

The Advent Review and Sabbath Herald



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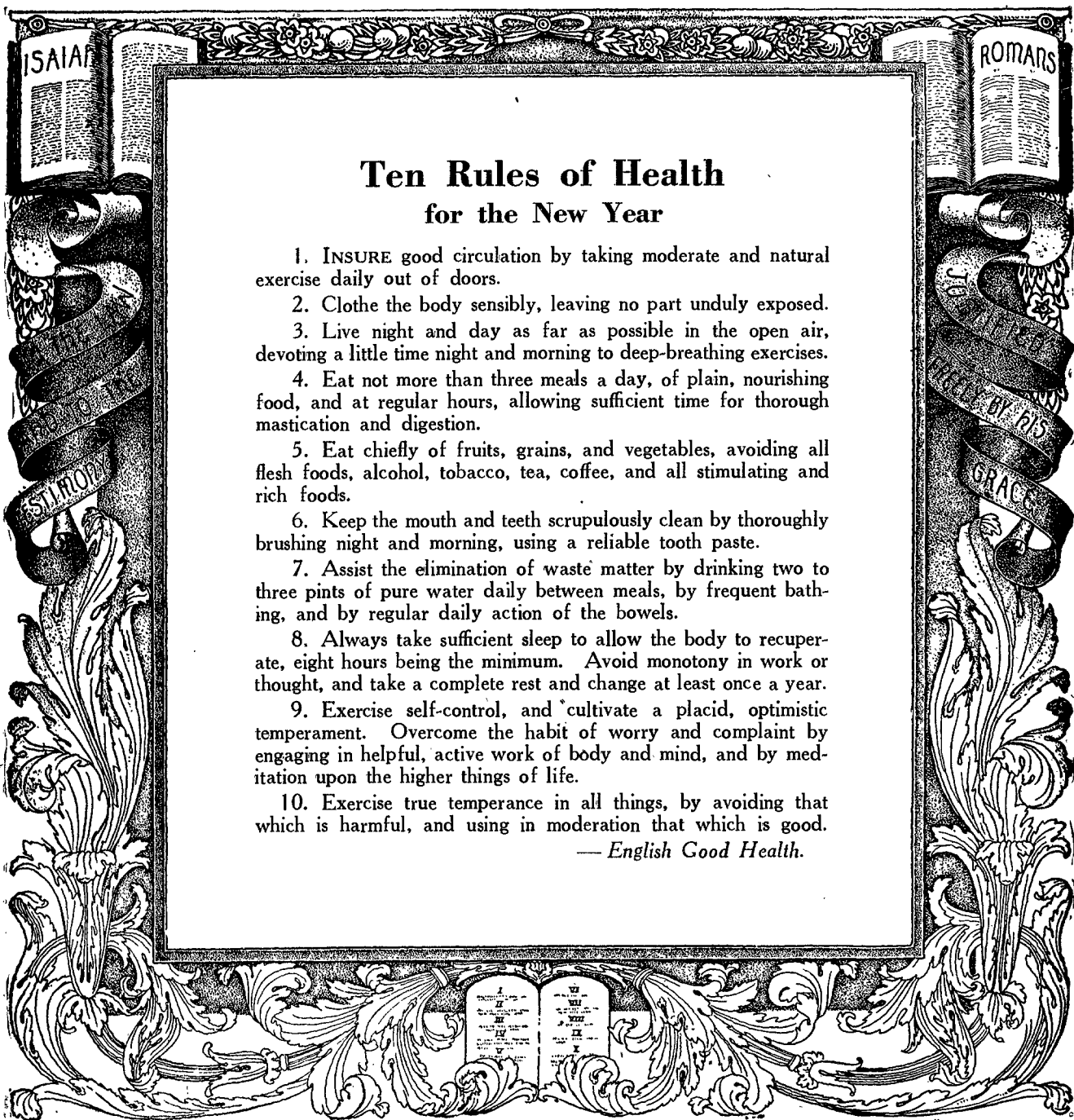
No. 2

THE GOSPEL TO ALL NATIONS

Ten Rules of Health for the New Year

1. INSURE good circulation by taking moderate and natural exercise daily out of doors.
2. Clothe the body sensibly, leaving no part unduly exposed.
3. Live night and day as far as possible in the open air, devoting a little time night and morning to deep-breathing exercises.
4. Eat not more than three meals a day, of plain, nourishing food, and at regular hours, allowing sufficient time for thorough mastication and digestion.
5. Eat chiefly of fruits, grains, and vegetables, avoiding all flesh foods, alcohol, tobacco, tea, coffee, and all stimulating and rich foods.
6. Keep the mouth and teeth scrupulously clean by thoroughly brushing night and morning, using a reliable tooth paste.
7. Assist the elimination of waste matter by drinking two to three pints of pure water daily between meals, by frequent bathing, and by regular daily action of the bowels.
8. Always take sufficient sleep to allow the body to recuperate, eight hours being the minimum. Avoid monotony in work or thought, and take a complete rest and change at least once a year.
9. Exercise self-control, and cultivate a placid, optimistic temperament. Overcome the habit of worry and complaint by engaging in helpful, active work of body and mind, and by meditation upon the higher things of life.
10. Exercise true temperance in all things, by avoiding that which is harmful, and using in moderation that which is good.

— English Good Health.



The Denominational School

WARREN E. HOWELL

Secretary General Conference Educational Department

AMONG the colleges of the land are to be found three distinct types: the denominational, the non-sectarian, and the secular. As general types in America, these are mentioned in their historical order of development, but many individual institutions have passed from one or another of these types to a second and perhaps a third in their educational metamorphosis.

A popular university at our national capital is one of these. It was formerly a Baptist school, but passed from the control of the denomination a number of years ago, and is now conducted on what its president recently termed an "absolutely nonsectarian" policy, thus marking its transition from the first to the second type of school. The president is quoted in a recent interview as saying: "Among the 5,000 students today there are Jews, Catholics, Protestants, and even a few Orientals" (and he might have added, Seventh-day Adventists),—all apparently satisfied with the instruction they get.

It is now reported that the Baptist denomination is seeking to regain control of the institution, offering as an inducement "a large portion of a \$50,000,000 fund." The president says that "under certain conditions, the university might be willing" to consider the offer. Speaking for the trustees, he says that one of the conditions is, that those connected with the university need not join the Baptist Church. Another is, that the nonsectarian policy of instruction should not be interfered with. In other words, the Baptists may provide the money, but no Baptist doctrines will be taught, no Baptist converts may be expected, and no Baptist church workers will be prepared for service.

There are scores of schools throughout our land that have thus neutralized their curriculum and lost their identity as denominational schools. They have been unable to resist the temptation to become "like all the nations," and have sold their birthright for a mess of pottage—popularity or money.

Any denomination that has a just foundation for separate existence, has an equally just basis for separate schools. Such schools must be as distinctive in the character of their instruction as is the church in its tenets and teachings. Christianity is not an affair of the church alone, it is also an affair of the school provided for the children of the church. Religion is not a matter concerning the Sabbath alone, it is a matter which concerns every day. That man's religion is vain which does not apply to all the activities of his life: which does not mold the instruction given his children, which does not determine the denomination to which he adheres.

When a man accepts Christ, he becomes a new creature—a child of God. The more he beholds Christ and becomes acquainted with Christ, the more he is changed into His image—the more Christlike he becomes. Nothing will satisfy him in education but that which reveals and exalts Christ. He sees that Christ is all to him as a Saviour, that in Him are hid all the treasures of wisdom and knowledge; and that education ought to mean searching for and obtaining these treasures. This is to him Christian education.

How is it with the Seventh-day Adventist Christian? Of all who call themselves Christians, he is

of the special type that takes the Bible as his only creed, accepts the spirit of prophecy, observes the seventh day as the true Sabbath, believes in the second coming of Christ in this generation, and numerous other things as the Bible teaches them. These all distinguish him from most other Christians. The distinctions are sufficiently marked in number and kind to call for a denomination that represents these views and undertakes to teach the pure gospel to all the world, as we are commanded by our Lord to do before the end can come.

To accomplish so great a task, this denomination must have its own schools. These schools must make it their sole business to provide an education based on the pure gospel in all its phases, so as to root and ground the youth in the true faith, and to train them for teaching the same to others.

The denomination, then, was born of a spiritual necessity, and the school was born of a denominational necessity. The sole aim of the Seventh-day Adventist school should therefore be to study and to serve the needs of the Seventh-day Adventist denomination. When it ceases to function in this way, it has missed its aim and lost its way, as so many other denominational schools have done, by passing from the denominational to the nonsectarian type; and there is danger also of doing as they have done by lapsing into the status of an outright secular school.

Changes of this kind come about gradually, and often imperceptibly. Seventh-day Adventists ought to be untiringly vigilant lest influences and teachings creep into their schools that will impair their usefulness, if not nullify their purpose. Very early in our school experience we were definitely warned of such dangers. Seven years after the founding of our first college, these solemn words were spoken in one of its halls:

"If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified."—*Counsels to Teachers*, pp. 88, 89.

These words will be present truth for us as long as we carry on schools. Then follow these words of entreaty:

"In the name of my Master I entreat all who stand in responsible positions in that school, to be men of God. When the Lord requires us to be distinct and peculiar, how can we crave popularity, or seek to imitate the customs and practices of the world? God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose?"—*Id.*, p. 89.

* * *

"My son, if thou wilt receive My words, and lay up My commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. For Jehovah giveth wisdom; out of His mouth cometh knowledge and understanding."



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

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The Christ of History and of Experience

WILLIAM W. PRESCOTT

WE are living in a time of blessing and a time of peril. Some are receiving a large measure of heaven's richest gifts, while others are making shipwreck of their faith. So the Scripture says: "In the last days, saith God, I will pour forth of My Spirit;"¹ "in the last days perilous times shall come."² It is a good time to examine the foundations of our faith and to know whom we have believed.

The most concise and the most informing statement concerning the gospel is given to us through the apostle Paul in these words: "The gospel of God . . . concerning His Son."³ There is good news for us from God concerning His Son. This is the very essence of the gospel. Here we find that which is the chief characteristic of the gospel, that which distinguishes it from those so-called religions that are the inventions of men.

Christianity is a historical religion, whose vital power is a person. Jesus Christ is Himself the gospel, in such a sense that if He is withdrawn from it there is no Christianity. He is the foundation: "Other foundation can no man lay than that which is laid, which is Jesus Christ."⁴ The certainty of our hope is based upon certain historical facts concerning that person, Jesus Christ. What are the facts, brought to us in a divine revelation and attested by history?

Man was made to dwell in the light of God, with the door of personal communication open between heaven and earth. But something occurred. In the exercise of that God-given power of choosing, without which he would not have been in the image of the Divine, man turned from light to darkness and closed the heavenward door. It was impossible for man to reopen that door from the earthward side; for the key was eternal love, the very essence of the being of God. But "God so loved the world that He gave His only begotten Son,"⁵ who left His throne of light and glory to become the Light of a darkened world. A person actually opened the door and came out of heaven to visit this planet; and that person was no ordinary messenger to bring us some good tidings of another, but He was the Son sent by the Father, and He himself was the "good news." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us."⁶ Wondrous fact! Glorious news!

But this is not merely a marvel. It is the first step in the realization of a divine purpose to restore us to fellowship with our Father in heaven. What says the Scripture? "Since then the children are sharers

in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."⁷ Not to display heaven's treasures, but to bestow them; to bind the strong man and take from him his prey; to join Himself to the human race for deliverance — ah, this is good news indeed!

But it is easier to think that this was done for the race, than to believe that it was done for *me*, unworthy *me*, sinful *me*! Ah, I am lost! Yet, how strange! that last word is the basis of my assurance. Listen while He speaks His own blessed word: "The Son of man came to seek and to save that which was lost."⁸ Then it was for *me*. He "loved me, and gave Himself for me."⁹ So He said, and so I must believe.

"Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

The carpenter's Son lived in a town of ill repute, Nazareth, and apparently led the ordinary life of a peasant of Palestine for about thirty years, yet it was not the ordinary life after all. At twelve years of age His mission began to dawn upon His consciousness, and His explanation for remaining behind when His parents left Jerusalem was made in the significant question which is His first recorded utterance: "Wist ye not that I must be about My Father's business?"¹⁰ Different again in this respect: "Who did no sin, neither was guile found in His mouth."¹¹ A pure ray of heavenly light among a people sitting in darkness!

After His cousin John, as a voice in the wilderness, had prepared the way, Jesus went forth to His work, "teaching in their synagogues, and preaching the gospel of the kingdom."¹² But how perverse is human nature! "He came unto His own, and they that were His own received Him not."¹³ The prophet's words were fulfilled: "He was despised, and rejected of men."¹⁴ Only a short time of active service, perhaps three or three and a half years, and the terrible climax came. They crucified Him! They crucified Him between two thieves! He died the most shameful death. Here is another of those historical facts. There is no question about it. From a quarter to a half of each of the four Gospels is devoted to the events of the last week of His life, with many particulars of the last twenty-four hours. The Man of Nazareth died on the cross.

Such emphasis of space and detail has a meaning. What is it? Other men died on that same day. Other crosses were erected besides the one on which Jesus was nailed. Later Jerusalem was surrounded by crosses, each one bearing its suffering burden. What made the difference between His cross and the others? On other crosses were men, just men. On His cross was a man who was also God, the God-man. It was because He was both Son of man and Son of God, the "man, Christ Jesus,"¹⁵ that His death brought salvation. This was "first of all" in the gospel which the apostle Paul preached: "Christ died for our sins;"¹⁶ He "gave Himself for our sins."¹⁷

Yes, this may all be true and I may assent to it, and yet His death may not atone for *my* sins. In order to be benefited by it, I must make a personal application of His death. How shall I do it? Let us see.

In taking our flesh, Christ joined Himself to our race, identified Himself with humanity, and became the last Adam, the new head of the human family. What He did as the Son of man, He did as our representative, so that what He did, we did in Him. So it was in the case of the first Adam. He sinned, "and so death passed unto all men, for that all sinned"¹⁸ in him, since the whole human family was then in him, its fontal head. This is the meaning of that striking statement concerning the death of Christ: "We thus judge, that one died for all, therefore all died."¹⁹ Christ became the head of a new humanity. He gathered the whole human family into Himself, and when He, the Son of man, died, "all died" in Him.

Again I write, Yes, this may all be true and I may assent to it, and yet His death may not atone for *my* sins. What further is necessary? Just this: I must make a personal application of His death in my own experience. Do you ask how this can be done? I answer in the words of the apostle Paul, who wrote out of his own experience: "I have been crucified with Christ;"²⁰ "I die daily."²¹ "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?"²² "Our old man was crucified with Him."²³ I must identify myself with Christ in His death by accepting His death as my death, and so I must reckon myself "dead unto sin."²⁴

This world is a sinful world. To be dead unto sin is to be dead unto this evil world, to refuse to respond to the call of the world, to give no place to the god of this world. "Set your mind on the things that are above, not on the things that are upon the earth. For ye died."²⁵ "Be not conformed to this world: but be ye transformed."²⁶ "He that hath died is justified from sin."²⁷

Jesus spoke of this experience when He said to His disciples, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me."²⁸ He who denies himself does not merely refuse himself some indulgence of the flesh, or undertake some unpleasant duty, but treats himself as Peter did the Lord when he said most emphatically, "I know not the man."²⁹ Peter denied his Lord, and in the same way we must deny ourselves, ignore our old selves, and know only Christ. A man who takes a cross is on the way to death. The cross means death. Self dies on Christ's cross, and Christ lives in His disciple. So Luther said, striking himself upon his breast, "Martin Luther does not live here; Christ lives here."

We have considered two facts, their meaning, and their personal application. Christ took the flesh to do a work for *me*; Christ died for *my* sins. There is much more to follow, but in the meantime let these two facts be translated into our daily experience. Here we shall meet with Christ, not at Bethlehem, but at Calvary, "dying for me, for me."

"Dying with Jesus, by death reckoned mine;
Living with Jesus, the new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine."

¹ Acts 2:17, R. V.

² 2 Tim. 3:1.

³ Rom. 1:1, 3.

⁴ 1 Cor. 3:11, R. V.

⁵ John 3:16.

⁶ John 1:1, 14, R. V.

⁷ Heb. 2:14, 15, R. V.

⁸ Luke 19:10, R. V.

⁹ Gal. 2:20.

¹⁰ Luke 2:49.

¹¹ 1 Peter 2:22.

¹² Matt. 9:35.

¹³ John 1:11, R. V.

¹⁴ Isa. 53:3, R. V.

¹⁵ 1 Tim. 2:5, R. V.

¹⁶ 1 Cor. 15:3.

¹⁷ Gal. 1:4.

¹⁸ Rom. 5:12, R. V.

¹⁹ 2 Cor. 5:14, R. V.

²⁰ Gal. 2:20, R. V.

²¹ 1 Cor. 15:31.

²² Rom. 6:3, R. V.

²³ Rom. 6:6, R. V.

²⁴ Rom. 6:11, R. V.

²⁵ Col. 3:2, 3, R. V.

²⁶ Rom. 12:2.

²⁷ Rom. 6:7, R. V.

²⁸ Matt. 16:24, R. V.

²⁹ Matt. 26:72, R. V.

* * *

The Work of Parents

MRS. ELLEN G. WHITE

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "Train up a child in the way he should go, and when he is old, he will not depart from it."

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would

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seek God more earnestly for His help in training their families. The fault in one will be communicated to others.

Parents should act their part with earnestness. They should practise self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven.

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practised in the family circle. Holy angels will be round about a family where love and joy and peace abound.

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings.

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society.

The husband and father should consider all these things, lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action.

(To be concluded)

The Last Hour

C. AVERY HANSEN

THE hour, or one twenty-fourth part of a day, is a world-recognized division of time. It is, however, not one of God's first divisions of time, such as the day or week. At the time of our Saviour's first advent, the day was divided into twelve hours with no reference to the night. Jesus referred to this division when He said: "Are there not twelve hours in the day?" John 11:9.

While much significance is attached to each period, the last hour—the time just before the end—is the most significant. When eternity begins, there will be no last hour, in the sense in which we use the term, for then nothing will ever grow old. The lapse of time will only add to the beauty and loveliness of all God's creations. It is only on earth, since sin marred its usefulness and beauty, that the last hour is of such importance.

It is the finishing hour. Every task for the day comes to its end, be it well done or poorly done; and at the close of the hour comes pay time.

The last hour brings added responsibility,—it calls for thought not needed during the other hours, when work alone occupies the mind. It is the parting hour, when we say good-by reluctantly, and try to retard its passing. It is the dying hour, the dreaded hour.

It is the hour you left home. You saw mother, father, and friends. They said good-by, and you desired in vain to defer the parting. The farewell must be said, sorrowfully, regretfully, but it cannot be avoided. It is the most poignant, the most solemn hour of life.

When Jesus viewed the earth, much as a farmer views the field just beginning to show green blades, He saw the entire age; harvest time and the last hour were open to Him. He saw the social conditions, and described them. "The love of many shall wax cold," He said. Matt. 24:12. He saw the political issues: "Nation shall rise against nation, kingdom against kingdom." Verse 7. There would be sorrows and desolations, and a time of trouble such as never was since nations existed. He saw the sick,—great pestilences in divers places. He saw the gold and silver heaped up. He heard the needy cry for food. As He viewed Jerusalem in her last hour, He saw the last hour of mercy for the world. It was so terrible that He burst into tears. The sight of it nerved Him to give His life willingly on the cross,—a sacrifice for man. Moved by compassion, He said, "Go out quickly, and compel them to come in." Luke 14:21-23. In this last hour, use the gospel in all its power,—compel them. With loving-kindness and zeal equal to the occasion, much as a mother hastens her children within her gate before storm or night overtakes them, compel them to come in.

In the minds of millions, the world has reached its last hour, and not a few believe this hour is nearing its close. It is not strange that men should be aware of this important fact, although astronomers cannot tell when it will be here; science cannot throw any light on the subject nor offer any suggestions. The infidel can only say he does not believe it, and the wicked can console himself by saying that he does not know. Yet who in all the Christian world today can say that he has not felt an inward thrill at the thought that the last hour is upon us? Are

you prepared for the moment when time shall end and eternity begin? You cannot retard its coming, but by the grace of Him who died for you, you can be ready for its arrival.

* * *

Walking by Faith

WILLIAM W. EASTMAN

"Now the just shall live by faith." Heb. 10:38. The promise is not for the past or the future, but now. Let us accept it as speaking in the present tense, for now is when we need it, and in fact the only time we can use it. The promise is that the just shall live, not die, by faith. The same faith that makes them just, or righteous, enables them to live. Life is activity, not inactivity. It is manifested in growth and progress.

The eleventh chapter of Hebrews tells us how faith manifested itself in the lives of the worthies. "By faith Abel offered." Enoch walked with God, and "was translated." Noah "prepared an ark to the saving of his house." Abraham obeyed and "went out, not knowing whither he went." By faith he "offered up Isaac."

All these expressions denote action. So faith acts. It acts in obedience to the command of Him "whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

Faith gives access to grace, causes rejoicing in hope, and glorying in tribulation. Rom. 5:2, 3.

Faith moves forward at the command, the Red Sea opens, and the insurmountable walls of difficulty fall down. It is necessary that God should bring His children into strait places, where they cannot see their way out except through Him, lest they come to trust in material things, visible things, things which they can reason out.

During the last few years we have been passing through a period of great prosperity for the church, and especially for our publishing work, even though many difficulties have confronted us. Difficulties of another kind are now facing us. From a human viewpoint, it seems impossible in many places to go forward with our work. But "there is no crisis with the Lord." He who increased the widow's oil and meal, and who fed the multitudes with a few loaves of bread, has today the same power to create as then. He bids us go forward, leaving it with Him to create the possibilities.

Really, the people need our help now more than ever. There are many who mourn and need to be comforted, or who are discouraged and need encouragement. Our message is the glad tidings of a soon-coming Saviour to take His people from this world of turmoil and strife to the mansions prepared for them from the foundation of the world; and not only that, but also to save them from sin now by the power of His grace, and prepare them for His coming. It is a message of love and comfort—just what the people need at this time.

If our missionaries and all our people will now go forth in response to the call of God and give the message for this time, they will find many who will be cheered and comforted, and God will open hearts to receive the message. Satan suggests that we withdraw from the field, "but we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38. Let us "walk by faith" and "go forward."

Individual Responsibility

S. W. PORTER

God is depending on you. He has given you a place to fill, not in worldly enterprises, for there are plenty of people to do the world's work, but you are an ambassador for Christ, His own representative. He is counting on you to do a work for Him, for "every soul whom Christ has rescued is called to work in His name for the saving of the lost."—*Christ's Object Lessons*, p. 191.

You may pay your expenses by any legitimate means, but the work of your life is to be the giving of the last gospel message of warning to the world. "Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends."—*Id.*, p. 388.

You are individually responsible for the work of God: "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Id.*, p. 327.

The work of God in this earth will not be finished in some miraculous way while the great body of church members are too busy to do His work. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117.

The aggressive principle of gospel work is built upon individual responsibility. Christ "appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving—for the building up of Christ's body." Eph. 4:11, 12 (New Testament in Modern Speech).

It was never in God's plan that His people should simply listen to good sermons in comfortable churches, and that their responsibility should end there. "The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God."—*An Appeal*, p. 28. "All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men."—*Christ's Object Lessons*, p. 301.

"With the whole world before them in need of the gospel, professed Christians congregate together where they themselves can enjoy gospel privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation into regions beyond. They refuse to fulfil Christ's commission, 'Go ye into all the world, and preach the gospel to every creature.' Are they less guilty than was the Jewish church?"—*Id.*, p. 303.

How can you expect to join in the song of victory if you have had no part in the battle? The joy of Christ is in saving souls for His kingdom, and how can you enter into the joy of your Lord if you have had no part in winning souls?

"In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation."—*Id.*, p. 365.

* * *

"Whoso offereth praise glorifieth Me."



EDITORIAL



Held Back from Danger

WHILE I was visiting West Australia, several friends were engaged in conversation regarding the delivering providences of God. Brother H. Ward, one of the members of the Perth church, related an incident which I summarize from notes as follows:

Formerly connected with the company of believers in Perth was a blind brother, now dead. He lived at East Perth, and traveled in and out of the city by suburban trains. He was aged, but knowing the city well, he freely made his way about alone.

One day he was traveling homeward by train. The last station before his own had been passed, and he was waiting, alert, so that he might step out quickly the moment his train stopped by the East Perth platform. He was alone in the compartment.

The train stopped, and he stepped quickly to the door, and tried to open it, but the catch held fast. He worked at it energetically fearing the train would move on again. (It should be understood that in the English compartment system, the door from each compartment opens outward on the side of the train, passengers stepping directly out.)

As he tugged at the door in vain an express train dashed by close alongside, almost brushing the side of his train. Then he knew that he was not at the station, but that his train had stopped in the yards in order to let the express pass. Had he been able to swing open the door of the compartment, he must surely have been struck by the on-coming express.

In a moment his own train had pulled into the station, stopping at the platform. The blind man put his hand upon the door latch, and found that it opened easily as ever aforetime. He stepped out on the platform, thanking God for his deliverance. Ever afterward as he spoke of it he would state his confident belief that the angel of the Lord had held fast the door to save him from peril when he had mistakenly tried to leave the train in the yards.

W. A. S.

* * *

The Spending Orgy

IN the San Francisco *Examiner* a few months ago appeared the following from Dr. Charles Miel, assistant director of the Federal War Savings Department, concerning the present period of unparalleled extravagance:

"Never before in the history of the United States has there been such a period of extravagant, reckless, and selfish spending as exists at present. Wages are still going up, and the spending shows no signs of abating. All classes are guilty. Women's silk stockings find a ready sale at \$250 a pair on Fifth Avenue, New York. Soaps are selling at \$1.65 a cake. The demand for expensive perfumes cannot be met. Diamonds have risen 400 per cent in price, yet New York jewelry stores are selling \$1,000,000 worth of diamonds a day.

"Since the armistice the United States has expended \$9,000,000,000 on luxuries and only \$8,000,000,000 on necessities. More money was spent on jewelry than on farming implements, while chewing gum and soda water absorbed more money than public education last year."

This statement of present-day conditions reminds one of the time just preceding the destruction of Sodom, as described by the seer of God:

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in

her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Eze. 16: 49, 50.

If conditions similar to the times in which we live were sufficiently offensive in the eyes of God to cause Him to rain fire and brimstone and wipe those cities off the face of the earth, the inhabitants of the world today would do well to heed the warning, and tremble in view of the accumulating evidence that the righteous indignation of the Most High is about to be visited upon the whole world because of iniquity.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 4-6.

This is indeed the day of the Lord's preparation, when every soul should prepare to meet God. The times call for renewed repentance, deeper consecration, and the forsaking of the world in every way. Our work is to be ready, and wait for the Son, who, with all the angels of heaven, is soon to appear and gather home His people. Glad hour, may it speedily come!

G. B. T.

* * *

Our Mission Financial Goal for 1921

To the remnant church has been committed the greatest missionary program ever carried forward on the earth. Her work is the fulfilment of the vision which was opened before the prophet of God on the lonely isle of Patmos, as recorded in the fourteenth chapter of Revelation. The prophet saw an angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue, and people. He saw this gospel movement triumph in the coming of the Son of man upon a white cloud to reap the harvest of the earth. Consequently, the church has before her an ever-increasing, ever-widening responsibility until the end.

God has ordained that the gospel shall be proclaimed through human instrumentalities, and in His wisdom He has provided every resource necessary for the church to meet the responsibility the movement places upon her. The same Lord who has ordained that the gospel shall be preached, has ordained that those who preach it shall "live of the gospel." 1 Cor. 9: 14. Therefore a support has been provided for those who are called to go "into all the world" to preach. From the special instruction God has given to the remnant church, we quote:

"Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which are entrusted to men, God claims a certain portion." — *Testimonies for the Church*, Vol. V, p. 149.

"The only means which God has ordained to advance His cause is to bless men with property. He gives them the sunshine and the rain; He causes vegetation to flourish; He gives health, and ability to acquire means. All our blessings come from His bountiful hand. In turn He would have men and women show their gratitude by returning Him a portion in tithes and offerings." — *Id.*, p. 150.

It is also clear that it is the Lord's plan to have some definite standard for our offerings, for we read:

"Do not wait until your imaginary wants are all satisfied. Do not trust to your feelings, and give when you feel like it, and withhold when you do not feel like it. Give regularly, either ten, twenty, or fifty cents a week, as you would like to see upon the heavenly record in the day of God."—*Id.*, p. 151.

The counsel here given is very plain, and it is clear that God expects that the definite sum forming the basis of our giving should increase in proportion to His opening providences and the increasing demands of the movement. The plan here indicated has been followed by our Mission Board for years, and the blessing of God has witnessed to His sanction of the plan in the past. We have seen the goal constantly increased, and reached, as the demands have grown upon us, and now we stand face to face with our obligations for 1921.

The Council of the General Conference Committee and other leading brethren and sisters, held last October in the city of Indianapolis, unanimously decided to place our goal at 60 cents a week per member for the coming year, and the Mission Board fixed the allowance to the mission fields upon that basis, and they in turn are planning their work accordingly. I wish if possible to impress the readers of this article with the seriousness of such a move, and the importance of meeting its requirements. We are dealing with human lives, and not only is the life to come involved, but the life that now is. Our missionaries have gone, at the call of God through the Mission Board, to all parts of the earth, and many more will have to go if we keep pace with the movement. Their sustenance depends upon our reaching this mission goal, and reaching it not only at the end of the year, but month by month during the year. The missionary cannot wait until the end of the year for the necessities of life. He must have a constant supply. His need is just as pressing in January as in December. The treasurer of the Mission Board can remit only as the funds come in. Therefore every believer is under solemn obligation to take the matter to heart, and assume the responsibility of seeing that his or her obligations are fully met month by month.

It is a terrible thing for our missionaries in distant lands and difficult fields, grappling with heathen darkness, strange languages, unfriendly environments, and meager facilities, to look into an empty pocketbook, and be unable to have it replenished because the goal set by the church has not been met.

I recognize the fact that to meet the goal of 60 cents a week will require a sacrifice, but the cause is worthy of the sacrifice required, and I have all confidence that the blessing in store is equal to the sacrifice demanded. I do not believe the goal is beyond the ability of the church to reach.

We have in this connection the following counsel to encourage us:

"The means in our possession may not seem to be sufficient for the work; but if we will move forward in faith, believing 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. He will reward honest, simple reliance upon Him. The little that is wisely and economically used in the service of the Lord of heaven will increase in the very act of imparting."—*The Desire of Ages*, p. 370.

I feel sure we have reached the time when every resource and our entire ability should be thrown into the finishing of this work in all the earth.

CHARLES THOMPSON,
Asst. Treas. Gen. Conf.

The Gospel in Experience

IN our Sabbath schools we are just entering upon a year's study of the gospel. We have never had a more important series of lessons, nor one offering to every student greater possibilities of real help to a deeper and better Christian experience.

Perhaps the truth chiefly emphasized in these lessons is that the gospel of God is revealed to us only in a person—our Lord Jesus Christ. All should realize, in the very beginning of this study, that this is not theory, but fact.

Christianity is unlike every other religion known to the world; it is not a philosophy, but is a power, a life; and that life centers in a person—the Son of God, our Lord Jesus Christ, in whom was life, "and the life was the light of men." John 1:4.

This life, being in the person of Christ, can come to us only through Christ. To obtain it we must have a living connection with Him. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15:4.

This vital connection cannot be made, nor can it be maintained after being made, by adherence to any philosophy, however sound, nor by an attempted obedience to any moral code, however excellent. It is not something into which we can grow; it is a life to which we must be born in the first place, and which can be maintained only by the indwelling presence of Him who is its unfailing source, "a well of water springing up into everlasting life."

To Nicodemus, Jesus said, "Ye must be born again." John 3:7. And this new spiritual birth is just as real as is the old fleshly birth. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. This new life the apostle elsewhere defines as "Christ in you, the hope of glory." Col. 1:27. The thought is more fully developed in these wonderful words recorded in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

And this is Christian experience. This is the life that is "the light of men" (John 1:4), His life by which we are saved. Rom. 5:10. This life is first imputed to the believer in justification, and is then actually imparted in sanctification, that is, in Christian experience, so that it is literally true as expressed in a familiar hymn,

"He walks with me,
And He talks with me."

And the blessedness of this experience is for every believer, the humblest as well as the greatest, for there is no respect of persons with God. "Whosoever will, let him take the water of life freely."

C. P. B.

* * *

"BRETHREN, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk."

IN MISSION LANDS

Report of the East German Union Conference

H. F. SCHUBERTH

THERE never has been a time when the truthfulness of Romans 8:28 was more fully realized than during the dreadful European war which we had to face. By its sudden outbreak, like a tornado, every possibility of intercourse and communication was cut off; the railways were used only for military purposes. Every one had to stand and act for himself; there was no way to counsel with the brethren.

The ministers, elders, and church officers were taken for military service, and a great burden for our churches rested upon us. They were like sheep without a shepherd. How could the work be carried on? Trade and intercourse had come to a standstill. "Where shall we get the means to carry on the message?" was asked. Already in times of peace our brethren had had to face many difficulties in their military service because of the Sabbath. Some of them refused to do war service, and by their refusal brought danger upon the work. The authorities threatened to close our publishing house; and in Saxony, as well as in other provinces of Prussia, the work of our ministers was prohibited, and our church meetings were closed by the government. A military decree was given for Pomerania and East Prussia which read:

"To Adventist ministers all activity in their work as such is forbidden. Transgressions will be punished with imprisonment."

It was a hard struggle with the different army officials, and again and again we had to communicate with the different military governments. There passed no week that an officer did not appear in our house to make inquiries. Also financially we experienced many difficulties. With the prices rising, together with the care for the families of our workers, we needed a large amount. Then there were the families of our lay members who had been taken to the war service and whom we had to help support. The Lord in His providence aided us in spite of all the difficulties.

Our East German Union Conference comprises the eastern part of Germany, with nearly twenty-eight million people. The union is divided into twelve conferences, having Lithuania besides as a mission field. The present membership is nearly 11,000. During the past six years the number of new members received was 7,545.

The average tithe increased from 45.29 marks in 1914 to 148.81 marks in 1919; and the offerings increased from 90,776 marks in 1914 to 306,853 marks in 1919. This makes a yearly average of 13.17 marks in 1914, which increased to 30.59 in 1919; and a weekly offering of 0.25 mark in 1914, which increased to 0.59 in 1919. For 1920 we expect to reach our goal of one mark a week per member.

Our tithe for the first six months of 1920 was 1,334,038 marks, or nearly as much as for the entire year 1919. But we must remember that the mark is worth but little, and our people are hard pressed.

The Canvassing Work

In our union, our books and papers were prohibited in several places. We had to present them at the police office, where they were examined by the clerics, who naturally gave their judgment that our books were dangerous and should be forbidden. The authorities had all our books, also bundles of documents which were written against us, to hinder the work. In Saxony, for instance, our colporteurs could not get permission to work. They went to work without permission, but were arrested by the police and received severe punishment, even imprisonment. The police would not have dealt so harshly had the state pastors not instigated them. When the war broke out, the pastors said that the time had come to expel the Adventists, and especially the canvassers, from the land. The Lord hindered them in carrying out their intention in every respect.



Workers of the Czecho-Slovakian Union

At the end of the war they tried again to prohibit our books. We made representations to the authorities, and awaited a court decision by the new government. It resulted in all our books' being free. In our union there is today full freedom for all our canvassers. This is of the Lord.

The sales rose from 198,408 marks in 1914, to 1,151,271 marks in 1919.

Institutions

In the territory of the East German Union we have the two institutions, Friedensau and Zehlendorf. Friedensau is situated near Magdeburg, in the midst of large forests. It is an estate of 100 acres, which we have possessed since 1899. A mission school, an old people's home, and a sanitarium have been erected there. In the mission school nearly 900 workers and 320 nurses have been educated since the beginning. There were 200 students at the school when the war broke out. We tried to keep the school running during the war, but were obliged to close it entirely in 1917. At present the school has 107 students, and soon the institution will be full again.

The sanitarium has room for fifty-six patients. Dr. Meyer, who has charge of it, is at present also the principal of the mission school. From March 3, 1915, till the end of January, 1917, the school, as well as the sanitarium, was used by the government as a military hospital, and during that time 726 soldiers were cared for.



Workers from the Polish Mission

The Old People's Home, a real home for old people, is at present quite filled, there being sixty-two inmates. It is always a joy to me, when visiting this home, to see how it has been made possible to grant to the old people the privilege of spending the evening of life under such good circumstances.

Before the war, our large camp-meetings were held at Friedensau and were attended by thousands. To the majority of our brethren and sisters, Friedensau is kept in remembrance as a place of great blessings. This year it was possible again to have a meeting there, having Elders Daniells, Christian, Wilcox, Kern, and Hansen with us, who conducted a workers' institute. Next year we hope that the food conditions will be better, and that it will be possible to have another large gathering at Friedensau.

As the sanitarium in Friedensau is not suitable for the purpose of operations, being too far from the railway, a second sanitarium in Zehlendorf, near Berlin, was secured and opened. Besides the natural methods of healing, this has also a modern, well-arranged operating-room, with Dr. L. E. Conradi as the head physician. Situated near Berlin, where we have among the four million inhabitants nearly two thousand Adventists, the sanitarium has a good patronage.

Having felt for years the need of departmental work, but being separated from the United States, we did not begin it until after the council meeting held last December in Skodsborg, where the question was considered. Now we have the young people's work well organized in our union and in all the conferences. Encouraged through the good results in this short time with the young people's work, we are starting to organize the home missionary work. For the educational work we have already a leader for the union. As to the medical missionary department, we had a good experience, besides having two sanitariums and several nurses' homes. We have about fifty nurses who are working in five large cities, ten in each home. The doctors of those cities call for our nurses to treat their patients. They prefer



Young People in Friedensau, Germany

our nurses to all the others. Our aim is to open nurses' homes as quickly as we can do so in all the large cities, as this gives us a very good standing with the people in general.

Marked Providences

At the time when the Russians invaded east Prussia, a sister who had to present herself to the commandant, was led back by a soldier. This soldier having some of our literature in his pocket, was asked timidly by the sister: "Are you an Adventist?" He replied, "And you are an Adventist, too?" Then it was found that this soldier was a Russian Adventist minister, who could speak German and was able now to have some meetings with the brethren and sisters. Later he had to go farther, and was taken captive by the Germans, and came into a prison camp of 10,000 Russians. The commandant of the camp, a German general, dealt kindly with him, and granted him every possible facility, so that he became the first in the camp, like Daniel in Babylon. He could work freely among his countrymen, and brought a number of them into the truth.

Another brother, a church elder in east Prussia, experienced in a wonderful way the providence of the Lord. As the Russians invaded east Prussia, he and his family fled a short distance, but were found by the Russians and sent back. The village where the brother had his home, was partially fortified, but was partly burned down by the Russians. The houses were used in defense by nailing up the windows with planks, and filling them with sandbags. That was done with the house of our brother. At the beginning of the battle, the brother and his family would have liked to go away, but were obliged by the Russians to remain. Previously, the Russians had bound the brother to take him away and shoot him. His wife and children did not move from the side of the father, but pleaded earnestly with the Russians not to take away the father and kill him. The hearts of the soldiers were touched, so they cut the bands and let the brother go free.



East German Union Workers



Workers from the West German Union

At the beginning of the battle, the family were in a room at the back of the house. For some reason the sister went to the kitchen, the husband with the children following her, moved by a certain feeling. They had hardly closed the door when a bomb struck the house and went through the roof into the room that the brother and his family had just left, and exploded there. All the doors of the house were pierced and blocked up by ruins. The brother with his family hurried to find the way through the kitchen window to the yard. They hid themselves in an outdoor cellar, where they remained till the end of the fight. The shells struck to the right and to the left, making the cellar shake. Then a bomb struck the barn also, which caught fire. The brother, who was a carpenter, had piled up much wood, which burned too, and from there the fire was carried over to the house. All that the brother possessed was burned up, but he and his family were saved, like brands plucked out of the burning.

In the school work also, we have occasion to thank the Lord. Before the war, it was an exception to have the children free on the Sabbath. By the special help of the Lord I got my three children through the school with the Sabbath free, but most of our brethren and sisters had to send their children to school, and when they did not send them on Sabbath, the children were taken by the police and brought to school, and the parents were punished with fines or imprisonment. Still, during the war the pastors said: "Let only the war be over, and then we will see that all the sects are abolished, and only an established church will exist." Now the minister of ecclesiastical affairs and of public instruction has published a decree that the children of the Adventists can be free on the Sabbath, if the parents bring in a petition proving them to be members of the Adventist Church. This means a great deal to us, a privilege we never anticipated.

During the time of revolution the providence of the Lord was with us at our conferences. We did not miss one of them. The different railway strikes and tumults were either passed when our conferences began, or our conferences were over when those disturbances began. Quite a remarkable example was the conference in Berlin. The session was to begin on Thursday, but on Wednesday all the streets surrounding our meeting hall were isolated; no one was allowed to pass. On account of the shooting it was impossible to use the streets. During Wednesday it was asked continually in my office by telephone if the conference would be held. I could only answer: "For tomorrow morning it is appointed." When Thursday morning came, all the difficulties were over. Without disturbance the conference could be held.

Though we Germans have lost the war, true liberty has conquered, for we are free now from the dreadful militarism, and enjoy a freedom which we never had before. Everywhere we find a longing for truth, and the great difficulty with us is to find halls large enough to hold those who want to hear.

Summing up all our experiences, we see that all things work together for good to them that love God. I am glad to have the privilege of being connected with a work which can be hindered by nothing, not even by such a dreadful war. May the blessing of the Lord continually rest upon the work in all the world.

Pioneering in the Philippines

S. E. JACKSON

AGAIN the evangelist colporteur has demonstrated himself the pioneer. At the close of school, Brother Manuel Quintanar embarked at Cebu for Misamis, Misamis Province, Mindanao, P. I. He is the first Seventh-day Adventist to enter this, the second largest island of the Philippine archipelago, with our books. He worked two months in the field, and succeeded in placing two hundred fifty copies of "Thoughts on Daniel," and a few of the World's Crisis Series in the homes of the people.

Misamis is a province in the northern part of Mindanao, with a population of about 200,000. Many years ago, Cebuans immigrated to the province and settled, hence many of the people speak the Cebuano language, the dialect in which Brother Quintanar's books were written. Moros still live in the country; so a man's life and his money are not safe after dark. There are but few roads in the province, and this renders traveling difficult. Brother Quintanar hired a carabao when the mud became too deep to travel



Delivering Books by Carabao

on foot, and delivered by "carabao post," — not very fast, we admit, but comparatively sure, for in Misamis, the deeper the mud, the better the carabao likes it.

Dr. and Mrs. Fattebert have since settled in the place, and are meeting with a very warm reception. They find an abundance of medical work, and have already begun to hold Sabbath school with the people. The doctor writes:

"I arrived here safely on Monday about noon. . . . We had a nice Sabbath school and meeting yesterday. Several unbelievers came in. They were anxious to know who we are and what we teach. One was the man with whom Manuel lived. Manuel seems to have had a good influence here in the town. The people are friendly, and glad to have us with them.

"Friday a woman was brought in to be treated. Her husband had cut her up terribly. I took off one hand, but am hoping to save the other, but even if it does recover, it will be stiff. She had also a face wound and a serious cut in the back. She is doing well and will probably recover. When she was brought in, she had gone about twelve hours without having her wounds dressed, so you can imagine her condition."

* * *

"THE hands that serve, the hearts that bless,
The spirits quickest to express
Life's highest aim, know well their claim to happiness."

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."

MINE — HIS

- "I OWNED a little boat awhile ago,
And sailed a morning sea without fear;
And whither any breeze might fairly blow,
I steered my little craft afar or near.
Mine was the boat, and mine the air,
And mine the sea; nor mine a care.
- "My boat became my place of mighty toil.
I sailed at sunset to the fishing ground;
At morn the boat was freighted with the spoil,
That my all-conquering work and skill had found.
Mine was the boat, and mine the net;
And mine the skill and power to get.
- "One day there passed along the silent shore,
While I my net was casting in the sea,
A Man who spake as never man before.
I followed Him — new life began in me.
Mine was the boat; but His the voice,
And His the call, yet mine the choice.
- "Oh, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened crying, 'Take,
Take Thou command; lest water overwhelm.'
His was the boat, and His the sea;
And His the peace o'er all and me.
- "Once from 'His' boat He taught the curious throng,
Then bade me let down nets out in the sea.
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat, and His the skill,
And His the catch, and His my will."

* * *

An Appreciation of Parents

CAMERON A. CARTER

"FROM childhood's hour I have not been
As others were, I have not seen
As others saw. I could not bring
My passions from a common spring.
From the same source I have not taken
My sorrow; I could not waken
My heart to joy at the same tone;
And all I loved, I loved alone."

That which has been a theme for poets in all ages, and which has given men courage to dare and do — a mother's love — I have never known. My mother died when I was only three years old, thus leaving a vacancy in my life which has ever grown as I have heard others testify what a mother's tender affection and untiring efforts in their behalf have meant to them.

Though I never realized what a mother's love was, I was blessed with a loving, attentive father, whose association I enjoyed until his death. He was more than a father to me, he was also a big brother. Though his business occupied much of his time, he always found leisure to enter into my childish pastimes, and to add to my joys. He would often take me on trips when attending to business, and though I was at the "inquisitive age," when practically everything had a question mark after it, he seemed never to grow tired of my interrogative who's, where's, what's, and why's, but patiently answered

them in a simple way which satisfied my curiosity.

My father made no profession of Christianity; and because he saw the corruption in the popular churches, and church members using their religion as a cloak for wrong-doing, he never attended church himself, nor did he send me. But in his unselfish service for his fellow men he set a noble example, which inspired within me a resolution to make my life an honor to God and a blessing to mankind. From earliest childhood he taught me to pray and to reverence God; and he laid special stress upon veracity as a groundwork of morality.

His great love and untiring efforts for me did much to make up what I had lost through the death of my mother. His devotion is shown in a letter which I hold as one of my greatest earthly treasures. This letter was written to my sister, who was attending school away from home. In it he expresses, in words which only a devoted father could use, his great love and constant care for us; he mentions his untiring labors that we might be comfortable and happy in case of his death; and expresses his great desire to live to see us grow up to be noble and virtuous.

This desire was not realized, however, for he lived but a short time after writing the letter. He died when I was only nine years old. In his death I lost a noble father, and the community a benefactor. Though his loss brought inexpressible sorrow into my young life, his words of love and his desires for me, as expressed in his letter, live on, and have had a great influence on my daily life. They have caused me many times to grit my teeth in the face of adversity, and say, "I can, and I will," or "I must not, and I will not," for I would not fall short of his expectations of me.

No one can fully appreciate the value of parents until he has lost them. Even now, as I think of the joys in my childhood associations with my dear father, my spirit seems to cry out within me,

"Backward, turn backward, O time, in your flight,
Make me a child again, just for tonight!"

But this can never be. The only way that I can show my appreciation of my father is by living the noble life and striving to reach the high standard which he held up as an ideal for me.

I would earnestly entreat those who have parents still living, to let your appreciation be known while you have them with you, for flowers placed upon their graves can never remove the gray hairs, dry the falling tear, nor heal the broken heart caused by our negligence.

* * *

"OH, the truth you must yourself first prove,
Ere you can teach it to the child you love.
Once learned, he'll value it all else above.
Think not he is all too young to teach;
His little heart will like a magnet reach
And touch the truth for which you find no speech."



THE LARGEST GIFT AND HOW IT WAS OBTAINED

ABOUT a month ago Brother W. G. Baldry and myself were working for the Harvest Ingathering in the vicinity of Southampton, England, and on this particular day I met with very poor success. In fact, after having just been to more than a score of houses without receiving even a penny, I felt like turning homeward. Brother Baldry encouraged me to continue, however, and I was afterward very glad that I did. The next two houses were larger than most of those in that part, and as I have a natural fear of large houses, I suggested that my companion visit both of them while I remained in the street. However, while he was in the first, a great sense of shame came over me, and I summoned up courage and went to the other house.

I had hardly knocked when a kind old lady—nearly ninety years old, as I learned later—came to the door, and as she felt too feeble to stand, invited me in. Although she did not give me anything then, she promised to send something if I would give her my address. This I wrote on the back of a tract, for I always plan to give a gospel messenger to every person I canvass, whether he helps or not. This fact impressed her, and while talking of my interest in foreign mission work, I happened to mention that I hoped to be a missionary myself some day.

"Oh, do you?" she asked at once; "what would it cost?" I could not give any definite reply, and the matter ended there for the time being.

A week later, the lady sent a friend over to see me, but as I was again out "Ingathering," a message was left at my lodgings, requesting that I go to see the good lady again. I went the next day. Among her many questions she again desired to know the cost of sending a missionary abroad, for she was "thinking" of sending one.

"Well," I said, "the fares might come to as much as £100."

"Oh, I'll give £100. I thought it might be £1,000," she said.

I promised to get the exact figures, and visit her again in a day or two.

On my next visit I took Brother Baldry, who, as secretary and treasurer of this conference, gave her the figures she requested. When he came to £650 as the amount necessary to equip, send, and maintain a single man for two years, she said, "Yes, I think I can manage that." There the matter rested, but in the course of further conversation she said she not only hoped, but felt that I should be the man to go. I told her that nothing would please me more, but as I did not propose to go to Africa single, I was sorry I could not oblige her.

After a little thought she turned to Brother Baldry and asked what it would cost to send a married man. He replied, "Seven hundred fifty pounds."

"I'll give that if you will go," she said, looking at me. What more could I say? I could only thank God that He

had at last opened the way for me to fulfil the promise I had made to Him nine or ten years ago, when quite a boy. I was the happiest man alive at that moment.

We explained that medical unfitness or an adverse decision of the committee might keep me back, but she could not be persuaded to promise £750 for any one else. This surely seemed like the Lord's guiding. She wanted me to go soon, "for," she said, "you see, I might not live till the end of the year."

This lady had spoken previously to two other missionary organizations, but neither of them could get a man ready quickly enough for her, and she had been praying that some one should be sent to her. She told me that from the first time she met me, she felt I was the man to go.

I have since had the pleasure of paying her several visits, and she has been pleased for me to pray with her and read to her from God's word. Her failing sight has prevented her from reading for the last ten years.

When the British Union Conference committee had settled that I should go, I again, visited the lady, and she paid over the money at once. That was an inspiration to me. All she could say as she gave it, was, "The Lord is good, the Lord is good, the Lord is good. This is a great privilege. The Lord is good."

I ought to say that before she gave the money, she had read to her a good deal from the *Watchman* for the last several years. Although not an Adventist, she is glad to give to the Lord. She told me that it did not matter at all what society it was, so long as it preached the gospel of salvation in Jesus. "I give it cheerfully, and I know my Father accepts it," she said, "for 'the Lord loveth a cheerful giver.'"

E. R. WARLAND.

* * *

THE NATIONAL REFORM ASSOCIATION

THE annual meeting of the National Reform Association, held in connection with the Christian Citizenship convention in the Smithfield Street Methodist Episcopal Church in Pittsburgh, Pa., December 5-7, developed the fact that in spite of the nation-wide opposition now being expressed against Sunday legislation, enlarged plans are being laid for a stricter enforcement of the Sunday blue laws now on the statute books, and the introduction before law-making bodies of others of even a more drastic nature. In connection with a pronunciamento containing seven sections which the reformers planned to give to the public through the avenue of the newspapers, making clear their position concerning the observance of Sunday as the Sabbath, they emphasized the desire that all government machinery should be stopped. The document branded all opponents of their program as "undemocratic, un-American, and unchristian;" and not only do the reformers want the wheels of government to stand still on Sunday, but they would close down mov-

ing picture shows, drug stores, "which sell everything else but drugs," and prohibit the dispensing of fresh fruits.

They would evangelize the governments of earth, and have the nations "lay their crowns at the feet of Christ, who would be King of kings, and Lord of lords," as one speaker so forcibly impressed upon an audience that was heartily in favor of any and every drastic move mentioned.

This is a program which, if carried into effect, would deny to citizens the right to worship God or not to worship Him, according to the dictates of their conscience. Not only were opponents classed as "undemocratic, un-American, and unchristian," but literature circulated with the purpose of upholding the principles enunciated in the First Amendment to the Constitution of the United States, was classed as "an insidious and dangerous propaganda." Think of the inconsistency of wanting to close drug stores on Sunday! yet the advocates of such a move favored it with enthusiastic sincerity. It seemed like bigotry as one heard the reformers discuss this proposition.

They want all to conform to their way of thinking, and are not willing to allow any one to differ. It was such a position that resulted in the persecution and death of millions who would not yield their religious convictions in the Dark Ages. Are those scenes to be re-enacted in this twentieth century? To one who sat in the reformers' meetings, this question appealed strongly.

A plan was adopted to raise a campaign fund of \$600,000, with which to carry forward an educational campaign throughout the nation.

The reformers laid emphasis on the efficiency of the printed page, and said that when a majority of the people of the nation are convinced of the righteousness of Sunday-Sabbath observance, then they can incorporate it in the Constitution of the United States, and make it a fundamental law of the land.

Here is a warning that should not go unheeded. One delegate said that for every dollar contributed during the last year, fifty pages of literature were circulated. At the close of practically every session in the Pittsburgh convention, envelopes and blank checks were passed through the audience, and many of the people contributed toward a fund to continue this kind of campaign.

Every liberty-loving man, woman, and child should warn his friends, neighbors, relatives, and all others, that if they permit the reformers to make Sunday observance a fundamental law of the land, the dissenters will not only be silenced and forbidden to do as they please on Sunday, but will be forced to face prison bars, dungeons, and other forms of persecution.

Dr. Renwick H. Martin, former president of Geneva College, Beaver Falls, Pa., was loudly applauded by an audience that packed the church building, when he defined the principles of Christian citizenship. He said that it was his conviction that Christ has to do with political events; that He is the Lord of

the state, and has the right to rule the state. He also said that Christ is Lord of all organizations, and is the rightful ruler of all presidents, kings, courts, and congresses; "He is the Lord of the entire political realm." He even said that "no less than one third of the entire Bible was addressed to states and governments." Moral laws have their application to governments the same as to individuals, and Jesus Christ is the civil ruler of governments.

Christ makes it clear in different scriptures that He came, not to establish an earthly kingdom, but to plant righteousness in the hearts of individuals. When Christ perceived that the people "would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." John 6:15. In response to a question from Pilate, Jesus said, "My kingdom is not of this world." John 18:36.

In no place in all the New Testament does the Saviour intimate that the inhabitants of earth are to be forced to worship Him, but He does say: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

Disregarding the plain statements of Christ as to His mission while on earth, that He came not to be connected with earthly governments in any manner, the reformers are bent on making Him the king of the earth. And they have no small following. As one speaker said, "We have three million followers in the United States alone." Their program should cause those who love freedom of conscience to make a determined stand against it.

Those who oppose the plans of the reformers concerning the observance of Sunday were likened, by Rev. Dr. James S. McGaw, general field secretary of the association, to "an army of anarchy that is sowing the seed of discord and insurrection," according to the *Pittsburgh Dispatch* of December 6.

Taking as his subject "Blasting Plymouth Rock," Dr. McGaw gave a synopsis of the history of the Pilgrim Fathers, whom he called the "Apostles of Freedom." He then launched into a bitter attack on the "infidels, anarchists, and atheists," whom he accused of trying to "blast Plymouth Rock."

He based his fear for the future of America upon attempts made by various societies to have the Bible removed from the syllabus of secular education. "Insidious propaganda," "hell's whirlwind," "discord and insurrection," were some of the epithets he hurled at the individuals and societies who were out to "undermine the faith of America." In naming these societies he said he would not be a true American citizen did he not warn people against them.

They are, he stated, the American Secular Union, whose president lives in Pittsburgh, and which has headquarters in New York and lobbyists in the legislatures; the Central Conference of American Rabbis, the Union of American Hebrew Congregations, representing the laity of the modern Jewish Church; the Roman Catholic hierarchy, "opposed to free education;" and the Seventh-day Adventists.

"The hour has struck," said Dr. McGaw, "when we must be awake to the actual conditions in our own day. We must present a solid phalanx to meet, not only the army of aliens out of sympathy with our principles, but also those Americans who are doing everything to overturn all that our sires held dear." He declared that the northwest corner of the continent is a particular source of danger in this direction.

He attributed this to the fact that in the States in that part of the country there are no laws supporting the reading of the Bible in the schools, and that they have "continental Sunday." "And wherever there is 'continental Sunday,' I will show you where there is vice and crime," the speaker asserted. He maintained that such a thing as Christian anarchy does not exist. "Only infidels and atheists are breeders of anarchy," he declared.

This sounds a great deal like what was written in "The Great Controversy," page 592, as far back as 1888:

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward government."

The program of the reformers would ultimately close the mails to all who published literature against Sunday, and would regard them as base criminals. Such a spirit was manifested in the Pittsburgh meeting. Liberty-loving citizens cannot be too vigorous in their opposition to the reformers' program.

The delegates were elated over the announcement of a daily newspaper soon to be published in Chicago, in which the principles of Christian citizenship, as defined by the reformers, are to be enunciated. It was announced that the paper would be published every day of the week, except Sunday, and that members of the association have agreed to furnish articles on Christian citizenship at stated intervals.

During the last year, branch offices have been established in Chicago, Boston, and Nashville, and national legislative headquarters in Washington, D. C. Miss Laura R. Church, who is the secretary of the legislative headquarters, said that the reason for the efforts that are now being put forth in Congress to pass the Jones and Temple Sunday Bills for the District of Columbia, is that "the outgoing members want to make good their pledges to the people back home." It is strange that the "people back home" should have such an extraordinary interest in the passage of Sunday legislation in the District of Columbia!

In an address on "Are We Heading for a Revolution?" former Senator Frank J. Cannon, of Colorado, said: "We cannot have people on the way to heaven and a nation on the way to hell. If the people will give their hearts to Christ, and their institutions to the devil, a revolution is bound to come." He thought the observance of Sunday would bring about an adjustment.

It was stated in the general superintendent's report that a delegate had been sent to the Republican National Convention to announce that the association would support the Republican ticket.

A committee has been appointed to

visit President-elect Harding, and invite him to encourage Christian internationalism. As brought out in the discussions, it is the ambition of the reformers to make Sunday the day of rest throughout the world; and should they succeed, they certainly would do what one editor has aptly said, "take the sun out of Sunday."

The reformers are planning to have introduced into the public schools of the nation, a book on Christian civics as they understand such principles. And they are already laughing out across the seas, as was shown by the announcement that headquarters have been established in Paris.

WALTER L. BURGAN.

* * *

A CONFESSION OF SIN

To Whom It May Concern:

It has been more than twenty-two years since I accepted present truth, and during that time, especially the first twelve to fifteen years, I did a great deal of harm by criticizing my brethren both in and out of the ministry. Doubtless I did myself the most harm; for it has dwarfed my spiritual life, and caused me through discouragement to take a wrong course and nearly lose eternal life.

I have lately been brought to see that this was purely a work of the enemy, and I sincerely repent of every such action. I wish I could meet every one I have thus harmed, and personally ask his forgiveness; but as that would be impossible, I am taking this opportunity through the dear old *Review* to appeal to every one I have thus criticized, for his forgiveness. If I knew your addresses, I would gladly write to you personally.

Henceforth I desire to use all my influence to encourage a spirit of union and harmony among those who are looking for the soon coming of our blessed Saviour. I am longing for that glad day.

Sincerely yours in Christian love,

C. S. BASSETT.

Box 471, Y. M. C. A.,
Los Angeles, Calif.

* * *

GLEANINGS FROM THE FIELD

A COLPORTEUR band of thirty members has been organized at the academy in Enterprise, Kans.

A COMPANY of six new believers went forward in baptism at Elkins, W. Va., on a recent Sabbath.

AN effort conducted near Galax, Va., has resulted, under the blessing of God, in the addition of twenty-four new believers to the church.

THE students of the Yakima Valley Academy, in the upper Columbia Conference, have gathered \$150 in their Harvest Ingathering work.

REPORTS from Savannah, Ga., indicate that twenty-nine have taken their stand for the truth of God through the efforts of Elder J. L. Shuler. Elder G. E. Peters, who has been conducting an effort for the colored people in Atlanta, reports sixty-one as accepting the third angel's message. These took a definite stand at a recent Sunday night service.

THERE are five new believers at Oelrichs, S. Dak.

SIX new believers are reported from Fruitvale, Calif.

THE canvassers in Maine sold \$66,000 worth of books during 1920.

MAPLEWOOD ACADEMY (Minn.) has a present enrolment of 139, the largest in its history.

ELDER E. L. CARDEY recently baptized and received into membership with the Boston (Mass.) church, twenty-three new members.

ELDER J. G. LAMSON reports the baptism of eighteen persons in Grand Rapids, and he has another class preparing to take this step soon.

THE South Side German congregation in Chicago, Ill., is rejoicing in the possession of a commodious chapel recently purchased as a place of worship.

THE Arizona Academy, a new institution now in its first year, has an enrolment of 176, and more students are planning to attend after the holidays.

THE Detroit (Mich.) Missionary Volunteer Society started their Harvest In-gathering work by increasing the goal of \$200, set by their conference leaders, to \$300. The Lord has blessed their efforts to the extent of \$314.31.

A WRITER of considerable note, who for years had been praying for light, has recently accepted the truth in Southern California. She has produced lyrics and sonnets, and has contributed articles in prose to many of the leading magazines and journals of the East as well as the West.

SIX new believers were recently baptized and received into fellowship with the church at Fort Morgan, Colo. There is quite an interest among the people of that place, due to the earnest work on the part of some of the active church members in distributing literature and giving Bible studies.

ELDERS LUTHER WARREN and O. E. Sandness administered the rite of baptism to twenty-two persons at Eureka, Calif., recently. Most of these had taken their stand for the third angel's message during the last three months, as the result of meetings conducted by Elder Warren.

Appointments and Notices

COLLEGE OF MEDICAL EVANGELISTS

A special meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, Calif., Sunday, Jan. 30, 1921, at 10 a. m.

The object of the meeting will be to elect seven members of the board of trustees for the ensuing term, and to transact such other business as may properly come before the meeting.

J. W. Christian, Pres.
S. S. Merrill, Sec.

* * *

ADDRESS WANTED

Information concerning the whereabouts of Frank Lyons is desired by his brother, Myke Lyons, Woodburn, Iowa.

ANNUAL MEETING OF BOARD OF TRUSTEES OF WASHINGTON MISSIONARY COLLEGE

The annual meeting of the board of trustees of the Washington Missionary College will be held in Columbia Hall, Takoma Park, D. C., Monday, Jan. 24, 1921, at 7:30 p. m.

The purpose of this meeting is the selection of the faculty of the college for the school year of 1921-22, and the transaction of any other business that may properly come before the board.

F. H. Robbins, Pres.
S. M. Butler, Sec.

* * *

"BLUE LAWS" ISSUE

Now that prohibition has become a part of the national law, the reform elements of the country are turning their attention to, and putting forth their best efforts upon, the creation of public sentiment favorable to the establishment of better Sabbath observance through the power of civil law. In some places the movement is called "The Blue Law Revival." The subject is discussed in the daily papers, from thousands of pulpits, in many State legislatures, and even in Congress. It has rapidly become one of the popular topics of the day, and the people are interested in it. The state of the public mind, therefore, is very favorable for the successful teaching of the fundamental principles of religious liberty involved in the proposed legislation for the enforcement of Sunday laws as being agitated by these reformers.

To meet the needs of these favorable opportunities, Present Truth will, on February 1, bring out a special strong number on Religious Liberty, embodying the Sabbath question and its enforcement by law. It will be issued as No. 27 of the 1921 series. It will be one of the strongest documents ever put out on this present, prevailing, popular topic. While it will be adapted to its place in the regular series, it will be especially good for general, miscellaneous distribution. Orders should be sent in for it at once. It will be furnished at the following regular Present Truth bulk prices:

25 copies	-----	\$.35
50 copies	-----	.65
100 copies	-----	1.25
1000 copies	-----	10.00

* * *

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Michigan desires prayer for the restoration of her eyesight.

A mother in Iowa asks prayer for the conversion and healing of her daughter.

"Please pray for the conversion of my husband and for my own healing," writes a Utah sister.

A Wisconsin sister desires prayer for the strengthening of an isolated friend, that she may be able to overcome; also for the conversion of an aged man and his granddaughter. Another sister in the same church asks prayer for the conversion of her husband; another for the conversion of her unbelieving family; and still another for the conversion of her husband and children.

* * *

The meeting place of the Seventh-day Adventist church at Rochester, Minn., is 204 E. Center Street. Sabbath services are held at 2:30 p. m., and prayer meeting at 7:30 Wednesday evening. Believers coming to the Mayo Clinic have experienced considerable difficulty in finding the meeting place, and those anticipating a visit to Rochester are asked to make special note of this address.

PUBLICATIONS WANTED

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

E. I. Hood, R. F. D. No. 6, Box No. 2, Poplar Bluff, Mo.

D. A. Fisher, Benton, Ark. Especially Signs, Watchman, Instructor, and Present Truth.

Miss M. Riehl, 3612 Morenci St., El Paso, Tex. Continuous supply of Present Truth, Signs, and Instructor.

Ben H. Palmer, Warman Schools, Mora, Minn. Especially Temperance and Anti-Tobacco Instructors, and tracts

OBITUARIES

Elwell.—Mary A. Elwell was born in Benton, Wis., Feb. 6, 1872. In 1892 she was married to Mr. Alma Elwell. Two years later she united with the Seventh-day Adventist church at Cassville, Wis., remaining faithful to the end of her life. She fell asleep at the home of her parents in Napa, Calif., Nov. 25, 1920. Her husband, parents, and sisters are left to mourn.
C. Kuhnle.

Hardy.—Floyd Hardy was born April 4, 1880, in Forest City, Iowa. In early youth he came with his parents to the State of Washington, where he spent the greater part of his life. He was a member of the Vancouver Seventh-day Adventist church for some years. His marriage to Susie Barker took place in 1907. His death occurred in Portland, Oreg., being caused by an elevator accident. The bereaved family are comforted by the assurance that he sleeps in "that blessed hope."
R. D. Benham.

Dunham.—Katherine M. Dunham was born in Rives Township, Michigan, May 25, 1876, and died at the home of her sister near Rives, Dec. 3, 1920. She united with the Seventh-day Adventist Church in early youth, and remained faithful to the end of her life. She was one of the Bible workers of the East Michigan Conference. Of the immediate family her sister and an aged aunt survive.
S. B. Horton.

Short.—George Short was born in Ulceby, Lincolnshire, England, Aug. 10, 1841, and lived in this village most of his life. In 1883 he accepted the third angel's message, and from that time until the end of his life was a faithful member of the Seventh-day Adventist Church. His death occurred at the home of his daughter in Whinburgh Norfolk, Oct. 30, 1920. He fell asleep looking forward to a part in the first resurrection. His wife, two sons, and four daughters survive, but they sorrow in hope.
W. C. Wallis.

Banta.—Harriet Elizabeth Hayes was born May 13, 1846, at White Rock, Ill. She was married to Lewis Jones in 1871, and to them were born five children. In 1884 she accepted present truth through reading literature which fell into her hands. The family moved to Calistoga, Calif., in 1888, and there she made her home until shortly before her death, when she was brought to the home of her son in Glendale, Calif. Left a widow in 1907, she later married Dr. William Banta, who, with two of her five children, one sister, and two half-brothers, is left to mourn. She fell asleep in Jesus Nov. 19, 1920, and the sorrowing loved ones are comforted by the assurance that she will rest in the grave only for a little while.
R. W. Munson.



WASHINGTON, D. C., JANUARY 13, 1921

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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 & Herald, Takoma Park, Washington, D. C.

BROTHER E. KOTZ, writing from Budapest, says: "I am in the Hungarian field on a missionary trip. We have large meetings, with a good audience from the outside. The interest in missions is growing instead of weakening." This is a truly encouraging word that comes from Central Europe in this time of trial.

* *

WRITING of the Harvest Ingathering campaign in the British Union Conference, Elder M. N. Campbell says: "You will be interested to know that while we set our goal for the Ingathering at £7,500, we brought in £9,000. We are setting our goal in 1921 for £12,000, and will limit the campaign to six weeks, from the middle of August to the end of September."

* *

LAST week Brother and Sister W. H. McHenry and their two children arrived from India, after having spent a period of years in work in that field. The message of present truth found them after they had been in India several years. They were working earnestly as missionaries when our literature came into their hands. After reading our books they became thoroughly convinced of the truth and took their stand with our people, and have since engaged in work under the direction of our denomination. They have now returned for a little rest in the homeland, to recuperate from the strain of the years spent in the tropics.

* *

ELDER W. H. ANDERSON, of South Africa, tells how the native people of Africa purchase our literature. "Steps to Christ" has recently been put in the Secwana language. In order to find out how it would sell among the people, he took 183 of these books and started out to canvass with them to try out the territory. In six and one-half days they were all sold. He went home with \$183. He concludes by saying, "I do not think that a bad record for a start among the poor natives of Africa." He says further: "It only convinces me that there is a big work before us when we get our publishing house enlarged and the books in the vernacular. I am working hard to get another book out, so we can start selling it next May."

THE students of Campion Academy, at Loveland, Colo., started their Harvest Ingathering work with a goal of \$250. Enthusiastic bands solicited in the neighboring towns and the surrounding country, and at the close of the first day's campaign brought in \$260. Some have been working after school hours, and now they have a total of \$300.

* *

BROTHER C. E. HOOPER, of the Southern Publishing Association, recently received from a gentleman a subscription to the *Watchman*, accompanied by the following note:

"Although I am not of your faith, I am very much interested in your work on account of knowing so many of your missionaries in the South Seas,—Mr. and Mrs. Jones in the Solomons; Mr. and Mrs. Wiles, Mr. and Mrs. Stewart, in the New Hebrides; and I have met and been put up by your people in Tonga, Tahiti, British North Borneo, and Australia.

"Among all the missionaries I have ever seen in the years I have wandered in the Pacific, none have struck me as such *regular people*. Their work on Malekula is among the most cannibalistic people on earth. They seem to have no fear, going from tribe to tribe where white people never went before. They work from early morning until late at night, building houses, often going a hundred miles in a little boat for supplies or to help some native or trader or planter, always doing something for others. There are so few of this brand on the earth that I am glad of their friendship."

* *

AN IMPORTANT MEETING FOR WHICH PRAYER IS EARNESTLY REQUESTED

ARRANGEMENTS have been made to hold a number of ministerial institutes during the winter. The first will be held in New York City, January 13-23. This meeting will be attended by the ministers and such other workers as may be selected from the Atlantic and Columbia Union Conferences.

The keynote of this institute will be "Finishing the Work." The main topics of study will be:

1. The Victorious Life.
2. The Spirit-filled Life.
3. The Life Endued with Power.
4. The Life Consecrated to Soul-winning Service.
5. Miscellaneous Problems of Vital Importance.

This keynote has been chosen because we are convinced that the finishing of the gospel work is the call of the Master to His church at this hour.

The four principal topics have been selected because they are vitally related to the great problem of finishing the work of God in this generation.

According to the divine program, the work of God calls for the service of His people. For that service to be effectual, it must be wrought in divine power. Divine power is imparted to believers through the divine Spirit. The Holy Spirit is given in full measure to those who know the life of victory.

The victorious life is the life that is lived here in the flesh by the faith of the Son of God. Gal. 2: 20. It is that life of "victory that overcometh the world," the flesh, and the devil. 1 John 5: 4.

The Spirit-filled life is that new life of love and zeal and devotion to the soul-winning service of Christ to which every believer is called who knows by personal experience the "victory that overcometh the world." Jesus commanded His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father," and He added, "Ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 4, 5.

The life endued with divine power is that life which is animated and vitalized by the indwelling Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 8.

The life of effectual service is that life of earnest, loving endeavor begotten by the love of Christ. It is that life in and through which the power of God wields an impelling, irresistible influence on hearts. When the multitude heard the words of Peter, "they were pricked in their heart, and said, . . . Men and brethren, what shall we do?" Acts 2: 37.

Now it is this victorious, Spirit-filled, power-endued, effectual-service life that every worker for souls needs more than anything else in this world. It is this life that the whole church needs and must have in order to finish the work of God in this generation. It is this life that we are going to consider, seek, and pray for with all our hearts in the meeting of workers to be held in New York. This is the greatest, the most important and vital problem of the church of Christ and this bewildered, distressed world today.

I am making this statement so that our people may know of the meeting and its great object while it is in progress. And now, in behalf of all who shall attend this meeting, I earnestly solicit the interest and prayers of our dear people.

A. G. DANIELLS.

* *

IN MANY TONGUES

THE latest word as to Scripture translations that we have seen is this which we quote from the *Bible Society Record*, organ of the American Bible Society:

"Up to the end of 1919, the word of God had been printed, throughout the world, in 713 languages and dialects. This counts nothing less than a complete single book of the Bible. Some of these languages are now obsolete. In some of the others, the Scriptures were prepared principally for philological purposes. But over against these facts is the fact that selections from the Scriptures, such as verses, the Lord's Prayer, and the ten commandments, have been issued in still other languages or dialects.

"The whole Bible has been printed in 159 languages, the New Testament in 138 more, and portions, consisting of at least one book, in 416 more. The British and Foreign Bible Society has been the chief producer, the American Bible Society being next.

"During the past decade some complete book of the Bible has appeared in a new language at the rate of *one every six weeks*." — *September, 1920*.

What a marvelous development of God's providence for the evangelization of all nations and tongues in these last days! Thank God for the Bible societies!

W. A. S.