. Thus we see God opens the way, even in difficult times; for his word to be made known."

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THE consecration of all to our Master, far from lessening our power to impart, increases both our power and our joy in ministration. The five loaves and two fishes of the disciples, first given up to and blessed by the Lord, were abundant supply for the needy multitudes, and grew, in the act of distribution, into a store of which twelve hampers full of fragments remained when all were fully satisfied.—J. Hudson Taylor.



Part of One of the Stone Walls That Were Built as a Defense Around Mt. Liaquipa by the Incas





# 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. All correspondence relating to the Home department should be addressed to the editor of the "Review."*

## BE KIND TO YOUR BOYS

MRS. J. C. BROWER

PRAY stay that hasty word, mothers,  
And change to a calmer tone;  
Regret and sorrow may come tomorrow,  
When you are left alone.

'Tis such a little while, mothers,  
You must bear with "fuss and noise;"  
There'll come a day when they've gone away—  
Your noisy, meddlesome boys.

You'll then walk through the rooms, mothers,  
With many a sigh and tear;  
And fondle the toys of those one-time boys,  
And long for their merry cheer.

Oh, turn you a bit aside, mothers,  
To the Father, and ask for grace  
And patience from him to make of home  
A heaven-like dwelling place.

\* \* \*

## Shielding Our Children's Shortcomings

Not long ago I visited a friend whom I always considered a model in efficiency, although it never occurred to me to search out the peculiar reasons for her success. She has spent twenty years at "mothering" and housekeeping, yet I have never happened upon her when she was in the nervous, muddled state that overtakes the best of housekeepers at times. Her children are well-mannered and well-behaved, and each one contributes his share of energy to the work of the house, without question or friction. Everything in Esther's home seems to move along with the regularity and quiet of a clock which has had its tick muffled, and I have never known a home where every member shows so much consideration for the others. Needless to say, it is a delightful place to visit.

It was quite by accident that I stumbled upon what I believe is the real secret of my friend's superiority as a mother.

Ruth, Esther's sixteen-year-old daughter, returned, one afternoon, from a visit with a girl friend. She lingered a few moments on the porch where her mother and I were chatting over our embroidery.

"Did you have a nice time, dear?" Esther asked her.

Ruth seemed at loss for an answer. Plainly, she had not had an exceedingly pleasant visit, but her loyalty to her friend made her hesitate about admitting it. Finally she said, "Yes, I had a very nice time, except for some trifling matters which I suppose I should not have noticed."

"Do you care to tell us what they were?" inquired her mother. Again Ruth hesitated, then she laughed deprecatingly.

"It really doesn't amount to anything, mother," she said, "but Mrs. Henry has such an unpleasant way of scolding her children all the time. As soon as she gets through with William she begins on Edith,

and so on around to all of them. I felt so sorry for them that I wanted to run home, where I wouldn't embarrass them by hearing it. That is all, and June and I had a real nice time in spite of it."

After she had gone, I turned to Esther. "I believe I have made a discovery," I declared.

"Mercy," she laughed, "I hope you haven't caught any of us in a dishonorable act!"

"No," I said, "but I think I have learned, in part at least, why you have the nicest, happiest home I ever visit. I never thought of it before, but since Ruth's account of her friend's home, it has just occurred to me that I never hear you scold any of the children. How do you manage, or are they just naturally so good that they never need correction?"

She laughed again. "You have taught school too long to entertain any such ideas about perfect children. But I believe any measure of success I have attained in rearing my family of five has been due to my habit of avoiding any correction of the children before a third person."

"But how?" I insisted. "I think it is a grand idea, but how do you arrange it?"

"Easily," she assured me. "When I was a child my mother never seemed to consider us as real human beings, with sensitive feelings. She gave her corrections freely, at any time occasion provoked them, and regardless of the presence of others.

"I happened to be the unhappy possessor of a very quick, hot temper, and I have been so hurt by mother's stinging scolding and ridicule when my anger carried me into rash sayings and actions, that I could have died happily to avoid holding up my head again, and meeting the taunts that I knew awaited me. My brothers and sisters naturally took advantage of my weakness and teased me by telling friends about 'Esther's red-hot temper.' According to the code at home, a fault was something to be held up to the scorching light of publicity until we were so ashamed that we would conquer it. Perhaps the method was successful in a way, but I always believed there was a better way, and when my own children came I tried to find it.

"For instance, Ruth has a very high-strung, sensitive disposition, very much like my sister Carrie's. When Carrie's feelings were hurt or she became nervous and hysterical over matters that seemed of no importance whatever to the rest of us, mother would scold her for 'giving way to her feelings' and 'being foolish over trifles.' We younger children got the idea that when Carrie cried or seemed hurt, the thing to do was to laugh at her and mimic her until she either ran and locked herself in her room to cry herself into a state of exhaustion, or by sheer force of will present a serene face to us. Mother never corrected us for this unpleasant habit. Carrie has been the victim of a nervous trouble all her life, and I am convinced that much suffering might have been avoided had we shown due consideration for her years ago.



"When Ruth's nerves are unstrung, I have always tried to arrange a quiet rest for her without letting her see that I had a motive in doing so. Often I have given her a pile of old magazines and some scissors and told her to go to some quiet spot in the house and cut out the articles on certain subjects that I was interested in. The quiet task, and the inevitable drawing of her mind from the thing that worried her, were almost always a sure cure for her trouble. Then, later, with her nerves calm and her mind refreshed, she would talk the matter, whatever it was, over with me. I had to arrange the little talks tactfully too, usually calling her into my room on some errand, then cautiously leading up to the subject of her distress. No one else ever heard these little 'conferences.'

"And with John—you remember how stubborn he used to be? He seldom shows it now, but when he was small it was almost impossible to make him do anything he chose not to do. I never forced him. When he was so unruly that the matter needed immediate attention, I gave him a quiet sign to leave what he was doing and go to his room to wait for me. By the time I went to him his reason would have partially returned, and my own irritability would have subsided, so that I was able to advise him or scold him without anger, and he was able to receive my counsel as it was given. Or, if the offense was more trifling, and did not upset the household machinery at the time, I would wait for a convenient moment to remind him of his error when there was no one else about.

"O, don't think that I have been too 'easy' with the children," she finished. "Both their father and I have been very severe many times, and on several occasions administered good, sound whippings, although we believe that force is the best tonic only in extreme and peculiar cases. But no matter of what the punishment consisted, no one ever knew just what happened but the guilty child, his father, and me. And, eager to keep his own shortcomings from being noised through the house, each child has been careful to grant the others the same privileges of privacy. On the few occasions when one child has taunted another about his faults, the offense has been dealt with with the same severity as telling a falsehood would have been.

"Of course, now that the children are older and their habits established, the early corrections are seldom necessary, but I have found that I have to allow a certain time each day for 'conferences' with the children, for 'coming to mother' with all their worries and troubles has become a fixed habit. Those little talks are the most priceless rewards of my motherhood, for in them I reach to the very deepest recesses of my children's hearts. Nothing could be more simple, could it?"

But I wonder. I could think of a good many mothers who had not found it so.—*M. F. Holt, in American Motherhood.*

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### *A Few Suggestions for Old Age*

WHEN old age has really begun, its march toward final decay is best delayed by attention to those rules of conservation by which life is sustained with the least friction and the least waste.

The prime rules for this purpose are:

To subsist on light but nutritious diet, with milk

as the standard food, but varied according to season.

To take food only in moderate quantities.

To dress warmly but lightly, so that the body may at all seasons maintain its equal temperature.

To keep the body in fair exercise and the mind active and cheerful.

To maintain an interest in what is going on in the world, and to take part in reasonable labors and pleasures as if old age were absent.

To take plenty of sleep during sleeping hours, nine hours at least, and to take care that the bedroom is maintained at 60° F.

To avoid passion, excitement, and luxury.

Transgression of these rules constitutes a crime against one's own body, plainly condemned in the Holy Scriptures, and contrary to the fruits of the Spirit.

Godliness, having the Holy Spirit in the heart, and continuance in bringing forth its fruits, are conducive to health and long life.

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." Prov. 3:1, 2.  
—*Selected.*

\* \* \*

### *Save the Children---No. 9*

EDWARD H. GATES

THE first and most important lesson for the child to learn is submission to parental authority. And so in God's great law, after declaring the duty of all men to honor and reverence the Creator, the next duty is, "Honor thy father and thy mother." The infant is not capable of knowing God, nor of obeying his law. But by proper training, even while in his mother's arms, the child may learn to submit to authority.

"To the great principle of love and loyalty to God, the Father of all, the principle of filial love and obedience is closely related. Contempt for parental authority will soon lead to contempt for the authority of God."—*"Patriarchs and Prophets," p. 337.*

This is why God places duty to parents next to the honor due to God, and this also is why Satan makes every effort to put his brand on the little ones.

Until children learn the lesson of obedience, they will never be happy in this life, nor can they ever be received into heaven. So God makes it the duty of the parent to require implicit obedience from the children, knowing that in this way they are receiving their first lessons in reverence for God's law. And obedience to God's law is the "whole duty of man." Eccl. 12:13.

Read the following from Mrs. E. G. White:

"One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus, to a great degree, may be prevented those later conflicts between will and authority that do so much to create alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine."—*"Education," p. 287.*

But, sad to tell, after Christianity has been preached for nineteen hundred years, and the Bible is in the hands of all parents in Christian lands, "disobedience to parents" (2 Tim. 3:2) is one of the prevailing sins of the times, and constitutes one of the signs of the last days.

Who in this age grieves over the fact that rebellious children are found in so many Christian families?

So common has this become that it causes little comment. Among God's ancient people, rebellion in the family was counted such a serious matter that the Lord commanded through Moses, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them," his parents were to bring him to the elders of the city, and they were to cause him to be stoned to death. Deut. 21:18-21. The reason for such drastic punishment was, "So shalt thou put evil away from among you; and all Israel shall hear, and fear."

As rebellious children would later mean rebellious men in the church and the state, God would stop the evil by cutting off the rebels.

Though the death penalty is not visited on stubborn children in these days, it will surely be inflicted in the swift-coming judgment unless they repent.

"Parents who have neglected their God-given responsibilities must meet that neglect in the judgment. The Lord will then inquire, 'Where are the children that I gave you to train for me? Why are they not at my right hand?' Many parents will then see that unwise love blinded their eyes to their children's faults, and left those children to develop deformed characters, unfit for heaven. Others will see that they did not give their children time and attention, love and tenderness; their own neglect of duty made the children what they are."—*"Testimonies for the Church," Vol. IV, p. 424.*

"Children need watchful care and guidance as never before; for Satan is striving to gain the control of their minds and hearts, and to drive out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days; but the ruin of many may be traced directly to the wrong management of the parents."—*Id., p. 199.*

"Never correct your children while impatient or fretful, or while under the influence of passion. Punish them in love, manifesting the unwillingness you feel to cause them pain."—*Id., Vol. II, p. 259.*

Again the same writer says:

"Neither in the home nor in the school should disobedience be tolerated. . . . It is not love but sentimentalism that palters with wrong-doing, seeks by coaxing or bribes to secure compliance, and finally accepts some substitute in place of the thing required."—*"Education," p. 290.*

These things show us God's mind on the question of obedience to parental authority.

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## Elizabeth Won

MARTHA E. WARNER

A FATHER, mother, and their two small children were waiting in the station for the train. It was late, and the children were growing restless.

After a little the father went out. When he returned, he handed his wife a paper bag. She opened it, took out an apple for baby Nellie and handed one to Elizabeth.

Six-year-old Elizabeth looked at the apple, and turned up her nose, scornfully remarking, "I don't like apples!"

"Why, yes, you do, daughter."

"I said I *don't* like apples. I want a cooky!"

"I have no cookies," replied the mother. "Eat this apple. You know you like apples. You eat them at home, and if you don't eat this now, you won't get anything more to eat until we get home; and you know you will be very hungry before then. Remember, not one mouthful on the train! I don't see what makes you so contrary, anyway."

Elizabeth drew up her small self as tall as she could, and answered emphatically: "Sometimes I eat apples,

and sometimes I don't eat apples. The times I don't eat apples is the times I don't like apples. I *want* a cooky!"

And the mother handed Elizabeth a cooky.

The child took the sugared dainty and edged along the seat close to me. Looking up with a winning little smile, she said, "I got my cooky, didn't I?" What could I say? Elizabeth surely had won in the conflict of wills. But I knew, and the child knew, that the mother had not told the truth. I suppose she had just told one of those "white lies" that some people consider it necessary to tell little folks.

There are other mothers, and other Elizabeths. It is worth while to think these things over. What will the harvest of such training be?

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## That "Between-Meal" Food

GEORGE M. HEALD, M. D.

THE editorial writer in the *Journal A. M. A.* of Nov. 22, 1919, expresses the opinion that children and adults who eat candy and other food between meals take in that way a much larger quantity of food than they realize. According to investigations by Benedict, "some of the commonly served portions eaten in haphazard fashion on the spur of the moment may be equivalent to as much as 500 calories [one fifth of the total daily ration], while 100-calorie portions are anything but unusual." After mentioning the use of candies by children, the editorial continues:

"The eating of 'extra food' is by no means confined to children. The adult man and woman who depend on the meal-time food fuel of from 2,000 to 3,000 calories a day, indulge in candy as a pastime or eat an after-theater lunch for the sake of sociability, not because they feel the need of more food nor because they appreciate the magnitude of the diet intake. It will come as a surprise to most persons to learn on reliable authority that a single caramel, a nougatine, or a penny's worth of candy may furnish sufficient energy to supply the extra heat needed for walking a mile or more. Equally startling will be the news that the ingestion of three seemingly insignificant, medium-sized olives can yield the amount of heat liberated in a half-mile walk. We are informed (Cornelia G. and F. G. Benedict, "The Energy Content of Extra Foods," *Boston Medical and Surgical Journal*, Oct. 2, 1919) that for a man of average weight to walk from the bottom to the top of Washington Monument would require an extra heat production of eighty calories. The energy expended in this not inconsiderable effort may be completely replaced by the consumption of less than half a doughnut, six walnuts, five large olives, or four pretzels. Perhaps we shall learn from such facts how futile a 'constitutional' walk is in any attempt to combat the accumulating energy from undue eating between meals."

Man must constantly refrain from eating too much, and as constantly urge himself to do more muscular work. Man habitually eats more than he needs, and doubtless to a certain extent shortens his life thereby. Certainly there is nothing rational in piecing between meals.

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## Is Tobacco a Preservative of the Teeth?

D. S. TETERS, D. D. S.

A GREAT many people hold to the belief that tobacco is a preservative of the teeth. But the dentist who has the task of caring for the teeth of tobacco users, knows that this is a false theory.

Aside from the fact that the nicotine absorbed by the system of the user of "scrap" and other chew-

ing tobacco, undermines the general health and thus affects the teeth, there is another more insidious form of destruction going on, of which the victim is not aware until the havoc is wrought. Nature gives us teeth that, with reasonable use, should last a lifetime. But when the tobacco user works them almost constantly, and does sixty years of chewing in from five to ten years, the teeth are worn down out of proportion. They become flat, thus failing to grind the food properly. When in this wearing-down process the nerve is approached, the teeth become extremely sensitive to heat or cold, sweet or sour, and often even to the touch of food in mastication.

A condition at the roots of the teeth, next to the gums, known in its characteristic form as "tobacco decay," appears very frequently in the experience of persistent tobacco users. Still other tobacco users carry a quid constantly in one side of the mouth, and the result is that the gums are stripped from the neck of the teeth on that side of the mouth until the entire roots are exposed, and the teeth thus loosened are crowded out of line.

Tobacco, then, it is very evident, does not preserve the teeth, but rather destroys them. Will not the man who wilfully uses this filthy weed some day feel the force of the statement, "If any man defile the temple of God, him will God destroy"?

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## Work Among Our Neighbors

E. HILLIARD

THOSE who have a knowledge of God's last warning message to a lost world are debtors to those in darkness, debtors to the rich and to the poor, "to the wise, and to the unwise." One of the best ways to discharge this debt is to study the Bible with our neighbors in their homes. We are told in "Gospel Workers":

"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name." — *Page 339.*

How essential, then, that we heed the light that God has been pleased to give us! We are to study the word, not merely to save our own souls, but to become workmen approved of God, workmen who are prepared to enter the homes of those who are hungry for the message we have to give. Angels of God gather around such little circles as they gather for study, and divine aid is given to those who lead out in searching the sacred pages for the truth that sets the captive free and brings peace to troubled hearts.

As a people we are intrusted with a special message which is to enlighten the world. To accomplish this great task we need to be well organized and thoroughly equipped with spiritual weapons. These perilous times call for consecrated, willing workers. Never since the promise of pardon to fallen humanity has so great a responsibility rested upon God's people as that of giving the glad tidings of the soon-coming King to every kindred, tongue, and people.

Open doors are everywhere. We all know, without the shadow of a doubt, that these doors will soon be closed forever. It is criminal to neglect such heaven-born opportunities, which will soon be beyond our reach. The responsibility of carrying the light which the Lord in his kindness has given us, rests officially with those who direct the work, but primarily with the individual members of our churches, every one of whom the Master calls to service.

The servant of the Lord has told us:

"We are altogether too faithless, and too narrow in our views. Gideon's army prevailed, not because of their numbers, but because in living faith they followed the special directions of God." — *"Gospel Workers," old edition, p. 297.*

While academies and colleges have been established for the purpose of training workers to enter the whitened harvest fields, our individual church members, the home-keepers, those who must stay by the stuff, have a call to immediate service. They may arouse and follow up an interest among their neighbors in Bible study, which will result in the saving of many souls for the kingdom.

"The minister should not feel that it is his duty to do all the talking and all the laboring, and all the praying; but he should educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers." — *Id., p. 101.*

Men and women everywhere are famishing for the bread of life. If this God-given plan of personal work were carried out, a rich harvest would be gleaned for the heavenly garner, workers would be developed, and the churches refreshed in Christ Jesus. It would help to answer our Saviour's prayer, that we all be one, as he and his Father are one. The need of the hour is for every member of the church to become thoroughly interested in giving present truth to the people of their community. We are told that a working church is a live church. Only live, working members will be able to endure the test that is surely coming to all commandment keepers.

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## Thrift Suggestions

(Gathered from here and there)

ONIONS should always be boiled in water that has been salted; otherwise they lose much of their flavor.

A little vinegar kept boiling on the stove while onions or cabbage are cooking will keep the odor from going through the house.

Have you ever tried making your pie crusts with milk instead of water? It makes them much more flaky, and they seldom get tough.

When flannels have become hard and shrunken, they may be restored to their former softness by soaking them in gasoline. This cleanser should never be used in the house when a fire or an open light of any kind is burning.

When canning pineapple, it is a good plan to put up two or three cans containing less sugar than is ordinarily desired, to be used in dealing with the throat troubles so prevalent during the winter months. This suggestion comes from a physician, who finds the acid contained in the pineapple helpful in relieving irritation of the throat.

## Care of the Hands

It goes without saying that women who do their own housework find it trialsome keeping their hands presentable. And yet, with a little thought they could be even more than presentable — often as pretty as they were when housework was first taken up. I say "thought" advisedly, for here, as in everything else, prevention is better than cure. Some time and labor are involved, to be sure, but the mental satisfaction a woman derives from the knowledge that her hands are pleasing, both to herself and others, is well worth thought and effort.

Suppose we begin this little talk with some preventive measures against uglifiers of the hands, after which we may consider antidotes for blemishes. To instance how women often mar the appearance of their hands, take the matter of dishwashing. Pots and pans must be washed, but fingernails were never meant to be scrapers. If nothing else, an old spoon can be used for the purpose. A clam shell is better, however, or one of the scrapers you can buy for five cents. Vegetables also must be peeled, but the fingers may be protected against discoloration by the simple precaution of binding a strip of adhesive plaster around the forefingers and thumbs before beginning the peeling. It is an excellent plan to keep a roll of adhesive plaster in the drawer with your paring knives.

A careful housewife knows when she begins peeling potatoes whether or not onions, beets, or other vegetables will be needed for the same meal, and will plan to do all of it at one time. Otherwise, if she peels one vegetable at such an hour, another an hour later, and a third after still another interval, it is admittedly inconvenient and bothersome to adopt means to avoid staining her hands.

Then, too, women's thumbs were never intended to be used as cutting boards. Yet only recently I saw a woman cut two quarts of string beans in that way without so much as looking at the neat little cutting board hanging in a corner of her kitchen. Of course, she went about with ugly crisscross cuts that became blackened as the dirt worked into the cracks; yet she blamed her housework instead of her own lack of forethought for her unsightly hands.

And so one might go on citing the housewife's disregard of preventive measures that cost no money and take much less time than do remedial efforts.

But instead of scolding about what has *not* been done, let us take stock of our means of repairing such negligence as we have been guilty of. For the woman who does her own housework and desires to keep her hands soft and white, there are many simple ways and means that will be of assistance to her.

First of all, it will be a good plan for the woman whose hands have been neglected, to begin by wearing a pair of loosely fitting gloves overnight for a few nights. Just before retiring the hands should be washed thoroughly in warm, soapy water, using a small brush for the nails. Rinse and partially dry. Now coat the hands generously with a good cold cream, rubbing the cream well into the skin and about the nails, and slip on the gloves. Be sure to cut plenty of holes in the gloves, especially at the palm, for air.

A paste often used for this purpose is made of the following ingredients: One-half ounce powdered myrrh, one ounce yellow wax, two ounces honey, and three ounces rose water. Glycerine is added last to

make the mixture of a spreadable consistency. Any druggist will be able to make this up.

I do not recommend the wearing of gloves at night as a general practice, as it tends to make the hands too soft and sensitive; but when the hands have been long neglected, or where for any reason it is desired to beautify them at short notice, this coating them with a cream or other beautifying paste, and donning gloves for the night, can generally be relied on to make the hands soft and smooth after a few days' treatment. If after they have been brought to this receptive stage, so to speak, a little care is exercised in the treatment of the hands, there is no reason why the woman who does her own work should not have hands that, while perhaps not so white and useless as her wealthier sister's, are just as shapely and presentable.

I know that this is possible because I have seen it done, not only by housewives who have a proper respect for their appearance, but in the case of an intelligent woman who through adverse circumstances became the janitress of a large apartment house. I am sure that some foolish women thought it vain and "uppish" for their janitress to wear gloves while at her work; but on my telling her what a sensible thing I thought it, the brave soul confided to me that she didn't intend to be a janitress all her life and therefore took care of her hands. "For," she added, "I don't want the folks to be ashamed of me." And so she cleaned brass rails and shoveled snow and scrubbed stairs, always cheerfully, but always with her gloves on to protect her hands. It is pleasant to relate that the plucky little woman is now a tenant in the same house. Her idea is well worth noting. For if a woman can be wife, mother, and scrubwoman, and still take the time and trouble to care for her hands so "the folks won't be ashamed of her," surely none of us need display "housewives' hands."

It is a mistake to think dishwashing injurious to the hands. By that, of course I do not want it understood that I recommend dishwashing in boiling-hot water and with strong yellow soap, as a means of beautifying the hands. It is simply meant that the amount of dishwashing that must be done in the average household is not really enough to cause any damage. Of course one should avoid using soaps or powders that are very strong, but these are just as injurious to fine gold-rimmed china as to delicate human skin; so that even the most perfect housekeeper can find, if she is foolish enough to need it, an excuse for being careful in this respect.

Wherever possible, avoid discoloring or badly staining the hands. Many of the preparations sold to remove discolorations contain strong acids that remove the natural oil of the skin, leaving it dry, shriveled, and harsh to the touch. Even too much soap has somewhat the same effect.

Everyday cereals, like oatmeal, rice, bran, or wheat flour, are known for their emollient effect on the skin. They cleanse as well as soften and whiten it. So, for sensitive hands as well as for hands made coarse by frequent immersion in cold and hot water, the use of these cereal waters as a wash will be found helpful.

Cereal waters are easily made. Boil some oatmeal or bran in water for about an hour. Strain and pour into two bottles. Keep one bottle on the kitchen shelf and the other in a convenient place in the bathroom so that there will be no pretext for not using the wash several times during the day in place of

soap and water. These cereal waters must not be made in great quantities, as they sour easily.

Half a lemon, which may be kept conveniently on the same shelf with the wash, is also good to remove mild discolorations, though the lemon should not be used in combination with soap.

When the hands are red and roughened, try washing them without soap, using instead a little almond meal. Dry the hands, but not thoroughly, so that while they are still somewhat moist you can rub in a little plain sweet cream, cocoanut butter, or the old reliable standby, glycerine. A small bowl containing a mixture of two parts wheat flour to one part orris root is also useful for dipping the hands in before drying on the rough towel.

And right here it may be said that rough, red hands are often the direct result of careless drying of the hands, which some women seem to regard as a saving of time. As a matter of fact, it is quite the opposite, for it is the surest way to have chapped and broken skin. Such hands are often painful, and cause their owner to do her work in an awkward, clumsy fashion, with anything but the dispatch with which it should be done. So that really the minute saved by running out in the cold with half-dry hands to meet the baker or the grocer's boy, has to be paid for in the end. When clothes are to be hung out in raw weather, it takes only another minute to slip on a pair of gloves, or even a pair of the children's white stockings, which have the advantage of being long and of protecting the arms too. If under the gloves a dab of cream or one of the almond preparations that soften and whiten the skin or a few drops of glycerine are applied to the water-soaked hands, the protection is complete.

Just a word about the use of glycerine. Some folks say that it does not agree with their skin, or that it makes it a brilliant scarlet. This often depends on the dryness of the skin to which it is applied. If, however, the hands are left quite moist before applying the glycerine, no inconvenience will be felt. In short, don't put glycerine on a dry surface, and there will be no skin problem.

To remove from the hands any disagreeable odor before taking up another task, as after the preparation of onions, etc., try rubbing the wet hands with a little dry mustard.

For the deep ridges and furrows left in the hands after long soaking in the water, as after washing clothes, rub the hands with just plain table salt.

The unpleasant practice of scraping pots with the finger nails should be avoided, as it disfigures the hands. It is also an uncouth and unsanitary custom, since under the nails must remain bits of decomposing food.

That bane of most women's work, blacking the stove, should never be done without gloves, but even then, as a further precaution, rub the finger nails over a cake of soap. This will fill them, and if by any chance the blacking gets through the glove, there will be little likelihood of its getting under the soap-filled finger nail. It is an excellent plan to dig the nails into soap before any kind of housecleaning. The soap will wash out, and is clean.

If the finger nails are brittle and break easily, rub vaseline or olive oil or cold cream into them, especially at the base, whenever you think of it, and try to think of it often. If a nail is bruised, it can often be kept from turning black (that is, the blood can be prevented from settling under it) by holding it in

hot water for fifteen minutes or so. Dipping the tip of a finger on which the nail has been lost, in warm wax will form a coat that will protect the new nail as it grows. It is even said by some to encourage the growth of the new nail. At any rate it is simple enough to be worth trying.—*Rose Teru, in American Motherhood.*

\* \* \*

### THE FUTURE KINDLY VEILED

If I should know the joy  
That lies before me,  
If I could open now  
The future's door  
And count the treasure waiting there for me,  
How dull, how hard, how long  
Today's set tasks would be!

If I should know what tears  
Would blind my eyes,  
If I could read just now  
The stormy skies  
Tomorrow's dawn may usher in for me,  
Today would lose the light  
Of its felicity.

I know not—yet I know;  
The future's veil  
Is kindly to my eyes.  
With joy I hail  
Whatever life sends down the path to me  
Because I know so well  
Both smiles and tears shall be  
The best, the very best; if sweet,  
If bitter, or if tasteless prove  
The portion I must quaff,  
Serene I onward move,  
Sustained by trust no doubt can mar  
That all will priceless prove.

—*Ida Melville Shaw.*

\* \* \*

### MEMORIES

LET us forget the things that vexed and tried us,  
The worrying things that caused our souls to fret;  
The hopes that, cherished long, were still denied us.  
Let us forget.

Let us forget the little slights that pained us,  
The greater wrongs that rankle sometimes yet;  
The pride with which some lofty one disdained us,  
Let us forget.

Let us forget our brother's fault and failing,  
The yielding to temptations that beset,  
That he, perchance, though grief be unavailing,  
Cannot forget.

But blessings manifold, past all deserving,  
Kind words and helpful deeds, a countless throng,  
The fault o'ercome, the rectitude unswerving,  
Let us remember long.

The sacrifice of love, the generous giving,  
When friends were few, the handclasp warm and strong,  
The fragrance of each life of holy living,  
Let us remember long.

Whatever things were good and true and gracious,  
Whate'er of right has triumphed over wrong,  
What love of God or man has rendered precious,  
Let us remember long.

—*Selected.*

\* \* \*

"HUMAN depravity is the devil's workshop. If he had no power to deceive man, he would be helpless; and if men were not depraved, carnal, and susceptible of deception, they could not be deceived."





## SANTA CATHARINA CONFERENCE, BRAZIL

THE fourteenth annual session of the Santa Catharina Conference convened at Benedicto Novo, April 4-8. An annual session had been held in 1918, but that meeting had really been of only local importance, because special conditions had made traveling very difficult.

The brethren in and near the Benedicto Novo section had had but few privileges during the two years previous. They were unable to get literature of any kind in their own tongue, not even the Sabbath school lessons. This meeting was therefore greatly appreciated by them. Not only was it one of the best meetings that had been held in Santa Catharina for a long time, but it was also the best attended of any in four or five years.

The time of the meeting was short, yet the Lord worked in a marked manner; especially was the Sabbath a day of heart-searching and consecration.

The field had for a long time suffered from a lack of workers, and this lack is not yet supplied; if anything, it is more pronounced. We hope we shall soon be able to send another good worker to help gather the sheaves in this waiting field.

At this conference the departments also received attention; it was made especially clear that the laity have an important part to act in the finishing of the work, in order that Jesus may soon come.

In accordance with the recommendation of the union, Elder F. R. Kuempel was elected president of the conference and Brother Andre Gedrath, field missionary secretary.

Our prayers accompany the workers in this field. May the Lord's rich blessing rest upon every effort put forth, that they may gather many souls into the fold of the Master.

F. W. SPIES.

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## A LETTER FROM BROTHER M. C. STURDEVANT

THE readers of the REVIEW will be interested in a few lines from Brother M. C. Sturdevant. In the past he has written about his experiences in the up-country missions in Rhodesia, South Africa; now he is connected with the church at Durban, Natal, and is working among the people of that city. He writes:

"While I am no longer on a mission station, my heart is wholly there. Mrs. Sturdevant enjoys quite good health, although the many years of mission strain have told greatly on her.

"I do not claim health any longer. I cannot walk more than three miles a day, though I thought little of walking twenty or thirty miles a day when at my mission work. I am still at work every day. In the forenoons I visit and give out tracts and papers; in the afternoons and every night [seven in a week] I either have meetings or hold Bible readings in the homes. I have all the work I can do.

"During the first few months of this year (1919) I baptized eleven persons; this includes some readers of one of our Bible workers. Recently eight of my European readers and four natives of

India took their stand for the truth. We have many thousand Hindus here, and until now nothing has been done for them. We thank God for this first fruit among them.

"The Lord is coming, and he is coming very soon. I have believed it for forty years, but now I *know* it. I also know that what I do for my fellow men I must do quickly. I am living for but one thing, and that is to hasten 'his kingdom.' It does seem to me many of our people are asleep. Do we really believe we are on the brink of the eternal world? Then let us awake!

"Pray for us. In our prayers we always pray for the homeland and our dear ones there. Our hearts are with you for the finishing of the work. Dead or alive, I want to be found with the yoke on! Tell our brethren in America we are still awake and pushing the battle on the front as hard as we know how."

\* \* \*

## A GOOD EXAMPLE

AT our Hunan (China) general meeting we were told of a business man, a subscriber to our Chinese *Signs of the Times*, who makes a practice of hanging up each number of the paper in his shop so that those who enter his place may have the opportunity of reading the good things which these papers contain. If this unbelieving Chinese places such a value upon our literature, surely we who believe the message should guard carefully the papers and magazines which weekly come to our homes. I have sometimes seen our people using copies of the REVIEW, *Instructor*, and *Signs* for lighting the fire or for ordinary packing paper. Are there not too many souls all about us waiting for this message for us to treat these printed heralds so lightly?

The Chinese have a sacred regard for the printed characters; and they have a saying that one character is worth 1,000 ounces of gold. One constantly sees Chinese going about the streets picking up bits of paper containing printed characters. These scraps of paper are taken to special altars and there burned. If these people place so much value upon printed characters, surely we should have a sacred regard for every message-filled publication that enters our homes, especially when a single paper or tract may mean the salvation of a soul, the value of which cannot be reckoned in terms of gold. Keep your papers clean and neat, and then when you have finished reading them, pass them on to neighbors or friends. Take them with you when you go on a journey. They give you an excellent opportunity to engage in conversation with a traveling companion. There are so many opportunities for this class of missionary work, and it is a work in which all can engage.

C. E. WEAKS.

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## IN EVERY NATION FOREIGNERS

A STATISTICAL survey of Chile was given us recently by a government official, and there were some figures that interested me greatly, especially because a burden for the English-speaking people

has seemed to rest upon us ever since we came to Valparaiso. There are "foreigners" in Chile as follows: Italians, 13,000; Germans, 11,000; English, 10,000; Americans, 1,000; French, 10,000; Swiss Austrians, 5,000; Chinese, 2,000.

There is no worker for the Italians—that is to say, no one who uses their language or literature. My husband has many among his list of subscribers for *El Atalaya*, but no one interests himself especially for them as a people. Identically the same thing may be said of the French, and could have been said of the English until about a year ago. There is nothing being done for the Chinese. Of the Austrians, many are Slavs and many read English, while some of the Swiss speak French. There are more than 1,400,000 Araucanian Indians still waiting for the message.

Until a few months ago our work here as a denomination was among the Chilenos and the Germans. An English Protestant woman from Argentina told me that where she lived there was a remarkable interest at one time. "But," said she, "no one came to follow up the interest, so it finally died away." Years ago Brother H. F. Ketring aroused an interest among the English in the south, and one family has remained true through all the years.

The *Watchman Magazine* takes well among them, and the *Present Truth*. I want you to thank the dear young people for us, or any one who was instrumental in getting that literature into our hands. Now we want their prayers, that God will bless it to the enlightening of many minds and the converting of many hearts. I have three mailing lists: (1) Germans, to whom I send periodicals and tracts as I can get them; (2) English, to whom I send *Present Truth* and tracts; (3) Spanish; to these I generally send tracts on subjects of primary interest.

By this means an interest is being awakened in many minds. A strong public effort would, I am convinced, yield a harvest that would be gratifying. For some time I have thought that the keynote of most of the sermons here should be just the plain, deep, unwavering love of God. Let God's love as revealed in Christ be dwelt upon in the pulpit and in the conversation in homes until there is a desire to say, "Lord, what wilt thou have me to do?" and those people will develop into stanch followers who will endure tribulation. It may be that I am wrong, but this is what I think. We have met persons here who confessed to the beauty of the chain of doctrine we hold; were charmed, and all that; but when their vies were touched upon, they wanted no more of it, were offended, and "walked no more with Him."

My husband enjoys soliciting for our papers. There are nearly two hundred subscribers to the *Watchman* here in Valparaiso. He expects to go to Santiago later to open up the magazine work there.

MRS. J. C. BROWER.

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Do good with what thou hast, or it will do thee no good.—*William Penn.*

## Missionary Volunteer Department

M. E. KERN                      Secretary  
MATILDA ERICKSON      Assistant Secretary  
MEADE MACGUIRE      Field Secretary

### MISSIONARY VOLUNTEER DAY

Program for Sabbath, Jan. 17, 1920

[To be given by the entire church, not by the Missionary Volunteer Society.]

SONG: "Christ in Song," No. 531.

Scripture Lesson: Read responsively Mark 9: 14-29.

Prayer.

Talk: "Fostering the Missionary Volunteer Work in the Local Church."

Talk: "Our Young People and the Regions Beyond."

Special Music: "Call for Workers."

Talk: "Our Young People's Gifts to Missions."

Reading: "Message from Our Conference President."

Song: "Christ in Song," No. 594.

Closing Prayer.

### NOTE TO CHURCH ELDERS

"Children are a heritage of the Lord." Ps. 127: 3.

Is one regular Sabbath service in a year too much to devote to a consideration of the work to be done for and by our children and young people? Let the church elders who think not, be sure to arrange for the Missionary Volunteer Day program, Sabbath, January 17. This program is for the regular church service, not for the Missionary Volunteer Society meeting; and it should be arranged for by the church elder or the church board; and it should be given even if there are no children or young people in the church. Young people, of course, may be asked to assist in the program; but remember that this day's effort is directed toward the whole church, and not the young people only.

Have you ever observed that the children of some families nearly all become Christian workers, while other families rarely contribute a worker to the cause? Have you not observed a great difference in churches in this respect? There is a reason for this difference. Think it over, church elders, in your quiet times with God. What shall be our answer when the Lord says to us, "Where is the flock that was given thee, thy beautiful flock"? Do you not think that a wide-awake attitude toward our annual Missionary Volunteer Day, and toward all church efforts for the youth, will help you to answer better?

We were recently reminded of the good that results from a steady, continuous effort for the young people of a church. In one of our churches there has been a small Missionary Volunteer Society for fifteen years. During that time there have been fifty-four members; and here is the story of where those young people are today:

- 5 ordained ministers.
- 1 conference president.
- 1 academy principal.
- 1 history teacher, in college.
- 4 church school teachers.
- 2 union Missionary Volunteer secretaries.
- 2 conference Missionary Volunteer secretaries.
- 4 attending college.
- 9 attending academies.
- 14 colporteurs.
- 3 nurses.
- 1 stenographer.
- 7 outside the truth.

Does it pay to keep up the Missionary Volunteer work? Doubtless there have been many times in these fifteen years when it would have been the easiest thing to do to drop the society. But somebody held on; somebody made the young people feel that their organization was important; somebody cared.

Please note that aside from the message from the conference president, we have suggested that the parts be given as "talks." Why not? They will be much more inter-

esting. The effort required to make the facts and thoughts of the articles the speaker's own, will enlarge his vision and deepen his interest—with like results to the audience.

Let the program be arranged with much care and prayer, and surely good results will come from Missionary Volunteer Day in your church.

Missionary Volunteer Department.

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### FOSTERING THE MISSIONARY VOLUNTEER WORK IN THE LOCAL CHURCH

"THE day of the Lord cometh," "it is nigh at hand." "Gather the children." "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." Joel 2: 1, 16, 17.

The Lord Jesus, who when on earth took little children in his arms and blessed them, is seeking today to gather the children of the remnant church into his fold. He whose heart of love went out to the rich young man who came to him, loves the young men and women of the advent message, and desires to enlist all the energy of their young lives in his service.

The Lord has called upon this denomination to do a special work for its children and youth; the prophecies indicate that such a special work would be done, and the church is endeavoring to answer the call and to realize the fulfilment of the prophecy.

Among other agencies for the salvation and training of our children and young people is the Missionary Volunteer Department. The object of this department is "the salvation and development of our young people by means of prayer, study, and personal missionary effort." This day is set apart as Missionary Volunteer Day for our churches throughout the world. It is well that at least once a year the whole church should consider the call to our youth and the obligation of the church toward these thousands of younger members of the Lord's family.

The officers of the General Conference Missionary Volunteer Department are constantly studying and laying plans for the development of this work. We are continually searching for suitable books for our children and young people to read, and endeavoring to secure the preparation of books that will be an inspiration and help to them in developing Christian character and in preparing them for Christian work. We prepare and publish the Morning Watch Calendar as an aid in fostering the devotional spirit. We plan for and promote the Bible Year and the Standard of Attainment in order that our children and youth may become familiar with the word of God and the fundamentals of our message. We prepare programs and suggestions for the Junior and Senior Missionary Volunteer Society meetings. We suggest plans and methods for the evangelization of our youth and their training in Christian service.

In the promotion of this work we correspond with Missionary Volunteer secretaries and other leaders throughout the world field. We gather from these workers the plans and methods found most helpful in their work, and pass them on to our workers everywhere. Our union

and local conference Missionary Volunteer secretaries lead out in an effort to carry forward this great movement for and through our young people in their respective fields.

All these efforts have as their objective the children and young people in the churches, but if the plans worked out are not put into operation in the local church, the efforts of the Missionary Volunteer Departments of the General, union, and local conferences are largely in vain. All our efforts to prepare and select books for the Missionary Volunteer Reading Courses are of no benefit to the young people who do not take the courses. The earnest efforts put forth to prepare the Morning Watch Calendar as a guide to daily devotions, is lost to those who do not secure it, or securing it, do not use it as an aid in the formation of this indispensable Christian habit. The plans and programs published each month in the *Church Officers' Gazette* are of no value to the societies that do not study and follow them. So, after all, the greatest and most important part of this movement is the fostering of the Missionary Volunteer work in the local church.

Upon whom rests this responsibility? First, upon the parents. We are told by the spirit of prophecy that "on fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work—a work they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their life."

There is also a responsibility resting upon the church as a whole. In "Testimonies for the Church" we read: "The work that lies nearest to our church members is to become interested in our youth."—*Volume VI*, p. 196. "Let the older members of the church seek to do earnest, compassionate work for the children and youth."—*Id.*, p. 435. Every mature Christian, whether a parent or not, should feel a deep interest in the welfare of the young people. And there should be many who will take, not a general interest merely, but a special interest in this work for them.

It is not expected, under ordinary circumstances, that the older members of the church will become members of the Missionary Volunteer Society, except in cases where some older person is leader (which is often necessary). There are churches where the members are so few that old and young must work together (reporting separately), but where this is not the case, the older members should be careful not to crowd into the Missionary Volunteer Society and take the time and exercise the initiative which belong to the young people. They may not do things so well as you might, but they are learning to do by doing, and will be stronger eventually, if allowed to develop under these responsibilities. The older members should frequently visit the society, drop a word of encouragement now and then, and assist by wise counsel wherever possible; but they should always remember that this is the young people's society, and that the Lord expects them to "form plans and develop methods" by which they may work "for certain results."

The overseers of the church—church elders and others—have been called upon

to assist in this work. In the Testimonies we read, "Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents."—*Ibid.* The church elder is the head of all departments of church work. He is *ex officio* a member of the executive committee of the Missionary Volunteer Society, and should act on this committee unless by special arrangement some other officer of the church is elected to do this work. He is not to take the place of chairman of this committee nor assume the authority of directing the society, but should enthusiastically help the young people in laying the best plans for their meetings and work. He should also attend the society meetings as frequently as possible, and should commend and encourage the young people in their efforts. Commendation, when possible, goes much farther than criticism in securing good results. Let all suggestions for changes be made in the spirit of friendliness and comradeship in the Lord's work.

The president of the General Conference tells of the great influence of a dear old church elder upon his life when a boy. Brother Daniells went to church with his mother Sabbath after Sabbath, but there came a time when he was overcome with discouragement, and for two or three Sabbaths he did not speak in the social meeting. In this state of mind he decided to give up trying to be a Christian, and slipped out as soon as church was over and went around behind the church to wait until his mother should come out. The elder looked for him inside and out, and finally found him behind the church. With a heart full of love and compassion the old man talked tenderly and earnestly with the boy, assuring him that he *could* be a Christian. This led him to try again, with the result that he has never since fallen into such discouragement. Who can measure the influence of such labor on the part of the Lord's shepherds for the lambs of the flock?

Other officers, and the older members of the church, should take a warm interest in the young people and in the Missionary Volunteer Society. Attend the meetings frequently, offer helpful suggestions, and speak encouraging words. Above all, pray for the young people and for the success of their efforts in the Christian life and service. Do not allow the young people to get the impression that the church looks upon their organization as something separate and non-essential.

In our plan of organization the church elects the leading officers of the Missionary Volunteer Society. This being true, do you not think the young people should be represented on the nominating committee? This should always be. A failure to do this, and to keep in close touch with the young people's work, sometimes leads to the choice of officers not at all suited to the leadership of young people, and brings discouragement to them.

And do not forget the Juniors. Often a flourishing Junior Society in the church school is allowed to die during the summer, the time of all times when the hands and feet of our children should be busy in helpful ministry. This lapse in our Junior work during three or four months of the year could be avoided if at the regular election of church officers in December an assistant Junior superintendent is chosen from the church to assist

the church school teacher in her work with the Junior Society, and to carry forward this work after the school closes.

The Lord calls upon our ministers to get under the responsibility of this young people's movement. "Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work."—*Ibid.*

One young people's worker says:

"In all the past, I have never known a society to fail of doing a conspicuously useful work where the pastor gave it a warm place in his interests, and the church cared for and prayed for its success. . . . In ninety-nine cases out of a hundred, the prosperity of the society is an index to the interest which the church and pastor take."

Another worker says:

"Many a society, to be sure, has dragged out a feeble and precarious existence where the minister was indifferent, and the church was cool and careless of its interests; but such a society has always labored under disadvantages, and has too often given up after a few years of fruitless and hopeless struggle."

The words of Joel quoted at the beginning of this reading surely apply in a special sense to our church elders and ministers. The time has come to cry mightily unto God for the salvation of our children. These workers should study the nature of childhood and youth, and how to bring the gospel in its simplicity to their young hearts. They should study our new Missionary Volunteer Manual, "Missionary Volunteers and Their Work," and also our Junior Missionary Volunteer Manual, as well as other literature dealing with this movement.

These words from the spirit of prophecy should be a great inspiration to all our workers to labor for the young:

"Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work? It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted. The youth are the objects of Satan's special attacks; but kindness, courtesy, that tender sympathy that flows from a heart filled with love to Jesus, will give you access to them. You may win their confidence so that they will listen to your words, and thus be saved from many a snare of the enemy."—*"Christian Education," pp. 222, 223.*

A writer has well said, "A new hour has struck in the unfolding of the divine purpose for mankind, and it is an imperative summons of the entire membership and full energy of the church."

The remnant church to which has been committed the greatest task of all the ages, must husband all its resources, remembering that the children and young people constitute our "second line of defense." It has been said that "to strengthen that line, to equip it for future duty, to train it for future victory, is a more colossal task than the strengthening, equipping, and training of those who constitute the first line."

M. E. KERN.

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MANLIKE it is to fall into sin,  
Fiendlike it is to dwell therein;  
Christlike it is, for sin to grieve,  
Godlike it is all sin to leave.

—Friedrich von Logau.

## OUR YOUNG PEOPLE AND THE REGIONS BEYOND

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

Stand up, turn westward. Across the Pacific, from Vladivostok and Petrograd on the north to Batavia and Colombo on the south, you are facing a thousand million souls for whom Christ died. The needy condition of these people is beyond the possibility of mere language to describe; it must be seen and felt to be appreciated, and once seen and felt it can never be forgotten. The sympathy is gripped, and one feels that he must devote his life to bringing them help. The masses are without schools, and ignorance and wild superstition are well-nigh universal. False systems of worship and religion hold them in a viselike grip. Ruled by wicked spirits from beneath, their souls are filled with fear, both in the present and for the future. Misery, dirt, and squalor are in most of their homes; and where wealth prevails, voluptuousness and vice usually rule. They have no knowledge of modern medicine or of the treatment of even the most common forms of disease; and the unsanitary condition, the lack of suitable food and clothing, render them susceptible to the many contagious diseases incident to these lands, and they are sometimes swept away by the million.

Take out your watch. How fast it ticks! Every time it ticks twice, night or day, a soul has passed into a Christless grave! Every second a funeral train starts on its mournful errand. The great need of these people is a mighty plea for help. They scan the horizon, but help does not come. The blank, cheerless countenance, the expressionless eye, testify to the hopelessness of the heart within, and they hold out their hands in mute appeal. Shall they plead in vain? Their one need above everything else is the gospel of our Lord Jesus Christ, which brings the Holy Spirit and every blessing in its train, for "it is the power of God unto salvation to every one that believeth." Rom. 1: 16. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 14, 15. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Isa. 6: 8.

The Lord is calling for volunteers. Who will respond? The nations can better the worldly conditions of these people, but they cannot bring salvation. The many humanitarian movements of recent years can do something, but they cannot bring the power of the everlasting gospel as seen in the third angel's message, the one thing above all else needful. God is calling for volunteers to act as a connecting link, a channel through which divine love may flow into the hearts of these needy millions. Who shall respond? Not every one is fitted to meet the conditions to be encountered. Many of our older workers would gladly respond, but they cannot successfully meet the conditions. Their age makes it difficult for them to acquire the new languages, to adjust themselves to the strange customs and environment. No, but few of these can go. It is the young

men and women of the denomination to whom God is appealing. "Who among them will go for us?"

"Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance his work. This grave responsibility rests upon the youth of today who are coming upon the stage of action. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for the great work, that God may use them as his instruments! Their Maker has claims upon them which are paramount to all others." — *"Testimonies for the Church,"* Vol. IV, p. 434.

Never did young people of any generation face a more momentous situation than now. Tremendous obligations are resting upon them. They are called to go and point out to all people the only way of escape from the impending ruin of a guilty world. The responsibility, the privilege, is theirs. God invites them to be collaborators with him in gathering precious jewels for his kingdom. He invites them to be "a peculiar treasure" above all people, "a kingdom of priests, and a holy nation." He calls to them: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Whole armies of these young people are needed. Japan, China, Malaysia, India, Africa, the whole world needs them. If the thousands of young people in our schools today were ready, every one of them could be enlisted in service. There are urgent calls for ministers, doctors, nurses, bookmen, business men, printers, Bible workers, and teachers. These calls cannot be met, because so few are ready. We should act quickly; for we are years behind, and the harvest is wasting. Parents, teachers, and conferences must co-operate quickly to develop and train these young soldiers of the cross. Parents should dedicate their boys and girls to the Lord and place them in our schools. Teachers must ever keep in mind that their pupils are to be trained for the highest service man can render, and our conferences must welcome these young people as they come from our various training centers, and place them where they can have actual experiences, not only in the field, but in committee work as well. Then when the call comes they can say, "Here am I, send me."

C. F. FLAIZ.

\* \* \*

### THE CALL FOR WORKERS

Sing to the tune, "The Call for Reapers,"  
No. 547, in "Christ in Song."

FRIENDS of youth, the Master's calling;  
Consecrate your all today;  
Here and there are loved ones drifting —  
Down the path of sin they stray.

Chorus:

Hear the Master's call for workers,  
Who will go to save the youth,  
Train them for the Master's service,  
Teach them firmly to stand for truth?

Save them from the world's allurements;

Let your homes their refuge be.

Seek them wisely, seek them truly,

As thy day thy strength shall be.

Toil on bravely, do not weary,

Though your efforts seem in vain;

Many through your faithful service

May at last salvation gain.

M. E.

\* \* \*

### OUR YOUNG PEOPLE'S GIFTS TO MISSIONS

INFINITELY greater than all other gifts that have ever been made is the gift of the Son of God to make salvation for man possible. Having received this salvation, which was purchased not with silver or gold but with the precious blood of our Lord Jesus Christ as of a lamb without blemish and without spot, we are placed under the most solemn obligation to give ourselves in loving service to bring this priceless gift, with all it means to lost souls, to those who sit in darkness.

"All things whatsoever ye would that men should do to you, do ye even so to them." These words of the Saviour impose upon every soul who has received the light of life the responsibility of doing all in his power to carry the good news of salvation to the perishing, even as we would want them to do to us were our positions reversed. The necessity of doing this without further delay is greatly emphasized by the fact that the last precious hours of probationary time are swiftly passing, leaving us but a very brief period in which to accomplish the tremendous task laid upon us.

The fact that our young people are beginning to sense this responsibility — as is apparent in the increasing liberality of their gifts to missions — is occasion for great rejoicing. The \$70,882.66 contributed by the young people of the various union conferences in North America during 1918 brought great relief to our work in the many fields that were the beneficiaries of these gifts.

While visiting our church at Malolos, Philippine Islands, I met two of the Filipino laborers, Brother and Sister Ricardo Magecalen. Before this brother embraced the truth he was employed as bookkeeper and accountant by a firm in Manila. When he began to keep the Sabbath, it became necessary for him to seek other employment. As he did not find a position that would enable him to support his wife and child, he began to peddle candy on the street. While thus engaged, Elder Finster invited him to attend our training school at Manila and prepare himself for service in this cause that he had learned to love so dearly. Recognizing this as the Lord's call, they sold their little home, and the wife took her child and went to her people in another province and remained with them while her husband spent a year in school. With the little money obtained from the sale of their humble home and some assistance from the conference, Brother Magecalen was able to meet his expenses at the school. Together he and his wife are now successfully laboring to win other precious souls for the kingdom.

Does it pay to send our missionaries to these dark lands to search out such jewels and prepare them for the kingdom? Does it pay to support our schools in these far-away lands, even at great

personal sacrifice to ourselves, and thus make it possible for such devoted young people to be trained for labor among their own people? No earthly investment can ever be made that will yield such returns to the investor as money given for the support of our mission enterprises.

While I was visiting our Bengali school for girls in Calcutta, the principal, Mrs. Della Stevens, called my attention to Shorijini, a girl twelve years of age. "Two years ago," said Sister Stevens, "little Shorijini came from a small village in east Bengal to our school. From the first she manifested a deep interest in the study of the Bible, and we could see that in a quiet way she was putting into practice the things she learned."

"One evening in the prayer meeting our leader took for her subject 'Stars in Our Crowns.' At the close of the meeting this child came to me and said she had chosen three girls in the school for her stars. She began very earnestly to work for them, and one by one they took their stand for God, the last of the three being baptized two weeks ago."

"One day shortly after Shorijini came to us, she came to me, saying she wanted to have the metal bracelets she was wearing cut off her arms. They had been put on when she was an infant, and would not slip off over her hand. It means much for an Indian girl to remove her jewelry. It means that she will be classed as a widow, that she will be subjected to all sorts of abuses and insults. But Shorijini joyfully chose the path of suffering and reproach for the sake of her blessed Saviour, who had endured so much for her."

"I asked her why she wanted to have her bracelets removed — was it because she did not see me wearing them?"

"She replied, 'I don't feel right to wear them.'"

"But," I said, "you must have some reason for making such a request."

"She said, 'It is not because I see that you do not wear them, but because I do not feel right to wear them, and I must have them off.'"

"When I saw that she was genuinely in earnest, and so determined to have them taken off, I took her to Brother Burgess and had him cut them off."

Sister Stevens gave those bracelets to me, and they are today among the few treasures that I brought from India as relics of hard-fought battles and glorious victories won for the blessed Saviour who suffered to bring deliverance to India's captives.

Dear young friends, you who are enjoying every gospel privilege, upon whom the light of the glorious gospel of the blessed God is shining with added luster in the message of the speedy return of our adorable Redeemer, instead of spending your strength in labor for that which satisfieth not and your money for that which is not bread, think of the many in China, in India, in Africa, and in other lands, who are today sitting in the "region and shadow of death," without a single ray of hope to lighten the gloom that enshrouds them.

Wherever in these dark lands our missionaries have gone with this blessed gospel message, some have been found who gladly accepted it, and whose lives are being wonderfully transformed by the abounding grace of God. I had never before seen such mighty miracles wrought

as I saw in every heathen land that I visited the last year, and this was all made possible by the generous offerings of our dear people. Parents have freely given their sons and their daughters to go at the call of God to the darkest lands of earth; they have cheerfully contributed to their support; an ever-increasing army of young men and women are gladly laying themselves upon the altar of sacrifice, awaiting the call of the Master to service wherever the need may be the greatest. And while they wait, the stream of their offerings is swelling; but it must continue to swell until with the aggregate of our offerings the entire land shall be inundated.

While much has been done, for which we are truly thankful, the time has now fully come for greater sacrifices, for larger gifts. As our appreciation of the true value of souls for whom Christ freely gave his life increases, the relative value of earth's riches will decrease, and this will be in proportion to our comprehension of the shortness of probationary time. Never were the calls for laborers so urgent, or the need of means as well as of men to enable us to respond to these calls so great, as just now. What will the answer be?

E. E. ANDROSS.

## Home Missionary Department

C. V. LEACH Secretary  
H. K. CHRISTMAN Assistant Secretary  
Mrs. J. W. MACE Office Secretary

### COMPARATIVE REPORT OF HARVEST INGATHERING FUNDS

We are glad to place before you, through the columns of the REVIEW AND HERALD, the comparative statement on the Harvest Ingathering work for the last two years up to November 30. This is a most encouraging report indeed. During the thirty days from October 31 to November 30, approximately \$90,000 was gathered in. During the same period last year we gathered a little more than \$44,000, thus making a gain for this thirty-day period of \$56,000, or 127 per cent.

Union	Amount 1918	Amount 1919
Atlantic .....	\$17,482.31	\$32,198.88
Central .....	8,014.70	17,151.12
Columbia .....	24,673.02	49,103.50
Northern .....	17,150.35	26,392.20
Eastern Canadian..	5,893.77	9,205.37
Lake .....	19,742.69	40,525.55
North Pacific.....	5,686.67	14,026.02
Pacific .....	10,249.85	30,477.74
Southeastern .....	5,002.50	10,430.70
Southern .....	4,641.50	7,508.45
Southwestern .....	4,659.64	7,195.34
Western Canadian..	7,109.65	6,720.31
Totals.....	\$130,306.65	\$250,935.18
Gain.....		120,628.53

Our goal of \$300,000 is easily in sight. We are hoping that we may exceed this amount by \$50,000. We are beginning to see that it will be possible to reach a "half-million" goal in 1920 as the Harvest Ingathering contribution to the Fifty-cent-a-week Fund for missions.

C. V. LEACH.

### COLPORTEURS' SUMMARY FOR NOVEMBER, 1919

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1919	Value 1918	No. Copies	Value 1919	Value 1918
ATLANTIC							
E. New York	7	536	\$1109.18	\$ 307.55	2401	\$380.15	\$ 407.40
Greater New York	10	833	1901.00	459.26	3680	552.00	1410.00
Maine	25	1379	3872.80	1223.65	1810	271.50	297.00
Massachusetts	13	685	1420.60	468.75	1747	262.05	514.20
N. New England	5	120	312.70	360.84	624	93.60	57.00
S. New England	12	1016	1524.17	1105.50	2501	375.15	300.90
W. New York	11	587	921.28	1584.15	2107	316.05	130.80
Totals	83	5156	11061.73	5509.70	14870	2230.50	3117.30
CENTRAL							
Colorado	5	174	280.73	263.70	949	142.35	220.50
Kansas	13	580	945.85	1763.65	1452	217.80	439.80
Missouri	13	719	1321.30	360.25	877	101.55	1938.15
Nebraska	8	199	446.35	240.20	392	58.80	255.15
Wyoming	10	361	813.25	.....	110	16.50	49.80
Totals	49	2033	3807.48	2627.80	3580	537.00	2903.40
COLUMBIA							
Chesapeake	14	943	1845.30	1880.00	3940	591.00	478.05
District of Columbia	10	685	2327.95	1146.30	255	38.25	115.50
E. Pennsylvania	13	1059	2171.80	1021.19	1531	229.05	466.05
New Jersey	14	694	2287.12	1046.05	3497	524.55	364.50
Ohio	18	1968	3843.10	1939.90	3902	585.80	828.15
Virginia	20	1342	4977.61	2756.50	252	37.80	169.05
W. Pennsylvania	22	1978	3306.75	1270.20	1667	250.05	172.50
West Virginia	*18	1740	6475.89	2349.00	2097	314.55	22.50
Totals	129	10409	27235.52	13409.14	17141	2571.15	2616.30
EASTERN CANADIAN *							
Maritime	10	883	1149.75	.....	280	42.00	88.50
Ontario	5	441	743.60	464.85	1691	253.65	381.90
Quebec	..	.....	.....	.....	1800	195.00	7.50
Newfoundland	1	.....	577.00	.....	.....	.....	.....
Totals	16	1324	2470.35	464.85	3271	490.65	477.90
LAKE							
Chicago	11	772	1087.45	900.75	1930	289.50	1833.60
E. Michigan	11	606	1442.75	1035.73	1560	234.00	328.95
Illinois	13	1211	1926.10	1476.10	2412	361.80	24.00
Indiana	21	1304	2437.70	1130.40	1229	184.35	154.35
North Michigan	5	324	697.15	232.70	243	36.45	28.80
N. Wisconsin	7	556	1342.00	168.32	229	34.35	39.75
S. Wisconsin	6	390	683.95	.....	1781	267.15	172.50
W. Michigan	1	14	52.75	547.50	767	115.05	93.00
Totals	75	5177	9669.85	5491.50	10151	1522.65	2674.95
NORTHERN							
Iowa	4	455	868.15	625.90	6376	956.40	399.00
Minnesota	4	235	962.85	828.20	3929	589.35	532.80
North Dakota	..	.....	.....	80.35	280	42.00	120.60
South Dakota	1	.....	484.95	.....	153	22.95	49.80
Totals	9	690	2315.95	1534.45	10738	1610.70	1102.20
NORTH PACIFIC							
Montana	..	.....	.....	1395.41	410	61.50	60.00
S. Idaho	..	.....	.....	1433.20	192	28.80	60.90
S. Oregon	..	.....	.....	1052.85	60	9.00	31.65
Upper Columbia	..	.....	.....	1574.45	287	43.05	153.75
W. Oregon	..	.....	.....	2426.00	4040	606.00	503.55
W. Washington	..	.....	.....	2597.05	1739	260.85	682.35
Totals	..	.....	.....	10479.86	6728	1009.20	1492.20
PACIFIC							
Arizona	3	211	847.45	.....	50	7.50	57.75
California	5	138	200.70	.....	1966	294.90	984.90
Central California	6	440	1182.80	316.20	771	115.65	86.10
Inter-Mountain	3	210	490.95	.....	25	3.75	.....
N. California-Nevada	3	189	567.25	.....	2038	305.70	85.50
S. California	9	567	1150.90	714.40	2588	388.20	755.10
S. E. California	3	50	111.30	533.70	466	69.90	222.90
Totals	32	1805	4551.35	1564.30	7904	1185.60	2193.00
SOUTHEASTERN							
Carolina	26	2935	6335.00	6077.85	85	12.75	49.65
Cumberland	9	1118	2236.85	1759.35	927	139.05	496.20
Florida	14	3035	2661.95	1212.50	539	80.85	97.80
Georgia	19	1782	2439.83	1036.75	225	33.75	129.00
Totals	68	8870	13673.63	10086.45	1776	266.40	772.65
SOUTHERN							
Alabama	32	1673	1352.80	925.75	400	60.00	152.25
Kentucky	15	1308	2515.95	3782.20	560	84.00	86.25
Louisiana	20	1887	3523.20	411.71	775	116.25	93.00
Mississippi	19	2438	602.38	400.00	102	15.30	13.50
Tennessee River	11	1485	1237.50	578.55	100	15.00	219.90
Totals	97	8791	9231.83	6098.81	1937	290.55	564.90
SOUTHWESTERN							
Arkansas	16	600	353.50	1247.95	285	42.75	76.80
N. Texas	17	847	3365.80	589.75	615	92.25	102.00
Oklahoma	28	1809	2950.95	716.00	2071	310.65	142.05
S. Texas	7	932	1830.50	99.85	962	144.30	103.65
Texico	1	40	105.00	200.00	26	3.90	86.25
Totals	69	4228	8605.75	2853.55	3959	593.85	510.75
WESTERN CANADIAN *							
Alberta	5	651	1712.80	.....	577	86.55	47.55
British Columbia	2	132	344.00	.....	655	98.25	45.75
Manitoba	2	423	1986.05	.....	2810	421.50	227.10
Saskatchewan	3	403	1214.35	.....	640	97.35	149.25
Totals	12	1609	257.20	.....	4691	703.65	469.65
Foreign and miscel.	..	.....	.....	.....	4537	680.55	1609.05
Mailing lists	..	.....	.....	.....	15759	2363.85	6174.90



## FOREIGN UNION CONFERENCES AND MISSIONS.

Australasian	85	4348	\$11441.98	\$10334.67	49468	\$1563.64	\$2092.58
British	47	3772	4673.15	2598.35	110604	5028.03	3148.46
Scandinavian	79	10137	13514.82	.....	2909	236.25	.....
Latin	16	1060	1052.77	1043.71	6408	361.90	370.24
South African	26	1571	4544.50	2702.52	2921	102.00	262.30
Japan	14	1211	238.55	.....	3891	344.70	.....
Korean †	16	2770	1315.92	33.81	7464	.....	.....
Philippine	41	3430	3211.95	4824.45	.....	22.00	838.00
Malaysian	12	414	7017.83	1339.74	338	1978.13	75.37
East China ‡	4	422	889.00	.....	1689	1115.30	.....
Central China	10	620	347.00	.....	5472	228.00	.....
Hawaiian	..	.....	.....	175.50	.....	.....	31.00
Salvador	..	.....	.....	161.20	.....	.....	.....
Jamaica	11	1188	1556.00	1046.59	.....	.....	.....
West Caribbean	6	341	434.15	997.20	.....	245.40	.....
South Caribbean	10	565	685.42	.....	.....	.....	.....
Cuban †	13	1562	8860.80	1423.20	.....	.....	.....
Venezuela	4	404	1872.60	748.60	.....	.....	.....
Mexican †	1	148	302.05	.....	4612	234.24	.....
Inca	7	403	435.65	248.15	.....	21.10	.....
North Brazil	50	3654	1171.07	** 3916.65	.....	565.37	.....
South Brazil †	42	6365	6120.77	.....	.....	277.02	.....
Austral	28	2630	6900.42	9378.74	.....	417.78	.....
Foreign totals	522	47015	76086.40	40973.08	195776	12740.86	6817.95
North Amer. totals	639	50092	97880.64	60120.41	107042	16056.30	26679.15
Grand totals	1161	97107	\$173967.04	\$101093.49	302818	\$28797.16	\$33497.10

\* Report for October.

† For two months.

‡ For three months.

\*\* Brazil before divided.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan., 1919, 182,192 copies, value \$9,935.07.  
February, 1918, 168,396 copies, value \$3,504.90; Feb., 1919, 196,795 copies, value \$10,134.74.  
March, 1918, 153,435 copies, value \$7,679.24; March, 1919, 299,791 copies, value \$11,586.79.  
April, 1918, 132,327 copies, value \$4,990.10; April, 1919, 238,209 copies, value \$11,459.55.  
May, 1918, 205,051 copies, value \$7,345.41; May, 1919, 273,406 copies, value \$14,702.11.  
June, 1918, 287,043 copies, value \$8,664.43; June, 1919, 226,895 copies, value \$11,551.60.  
July, 1918, 218,456 copies, value \$7,209.78; July, 1919, 223,840 copies, value \$10,136.13.  
August, 1918, 208,702 copies, value \$9,393.42; Aug., 1919, 236,632 copies, value \$13,904.69.  
Sept. 1918, 209,869 copies, value \$9,927.84; Sept. 1919, 276,324 copies, value \$13,541.32.  
Oct. 1918, 216,468 copies, value \$10,572.84; Oct. 1919, 296,803 copies, value \$15,713.97.  
Nov. 1918, 160,540 copies, value \$6,817.95; Nov. 1919, 195,776 copies, value \$12,740.86.

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

January †	104517	137723	127738	July	202270	97324	218770
February	129591	134197	105253	August	237711	230127	156199
March	107703	180187	129575	September	164438	164573	179007
April	201556	150131	225992	October	122138	103332	146615
May	140580	117178	159621	November	136271	177861	107042
June	141169	220177	224707	December	63219	146646	.....

## COMPARATIVE BOOK SUMMARY

January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25
February	67149.45	47943.61	74298.80	82346.89	74560.50	114888.54
March	75962.31	72414.23	92431.51	100551.86	112583.10	171496.11
April	85685.35	78974.96	94066.35	103042.73	128480.24	251307.66
May	87024.10	107987.69	106602.30	136453.74	160112.53	244584.54
June	153480.96	151199.10	174415.86	237914.24	276413.96	381166.58
July	199116.62	170546.02	192033.15	265004.04	336262.65	531282.95
August	105391.65	119773.18	143185.26	203010.57	207615.34	334737.50
September	74359.96	78364.70	96001.38	127855.15	137462.98	231475.12
October	60357.25	76102.53	85128.41	116501.72	138893.11	199530.89
November	57388.95	69660.16	86248.56	107545.23	101093.49	173967.04
December	57496.17	69145.88	71060.56	87121.50	117592.42	.....

Totals \$1083110.29 \$1088890.64 \$1275890.39 \$1675431.56 \$1854347.09

† Multiply number of magazines in any month by fifteen cents to get value.

DOES MEN'S SUPREME SACRIFICE  
SAVE THEM?

(Continued from page 2)

us thank God for their unselfish love, their counting not their life a thing to be held on to, their readiness to give all for others. But the sinner's supremest sacrifice is not sufficient to atone for his own sin. If it were, we should find something in the word of God calling upon men to make this sacrifice that they might be saved.

If there were anything that sinful man could do to save himself, the laying down of his own life would surely be that thing. But God tells us there is no work the sinner can do for his salvation; he is without hope and without God in the world. Eph. 2: 12. Therefore it is that God did for sinful men what sinful men could never do for themselves,—he provided a Saviour, and a sinless one, who went to the uttermost sacrifice to provide our salvation.

If men's supreme sacrifice does save them, then Christ's supreme sacrifice was unnecessary. But it was not unneces-

sary: God makes no mistakes. Nor was Christ's sacrifice only one of two or more ways by which men can be saved, Christ's sacrifice on the one hand, and men's sacrifice on the other. God's word leaves us in no doubt as to this when he declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Christ's was a once-for-all sacrifice, which cannot be shared by men, and which cannot be added to. "He, when he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10: 12. There, in the shed blood of Christ, was the one and only remission of men's sins; and "where remission . . . is, there is no more offering for sin." Verse 18.

A clear-sighted, Scriptural writer in England, D. M. Panton, has shown how conclusively the Bible settles it for us that men's self-sacrifice can never save from sin. He calls attention to God's record of those who had sacrificed their lives even unto death, and who were saved, but not by that sacrifice. They

are described in Revelation 12: 10, 11, as included in "the salvation . . . of our God," and as overcomers. But how saved, how overcomers of the power of Satan? "They overcame him because of the blood of the Lamb." Not by shedding their own blood, but by believing in the Lamb of God and his shed blood.

"It is not their blood and the blood of the Lamb; it is not their blood as a continuation of the blood of the Lamb; it is not their blood alone; it is not their blood at all; their conquest of hell has no other basis than another person's blood, and that person God's own appointed and sacrificed Lamb. 'They washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne.' Rev. 7: 14, 15. Their own blood is never named, nor even remembered."

The soldier's sacrifice of his own life is not the remedy for the soldier's sin. There is only one remedy for that,—the sacrifice of the Captain of our salvation. That is the remedy that God longs to have all men accept, that they may be saved.

Many a soldier, praise God, has been clear-visioned as to salvation, and has refused to be deceived by the kind-hearted but tragically mistaken assurances of unconsciously false friends, that his own sacrifice will "make it all right." As he has faced death on the battlefield, he wants some better assurance than the record of his own life, or even the record of his own death. Wide circulation has been given, as it ought to be, to that word of a soldier in a concert given for the entertainment of a camp, who rose and expressed his appreciation of all that had been done for them, and then added: "But we are off to the front tomorrow; and I do not know how to die—I am not prepared to meet God." That soldier was longing for the message of the all-sufficient blood-sacrifice of the Christ who was yearning to be his Saviour.

God is love. All of God's all-loving resources were gathered up in the infinite sacrifice and the all-sufficient provision of his only Son as the Saviour of the world. By his Holy Spirit there has been a glorious harvesting of souls from the ranks of the soldiers during these last dark four years. And remembering the infinite resources of this all-loving God, let us be sure, as a writer in "The Life of Faith" in England has pointed out, that God has ways of which we may not know, to bring his salvation through Christ to the conscious acceptance of the soldier on the battlefield. We may well believe that many a dear fellow who had known of the sacrifice of Christ before the war, but who had never accepted it, in some moment of crisis time in the war, or alone in trench or camp in the silence of the night, turned as a little child to the heart of that Saviour, and though no man knew it, was born again through faith in Christ. The dying thief on the cross had such a new birth; and we may well believe that many a dying soldier has passed from death into life. There is comfort in this for sorrowing hearts; and there will be blessed surprises in heaven, and at the coming of our Lord, when we see the great host of those who are saved by the blood of the Lamb.

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"DAILY we write our autograph on the minds and hearts of those around us."

## Appointments and Notices

### SOUTHWESTERN UNION CONFERENCE

The first quadrennial (tenth biennial) session of the Southwestern Union Conference will be held at Keene, Tex., Jan. 31 to Feb. 8, 1920. Each local conference is entitled to one delegate without regard to numbers, and an additional delegate for each 100 of its church membership. The object of the meeting is to elect officers for the coming quadrennial term and to transact such other business as may properly come before it.

M. Lukens, Pres.  
C. E. Smith, Sec.



### LEGAL MEETING

A meeting of the Southwestern Union Conference Association of Seventh-day Adventists will be held at Keene, Tex., in connection with the first quadrennial meeting of the Southwestern Union Conference, Jan. 31 to Feb. 8, 1920. The object of this meeting is to legally close the work of the association and to transfer all property formerly held by it to its successor—the Southwestern Union Conference Corporation of Seventh-day Adventists. The first meeting will be held at 10 a. m., Monday, Feb. 2, 1920.

C. E. Smith, Sec.



### LEGAL MEETING

A meeting of the Southwestern Union Conference Corporation of Seventh-day Adventists will be held at Keene, Tex., in connection with the first quadrennial meeting of the Southwestern Union Conference, Jan. 31 to Feb. 8, 1920. Accredited delegates to the conference are delegates to the corporation meeting. The object of the meeting is to elect officers for the coming quadrennial term and to transact any legal business that may come before it. The first meeting will convene at 10 a. m., Tuesday, Feb. 3, 1920.

M. Lukens, Pres.  
C. E. Smith, Sec.



### THE FEBRUARY "SIGNS MAGAZINE"

The Signs Magazine for February is brimful of interesting and truth-telling articles. Five contributions center about that truth that is fundamental to the third angel's message,—freedom in matters of conscience and religion. The year 1920 marks the three-hundredth year since the Pilgrims landed on a "stern and rock-bound coast" to plant the standard of liberty, especially religious liberty, on a soil that was not contaminated with the germs of oppression; hence the publishers of the Signs deemed this a good time to sound aloud the tocsin of freedom of conscience. And it is a most appropriate message for the time too.

Charles S. Longacre, in "National Reformers in Action," writes of the recent Third World's Christian Citizenship Conference in a way that shows that the National Reform Association is alive and is doing a thriving business in convincing leaders of thought that the only way out of present world difficulties is to legislate Christ and his commandments into the fundamental law of the land. Some things in this article will surprise even Seventh-day Adventists, who have long looked for Sunday legislation.

Robert S. Fries, in "A Blue Law Revival," tells of the struggle that Philadelphia is going through in regard to Sunday games in the city park. The statements of the clergymen who are forcing the matter sound like those of the Spanish inquisitors.

Andrew C. Gilbert, in "Seeing America Through Prophecy's Telescope," cites the prophecy of the thirteenth chapter of Revelation and points to its fulfillment in a conclusive and convincing way, yet in a manner that cannot create prejudice and mistrust of our motives.

K. C. Russell, in "Smudging Liberty's Torch," tells the story of the long struggle for religious liberty and the dangers that threaten it.

William M. Healey, in "How Shall We Treat Our Neighbors?" applies Christ's command, "Love thy neighbor as thyself," to

the matter of coercing the conscience of him who disagrees with us in religion.

Besides these five articles, all on one subject, the magazine contains eight contributions on other phases of truth.

George W. Rine, in "Capital Punishment, the Only Penalty for Sin," presents the truth of the annihilation of sinners in a new way, one that cannot but appeal to every man of a logical mind. This article is worthy of the widest circulation possible.

Benjamin G. Wilkinson, in "Where Are Our Boys Going?" portrays vividly the course that the juveniles of the nation are pursuing, and the responsibility of parents in home keeping.

Charles C. Lewis, in "Literary Beauties of the Bible," answers another phase of the question, "Of What Worth Is the Bible?"

George B. Thompson, in "Natural Law Shatters Before the Man on His Knees," continues his beautiful series on the value and power of prayer.

Meade MacGuire, in "I Am Not Ashamed," tells some simple and touching stories of the power of the gospel in remaking men.

Horace G. Franks, in "The Far-Eastern Question," writes of the state of affairs in the Far East in relation to the prophecy of Revelation 16.



Arthur W. Spalding, in "Sons of Genius," continues his delineation of "The Kingdom of Love."

William G. Wirth, in "Diagnosing World Conditions," reviews world affairs in brief, and then points to the remedy—Christ's appearing.

It can be readily seen that the Signs Magazine for February comes fully up to the standard of "a magazine with a message," for any article of the thirteen that make up the paper will appeal to the man not of our faith, and will satisfy the soul of every Seventh-day Adventist.

Help give the February issue a large circulation.

## OBITUARIES

**Morley.**—Helen Morley died at Gold, Pa., Oct. 12, 1919, aged three years. The parents, one sister, and two brothers survive.  
G. L. West.

**Booth.**—Mrs. Jennie K. Booth died at the hospital in Ottawa, Ontario, Canada, Nov. 25, 1919, at the age of thirty-six years. She accepted present truth two years ago, and her last hours were spent in telling others of the reality of our Saviour's love.  
H. M. S. Richards.

**Morey.**—Mrs. Lydia A. Morey was born at Davenport, Iowa, April 19, 1846, and fell asleep at Mankato, Minn., Nov. 2, 1919. She was a faithful member of the Seventh-day Adventist Church, and remained steadfast to the end of her life. Two daughters mourn, but they sorrow in hope.  
A. W. Kuehl.

**Sanger.**—Paul J. Sanger was born in Mayville, Wis., April 14, 1856, and died at Mankato, Minn., Nov. 22, 1919. He rests in hope of a home in the earth made new. His wife survives.  
A. W. Kuehl.

**Ives.**—Lorana B. Ives died at Galetton, Pa., Nov. 19, 1919, aged eighty-five years. She became a member of the Seventh-day Adventist Church fifty years ago, and rejoiced in the light of the third angel's message until the end of her life.  
G. L. West.

**Williams.**—Mrs. Fannie Williams, of Newmarket, Ontario, Canada, died Nov. 13, 1919, in her eightieth year. She is survived by her husband and four children. Sister Williams was a devoted believer in the third angel's message for many years, and now awaits the call of the Life-giver.  
B. M. Heald.

**Thompson.**—Mrs. Isabella Thompson, of Brantford, Ontario, Canada, died in her fifty-seventh year, and was buried Nov. 23, 1919. Her husband and three children survive. Sister Thompson was a faithful member of the Seventh-day Adventist Church for twenty years, and sleeps in hope of a part in the first resurrection.  
B. M. Heald.

**Rusch.**—G. F. Rusch was born in Russia July 9, 1866. At the age of twenty years he came to America, settling in Kansas. He was married to Marie Ehulich, of Portland, Oreg., and to them were born five children. His death occurred Nov. 20, 1919.  
G. A. Grauer.

**Remig.**—Vernon Chester Remig was born in Bowdon, N. Dak., July 16, 1915, and died in Kansas City, Kans., Nov. 16, 1919, while the family were en route to Oklahoma. The parents, three brothers, and one sister survive, but they sorrow in hope.  
R. B. Stauffer.

**Wheeler.**—Mrs. Mary Eliza Wheeler was born in Swanzy, N. H., Aug. 3, 1841, and died Nov. 13, 1919, at Newburg, Oreg. Two daughters survive. She was a charter member of the Seventh-day Adventist church at West Union, Minn., which was organized in 1873, but for the last seventeen years of her life she lived in Oregon. She sleeps in hope.  
B. J. Cady.

**Harden.**—William Davis Harden was born June 23, 1840, in Hocking County, Ohio, and died in Reno, Nev., Oct. 20, 1919. He was a member of the Reno Seventh-day Adventist church for more than twenty years, and was a faithful attendant so long as his strength permitted. He now sleeps in hope of a part in the first resurrection. Five of his nine children are living.  
M. A. Hollister.

**Whittier.**—Mrs. Helen S. Whittier was born in Presque Isle, Maine, Nov. 20, 1861, and died near Santa Rosa, Calif., Nov. 24, 1919. She united with the Seventh-day Adventist Church in Maine about thirty-eight years ago, and with the Sacramento church in 1905, remaining faithful even unto death. Her husband, two daughters, her mother, three brothers, and four sisters survive.  
A. J. Osborne.

**Oberg.**—Edward William Oberg was born at Caribou, Maine, June 2, 1895, and died at his home in South Lancaster, Mass., Oct. 4, 1919. In 1909 the family moved to South Lancaster, where he attended school until a year ago, when failing health made it necessary for him to discontinue his work. He was born into a Seventh-day Adventist home, and was baptized in 1913, uniting with the South Lancaster church. He is survived by his parents and one sister.  
H. S. Premier.

**Coyne.**—Frederick Thomas Coyne was born Dec. 14, 1861, at London, Ontario, Canada. In 1888 he moved to Tampa, Fla., and there in 1893 was married to Miss Ida Moulton. In the year 1900 he heard and fully accepted the truths of the third angel's message. Brother Coyne served for eight years as elder of the Tampa church. Because of failing health he came to California to be with his son, who is a member of the medical staff of the College of Medical Evangelists at Loma Linda. He fell asleep Oct. 27, 1919, survived by his wife and one son and one daughter. He sleeps in the blessed hope of the Saviour's soon return.  
Percy T. Magan.

**Trott.**—Mrs. Lucy Avis Williams Trott was born in Fergus Falls, Minn., July 29, 1879, and died Nov. 18, 1919, after an illness of one year. Her devoted husband and two sons are left to mourn.

W. Milton Adams.

**Bowers.**—Delsey Jacklin Bowers was born in Denver, Colo., May 18, 1919, and died in the same city, Nov. 26, 1919. The sorrowing parents find comfort in the thought of the resurrection morning soon to dawn.

G. W. Anglebarger.

**Wagner.**—Harriet Maybell Wagner was born May 11, 1919, at Pocatello, Idaho, and died at Hanna, Alberta, Canada, Nov. 23, 1919. The sorrowing parents look forward in hope to the resurrection morning.

A. C. Harder.

**Dinsmore.**—William Albert Dinsmore, four-year-old son of Mr. and Mrs. A. W. Dinsmore, died at Mammoth, Ariz., Dec. 10, 1919. The sorrowing parents are comforted by the hope of the glad reunion soon to come.

A. W. Dinsmore.

**Larson.**—Lawrence Larson was born in Sweden, April 11, 1885, and died in Los Angeles, Calif., Oct. 11, 1919. He was a faithful member of the Seventh-day Adventist Church. His sorrowing wife is comforted by the hope of the Saviour's soon return.

W. Milton Adams.

**Hawk.**—Mrs. Lillie M. Hawk was born in Shenandoah, Pa., April 11, 1867, and fell asleep in Jesus at her home in Binghamton, N. Y., Nov. 10, 1919. She accepted the third angel's message in 1914, and until the end of her life remained faithful to its teachings. She is survived by her husband and five children.

J. C. Oswald.

**Runyon.**—Minnie Mabel Runyon, née Barto, was born in Lebanon, Pa., March 24, 1892, and died at Ft. Recovery, Ohio, Nov. 19, 1919. At the age of thirteen she was converted and united with the Seventh-day Adventist Church, holding membership in Toledo, Ohio, at the time of her death. She leaves her husband and four small children, an aged father, two brothers, and one sister. She sleeps in hope of a part in the first resurrection.

B. F. Kneeland.

**Cobb.**—Ruey A. Osgood was born in Pennsylvania, June 27, 1857. She was married to Alanson L. Cobb, Oct. 6, 1881, and with her husband, accepted present truth in 1893, as the result of a series of tent-meetings. They became charter members of the Seventh-day Adventist church at Lake Ariel, Pa., where she continued in fellowship until her death, which occurred Nov. 22, 1919. Her husband, one daughter, and one son mourn.

Charles Baierle.

**Cheeseman.**—Died at his home in Delevan, N. Y., Aug. 19, 1919, Arthur Sheridan Cheeseman, in his fifty-fifth year. His first wife dying about eight years ago, he later was united in marriage to Miss Iva Mae Holland, who ministered tenderly to him during his last illness. Three of his four children survive, also one brother. The deceased accepted the third angel's message twenty-five years ago, and remained faithful to the end of his life.

Mrs. H. B. Damon.

**Kubitshek.**—Deborah M. Haskell was born in Youngstown, N. Y., Feb. 26, 1837. She was married to Henry Kubitshek, Oct. 18, 1859. After the close of the Civil War the family moved to Iowa, and it was while living in this State that Mrs. Kubitshek united with the Seventh-day Adventist Church, remaining a faithful member for more than twenty-five years. She died at Golden, Colo., Oct. 26, 1919. She is survived by two daughters, who are comforted by the assurance that their loved one sleeps in Jesus.

G. W. Anglebarger.

**Cox.**—William H. Cox was born near Sigourney, Iowa, Oct. 18, 1859. He was married to Alice E. Bowman in 1880, and to them were born three children, all of whom died in infancy. Brother and Sister Cox united with the Seventh-day Adventist Church in 1887. His failing health made it necessary for them to move to Colorado, and during their residence in this State he was active in missionary work. He fell asleep in Denver, Oct. 20, 1919. His companion and a brother mourn, but they sorrow in hope.

G. W. Anglebarger.

#### NATHAN J. ETHEREDGE

Elder Nathan J. Etheredge was born in Wilkinson County, Georgia, Feb. 16, 1841, and died in Abilene, Tex., Oct. 9, 1919, in his seventy-eighth year. Brother Etheredge was converted in September, 1869, after his return home from service in the Confederate Army, and joined the Baptist Church the following year. He was ordained to the gospel ministry in October, 1873, and served in that capacity for more than twenty years. He accepted present truth in February, 1894, was ordained to the ministry at the Waco camp-meeting, and labored in that calling until several years before his death. Although afflicted with partial paralysis during this time, he never tired of writing and speaking about the great truths of the Bible. The funeral service was conducted by R. H. Williams, pastor of the Baptist Church, and burial took place in the Abilene cemetery. His devoted wife and two daughters survive the deceased.

George W. Spies.

**Henthorn.**—Mrs. Caroline J. Henthorn, of North Topeka, Kans., fell asleep in Jesus, Sept. 7, 1919, at the age of seventy-one years. Her death resulted from an automobile accident. She was born in La Salle County, Illinois, Jan. 25, 1848, and was married to William Henthorn in 1867. Thirty-five years ago she accepted the third angel's message, and was a faithful Christian to the end of her life. Two daughters survive.

N. B. Emerson.

**Sammer.**—William Edward Sammer was born April 30, 1857, in Goodhue County, Minnesota. He was married to Miss Elise Lyman, Sept. 12, 1888, and to them were born four children. About the time of his marriage he accepted the third angel's message, and remained faithful to the end of his life. He died at Formosa, Fla., Nov. 26, 1919. He sleeps awaiting the call of the Life-giver.

L. T. Crisler.

**Drake.**—Jennie A. Bennett was born in Ebersburg, Pa., Dec. 14, 1845. She was married to Daniel W. Drake at Dawn, Mo., July 24, 1874. For thirty-eight years she was a devoted member of the Seventh-day Adventist Church, and held fellowship with the believers in Los Angeles, Calif., at the time of her death. She fell asleep Nov. 9, 1919. Two of her five children survive.

H. O. Drake.

**Hardy.**—Harriet B. Dawson was born in Michigan, March 17, 1837. She accepted the third angel's message at the age of fifteen years. The family moved to Iowa in 1859, and there she was married to Mr. Barker. A daughter, who survives, was born to them. In 1877 Mrs. Barker was married to Albert C. Hardy, who, with one son and one daughter, is left to mourn.

C. A. Purdom.

**Edwards.**—George Edwards, an aged pioneer, a devoted Christian, and for years a member of the Seventh-day Adventist Church, fell asleep on Thanksgiving Day, November 27. He was born June 22, 1835. His parents were early settlers in northwestern Ohio. The sorrowing relatives and friends are comforted by the hope of our Lord's soon return.

D. E. Lindsey.

**Good.**—Died at La Habra, Calif., Nov. 22, 1919, John Good, aged eighty-four years. Brother Good united with the Seventh-day Adventist church at Santa Ana, Calif., forty-three years ago. He was a man who lived out his religion, and his was a consistent life for Christ. Three sons and one sister mourn.

R. S. Owen.

**Estright.**—Mrs. Anna Estright was born in Altoona, Pa., June 20, 1851, and died Nov. 20, 1919. She accepted the third angel's message twenty years ago, and remained faithful to the end of her life. Her husband, four daughters, and two sons are left to mourn.

G. W. Lawrence.

**Hayes.**—Paul Arthur Hayes was born in Hartford City, Ind., March 16, 1919, and died at the same place Nov. 4, 1919. The parents, three brothers, and four sisters find consolation in the hope of a soon-coming Saviour.

L. A. Wilcox.

**Lindsay.**—Viola M. Lindsay, daughter of Mr. and Mrs. H. B. Lindsay, was born Sept. 4, 1918, and died Nov. 21, 1919. The sorrowing parents are comforted by the hope of a resurrection morning soon to dawn.

G. W. Lawrence.

**Fishell.**—Donald Fishell was born in Northwest Delta, Mich., Jan. 14, 1907, and died Nov. 25, 1919. He was an earnest Christian, and his life was exemplary. His parents and two brothers sorrow in hope.

S. T. Shadel.

**Brown.**—James Brown died Dec. 8, 1919, as the result of a surgical operation. He was born in 1863. Brother Brown was an earnest member of the Seventh-day Adventist Church, and sleeps in hope of a part in the first resurrection.

W. H. Sebastian.

**Sudduth.**—Martha Ann Stacks was born near Stonewall, Ga., April 21, 1860. At the age of nineteen she was married to Jesse Sudduth. In 1891 she accepted the third angel's message, to which she remained faithful until her death, which occurred Aug. 17, 1919. She is survived by her husband and seven children.

Mrs. L. D. Randall.

**Kinker.**—Gerhardt H. Kinker was born in Germany, Sept. 15, 1858, and died in Toledo, Ohio, Nov. 30, 1919. His death resulted from a surgical operation. About fifteen years ago he united with the Seventh-day Adventist Church, serving the company at Toledo for some time as elder. His wife and four sons survive.

B. F. Kneeland.

**Beckett.**—Hattie Irene Stewart Beckett died Dec. 12, 1919, at her home in Knowlesville, N. Y., aged fifty years. She is survived by her husband and one brother. About twelve years ago she embraced the third angel's message, and united with the Seventh-day Adventist Church, remaining faithful to the end of her life.

R. B. Clapp.

**Stone.**—Vida Pearl Stone was born in Wisconsin, April 5, 1888, and died at Loma Linda, Calif., Nov. 25, 1919. She was converted and united with the Seventh-day Adventist Church at the age of ten years. She received her education in our denominational schools, and taught church school for eleven years. Her parents and sister mourn, but they are comforted by the assurance that she sleeps in Jesus.

H. G. Lucas.

**Hansen.**—Mrs. Hanna Hansen was born in Pennsylvania, May 30, 1824, and fell asleep at Cripple Creek, Colo., Nov. 3, 1919. Twenty-five years ago she accepted present truth, and served her Master faithfully to the end of her life. One of her last acts was to gather \$1.50 in the 1919 Harvest Ingathering campaign. Two sisters and one brother are left to mourn.

O. J. Nerlund.

**Lloyd.**—Died at Tumwater, Wash., Nov. 18, 1919, Sister W. E. Lloyd, at the age of forty-nine years. She was married to W. E. Lloyd in 1892, and to them were born five children. The deceased accepted present truth about twenty-one years ago, uniting with the Olympia (Wash.) church. The influence of her quiet Christian life was felt in the community, and many friends sympathize with the bereaved family.

C. A. Wyman.

**Quinn.**—Mrs. Anna Daly Quinn was born in Newry, Ulster, Ireland, May 23, 1846, and died Nov. 19, 1919, in Philadelphia, Pa. She was married to Edward Quinn, Nov. 14, 1864, and gave birth to twelve children, six of whom are living. Thirty-three years ago she united with the Seventh-day Adventist church in Philadelphia, being one of the first to accept the faith in that city. Mother Quinn laid down the armor of faith in victory and now sleeps "under the old elm tree" in Fernwood Cemetery. That she had many friends was attested by the constant ringing of the telephone, over which condolences were sent to the family; by the numerous floral offerings; and by the church crowded with those who gathered to pay the last token of respect to the one whom they loved and honored. Hospitality was her dominant characteristic. The Bible was to her a personal letter from a personal Friend. The funeral services were conducted at the West Philadelphia Seventh-day Adventist church, on the Sabbath after her death. The writer preached the funeral sermon from 1 Timothy 1:12, which our deceased sister chose and quoted as she died. The audience was composed of Christians, non-Christians, Jews, Roman Catholics, and others. There was sorrow, but no gloom, no despondency, as the mourning ones sorrowed not as those grieve who have no hope.

C. S. Longacre.



WASHINGTON, D. C., JANUARY 8, 1920

EDITOR . . . FRANCIS MCLELLAN WILCOX

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SPECIAL CONTRIBUTORS

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J. L. SHAW E. E. ANDROSS

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. 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 Station, Washington, D. C.

We have word from Australia that Miss D. Appleton, who was called for by India for vernacular work, would probably sail the last of November from Sydney. She had been ready for some time, but could not get passage on account of congested traveling conditions.

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ELDER D. C. BABCOCK, Mrs. Babcock, and their three children sailed recently for the Virgin Islands. Brother Babcock and his family were for a number of years in West Africa, but had to return to America on account of failing health. We are thankful that Brother Babcock has sufficiently recovered to take up work in the Virgin Islands.

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UNIFORMLY good reports come to us of the experiences enjoyed by our churches during the Week of Prayer. Some of these reports appear in this number, others will be published in subsequent numbers. God hears the cry of all his children, and when they turn to him with all their hearts, he responds to their pleading. Let us not cease our intercession, but make every week during 1920 a week of prayer and consecration. Following this plan, we shall make of this year a great year of prayer, the best one in all our lives.

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In a letter received last week by the Mission Board, Brother Ellis P. Howard announces the safe arrival of himself and his wife at Guayaquil, Ecuador, on their way to open a new mission station among the Indians living on the headwaters of the Amazon River, in eastern Ecuador.

"We believe that you will support us at the throne of grace," he says, "as we push forward on the firing line, among dangers seen and unseen. It is our desire to go among those savage people who as yet have not allowed any foreigner to reside among them. One of these large tribes is the Jivaro tribe, or 'head shrinkers.' We have had the rare privilege of talking with a man who has lived in the edge of their country and knows their language and customs. They seem to be quite an intelligent people."

ACCOMPANYING reports to the REVIEW AND HERALD, Brother C. E. Weeks, of the Far Eastern Division, says: "The Lord is going before us in these lands, and victories are being gained. The first of next week I start back into the interior with Brother O. B. Kuhn. It is really wonderful the way this message finds its way into the back blocks of the continent."

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## TO OUR CONFERENCE PRESIDENTS IN NORTH AMERICA

We hope to receive not later than January 15, from every conference president, a comprehensive report of the work in his field, not in excess of 500 words in length, together with a photograph of himself. Reports received after January 20 cannot be included in the Conference Presidents' Special which we propose to print. We cannot use half tones or cuts. We need photographs. We can utilize, however, a good kodak picture, provided a regular photograph is not available.

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## DEATH OF ELDER K. C. RUSSELL

JUST as we go to press, the sad word reaches us by telegram that Elder K. C. Russell, president of the Western New York Conference, died suddenly from apoplexy at Dunkirk, N. Y., December 29. No particulars. Brother Russell's death is a great loss to the cause of truth which he has faithfully served for many years. He was a true and loyal man of God, and thousands have been blessed through his faithful ministry. We extend to his sorrowing family our deepest sympathy. Further particulars will be given later.

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## "OUT!"

THE following unions and local conferences have reported to us as being "out" on the \$3.22-per-capita basis in the Harvest Ingathering. In the first column we give the amount gathered per capita to date, in the second, the date each conference reached this \$3.22-per-capita mark. In two instances we were not informed as to the time the \$3.22 per member was reached. It must have been quite early in the campaign, as these two conferences are leading in the amount raised per capita.

Union	Per capita	Date "out"
Eastern Canadian .....	\$5.86	Sept. 30
British .....	5.77	Nov. 29
Columbia .....	4.52	Nov. 30
Atlantic .....	3.64	Nov. 30
Conference		
Newfoundland Mission.....	\$14.60	?
New Jersey.....	8.81	?
Iowa .....	5.00	Nov. 30
Nevada .....	5.00	Nov. 15
Chicago .....	4.15	Nov. 19
Manitoba .....	3.66	Dec. 12
Carolina .....	3.77	Nov. 13
Maritime .....	3.22	Oct. 20
Montana .....	3.22	Dec. 12
Arizona .....	3.22	Dec. 24

At the time we render the next "out" report we shall endeavor to make it as complete as possible, as the Harvest Ingathering campaign for 1919 will then be in the past. We can obtain from the

Treasury Department the amount of funds raised by each conference, but it is not so easy to find the date each conference reached the \$3.22-per-capita basis. We shall appreciate it if our conferences, union and local, will acquaint us, if not with the exact time, with the approximate time, they reached \$3.22 per member.

C. V. LEACH.

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## A WILLING HEART

RECENTLY at one of our meetings, an old colored sister came to me and said she wanted to help carry the gospel to the people in foreign lands. I thought she had a dollar or two to give, for she was poorly but neatly dressed, and was eighty-seven years of age. Imagine my surprise when she placed in my hand \$110. I found that to do this she was denying herself needed underwear. I urged her to keep a part of the amount. She finally reluctantly consented to keep \$10, but urged me to take the five \$20 bills. She requested me to remember her in my prayers.

Every time I looked at her during the meeting, tears would come to my eyes. Her face, old and wrinkled, looked good to me. She is one of God's saints.

God's people are making sacrifices these days to carry the gospel into all the world as a witness unto all nations. "Thy people shall be willing" is meeting its fulfillment.

D. H. KRESS.

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## OUR MISSION OFFERINGS

THE receipts of our mission offerings for 1919 are very gratifying to the Mission Board, so far as meeting the quota of 25 cents a week are concerned.

At the close of eleven months of this year we find that \$1,183,248.76 has been received, which is more than 28 cents a week for the entire membership for the time covered in the report, which aggregates \$151,208.72 in excess of the goal.

Comparing this with that of the same period of last year, we find it exceeds by \$216,234.67 the amount received then, and we have \$105,818.31 more in the "Over" column this year than we had last year, or an amount equaling about three cents a week per member. This will certainly calm the fears entertained by some, that, when all the surplus goes to missions instead of returning to the union conferences, our offerings decrease.

We are also pleased to note that every union conference but two had their full quota and more for the eleven months ending with November 30. We hope the twelfth remittance will be an exceedingly liberal one, for the demands from fields abroad make most necessary a large surplus above the regular goal.

CHARLES THOMPSON.

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WORD comes that the boat on which Elders A. G. Daniells, W. T. Knox, and W. A. Spicer are returning from Europe is expected to reach New York City on the morning of December 31. Letters mailed previous to their departure from Europe tell of the excellent meeting held in Skodsborg, Denmark. We shall have interesting reports of the work in Europe for our readers in the near future.