

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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No. 4



THE REVIEW AND HERALD BRANCH IN JUGO-SLAVIA

Made from a photograph of the building, brought to America by Elder A. G. Daniells, on returning from his recent European trip. The office is located in the city of Novi-Sad, about eighty miles northwest of Belgrade. Near the middle of the picture, between the windows, will be seen the name plate, on which the reader may be able to make out the words, "Branch of the Review and Herald." For further particulars, see article on page 2.

Another "Review and Herald Branch"

An Interesting Sequel to a War Experience in Jugo-Slavia

EDWIN R. PALMER

IN Central Europe there is a wonderfully interesting situation developing which will certainly call loudly upon us for co-operation during the next few years. From the wreckage of the Great War in Europe quite a number of interesting nations are emerging. Some of the names are new to us. The boundaries of the countries are not yet in every instance clearly defined. We read of Czecho-Slovakia, Jugo-Slavia, Esthonia, Lettonia, a resurrected Poland, a greatly enlarged Rumania, and many others.

From the political chaos of the past are emerging groups of fine, strong, liberty-loving people. In past years as the truth has been finding its way to these countries, the little companies of believers have depended largely upon our publishing house in Hamburg for their supplies; but war conditions cut them off entirely for several years; and now the political situation makes it important that these countries develop publishing facilities within their own borders. This they are trying to do.

The special object of this article is to tell about that new "Review and Herald Branch" which was discovered after the war in Jugo-Slavia, near Belgrade. This can best be done in the following personal letter from Elder Daniells:

"DEAR BROTHER PALMER:

"I am sure that you and your associates in the Review and Herald office will be interested in a discovery I have made down here in Jugo-Slavia. It may be well to tell you what and where Jugo-Slavia is. Jugo-Slavia is the new name of what was the little kingdom of Serbia before the World War. The Peace Council took a large strip of territory from the southern part of Austria and Hungary and gave it to Serbia. This doubled the area and the population of old Serbia. The uniting of so many nationalities under the government led to the adoption of the new name, Jugo-Slavia.

"The headquarters of our work in Jugo-Slavia is located in the city of Novi-Sad, about eighty miles northwest of Belgrade. As the northern boundary of old Serbia did not extend north of Belgrade, the city of Novi-Sad is situated in the Austro-Hungarian territory added to Serbia.

"Elder R. Schillinger is the superintendent of our Jugo-Slavian mission field. Brother Schillinger's family lives in

the rented mission building. In this place are located the meeting hall of the Novi-Sad church, and the tract society or book depository of the mission.

"It was in the office of the book depository that I made the discovery referred to above, which almost startled me. Lying upon the office table before me was a wrapped parcel on which was pasted a label with the words in large letters, 'Review and Herald.' As I was a long way from home, where the Review and Herald publishing house is located, the sight of this label gave me a bit of a thrill. 'Ah,' said I to myself, 'here is a parcel straight from home,' and I picked it up to look it over. My inspection revealed the fact that the parcel had not come from the Review and Herald office in Washington, but that it was being sent from the Review and Herald Branch, of Novi-Sad, Jugo-Slavia. I looked, and looked again. Then I repeated the words, 'Review and Herald Branch, Novi-Sad, Jugo-Slavia.'

"Turning to Brother Schillinger, I asked when the managers of the Review and Herald at Washington established a branch in Novi-Sad. 'Oh,' said he, 'they never did. We, over here in Jugo-Slavia, did that.' 'And how did you come to do that?' I asked. Then he explained that before the war they had purchased their literature from Hamburg, Germany. The war cut off all connection with Germany, but our people in Jugo-Slavia were determined to continue the circulation of our message-filled literature, so they arranged to have the printing done by a printing firm in their city. When they came to select a name under which to do business, and by which to be known throughout Jugo-Slavia, they were in perplexity. They had no organization nor business name in Jugo-Slavia. The influence of the United States was great in that part of Europe; so they decided to call their enterprise the 'Review and Herald Branch, of Washington, D. C., U. S. A.' Brother Schillinger added, 'It works fine. Our branch has a good standing in Jugo-Slavia.'

"Need I tell you that this gave me an added interest in the publishing work in that mission field? And by the way, they have a fine body of colporteurs, with one of the most active and successful field missionary secretaries I have met. His staff of colporteurs numbers about twenty, and they are doing splendid work. As I looked this situation all over, I was deeply impressed with the marvelous providence constantly at work, establishing the different phases of this Advent Movement in all parts of the world.

"I am passing to you with this note a photograph of the Jugo-Slavia preachers, Bible workers, and colporteurs. Elder Schillinger and his wife occupy the center place in the front row. To the right of Brother Schillinger are Elders Ludwig

(Continued on page 6)



MINISTERS, BIBLE WORKERS, AND COLPORTEURS OF JUGO-SLAVIA



"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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TAKOMA PARK, WASHINGTON, D. C., JANUARY 27, 1921

No. 4

The Duty of Confession

MRS. ELLEN G. WHITE

"CONFESS your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." If these words of inspiration were obeyed, they would lead to such results as are set forth by the apostle Peter:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

All are fallible, all make mistakes and fall into sin; but if the wrong-doer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more childlike simplicity and brotherly love, heart beating in unison with heart.

The ministers of the word, and others who fill responsible positions, as well as the body of the church, need this spirit of humility and contrition. The apostle Peter writes to those who labor in the gospel:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you."

The prophet Daniel was drawing very near to God when he was seeking Him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God, that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord.

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too

often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from His people.

The apostle Paul exhorts, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes widespread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them; as Thou hast loved Me."

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the facts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church; and especially if he occupies a position of responsibility; for he is encouraging others to disregard the word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it."

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to

make no signs of humiliation. Who is willing to bear the responsibility of this state of things? Who has turned the lame out of the way?

My brethren, if you have thus placed a stumbling-stone in the path of others, your first duty is to remove it, by doing justice to your brother. You have thought evil of him, you have said things untrue, because you have gathered up hearsay; you worked in blindness of mind, and now, if you would cure the wound, confess your mistake, and seek to be in complete harmony with your brother. This is the only way to correct your errors. Confess to your brother, bind him close to your heart, so that you can labor together in love and unity. The rules are plainly laid down in God's word. Whether you have been a minister, the president of a conference, the superintendent of a Sabbath school, or a teacher in the Sabbath school, or have held important positions in any branch of the work, there is but one right course for you to pursue.

If you have misjudged your brother, if you have in the least degree weakened his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." He identifies His interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow, marks your deportment and your feelings; he marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to Himself.

Now God requires that you who have thus done the least injustice to another shall confess your fault,

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not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares:

"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The question is not whether you see as your brother does on controverted points; but what spirit has characterized your actions? Have you an experience in close self-examination, in humbling the heart before God? Have you made it a practice of your life to confess your errors to God and to your brethren? All are liable to err; therefore the word of God tells us plainly how to correct and heal these mistakes. None can say that he never makes a mistake, that he never sinned at all; but it is important to consider what disposition you make of these wrongs. The apostle Paul made grievous mistakes, all the time thinking that he was doing God service; but when the Spirit of the Lord set the matter before him in its true light, he confessed his wrong-doing, and afterward acknowledged the great mercy of God in forgiving his transgression. You also may have done wrong, thinking you were perfectly right; but when time reveals your error, then it is your duty to humble the heart, and confess your sin. Fall on the Rock and be broken; then Jesus can give you a new heart, a new spirit.

The words of David are the prayer of the repentant soul:

"Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall show forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."

Whatever the character of your sin, confess it. If it is against God only, confess only to Him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be a help and blessing to them.

(To be concluded)

Fellowship with the Risen Christ

WILLIAM W. PRESCOTT

CHRIST crucified, Christ risen from the dead, Christ living forevermore,—these facts, rightly interpreted and personally applied, constitute the very essence of the gospel. "Christ died for our sins;"¹ He "was raised for our justification;"² "He ever liveth to make intercession for"³ us in the heavenly sanctuary, and to be the very life of our life.

It is no wonder that sorrow filled the hearts of the disciples when He in whose presence they had found such joy, told them that He was about to return to the Father who had sent Him into the world. They were men just like us. They had their failings and they made mistakes. They did not fully comprehend the mission of their Master, and they had often brought a worldly atmosphere into His heavenly presence, indulging a human ambition for place in the expected kingdom; but in spite of all this, Jesus of Nazareth had become more to them than any one else could be, and they grieved at the thought of being separated from Him.

In those last hours just before the tragedy on Calvary, Jesus gave another proof of His self-sacrificing love for others by seeking to soothe the troubled hearts of the little band who had responded to His call to follow Him. "Let not your heart be troubled,"⁴ He gently urged. Troubled? Who had occasion to be troubled? Gethsemane, the judgment hall, the mocking, the scourging, the physical suffering of the cross, and more than all, the sense of separation from His Father which brought forth the cry, "My God, My God, why hast Thou forsaken Me?"⁵—were not these enough to appall the stoutest heart, and to force an appeal for loving sympathy? So it would seem, but in that dread hour, He whose very life is love felt for the lesser sorrows of others, and spoke words of comfort to them. "Let not your heart be troubled: ye believe in God, believe also in Me."⁶

In the face of what He knew would seem to them a crushing disaster and a failure of their most cherished hopes, Jesus calmly presented Himself to those humble Galileans as an object of faith, as one upon whom they were to rely, and upon whose promises for the future they could implicitly depend. But what would they think the next day? Ah! before the next day dawned "all the disciples forsook Him and fled."⁷ But Jesus knew that He must tread the winepress alone, for did He not say to those whom He called His friends, "All ye shall be offended in Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad?"⁸

Nevertheless Jesus gave His comforting message, a source of help and encouragement not merely to those disciples in their later experiences, but also to us today who rest upon His words: "I will pray the Father, and He shall give you another Comforter, that He may be with you forever."⁹ Another, and yet not a different one. The difference is great and important. Another Comforter, "even the Spirit of truth."¹⁰ Another Comforter, "even the Holy Spirit, whom the Father will send in My name."¹¹ Another Comforter, "whom the world cannot receive." Why? "For it beholdeth Him not, neither knoweth Him."¹² The world deals with what it regards as real things, such things as can be handled, bought and sold in the markets, and made a means

of getting gain. What the world cannot see is to the world a mere illusion. But "the things which are not seen are eternal,"¹³ and we must learn to deal with invisible things and invisible persons with the same sense of reality as the world deals with visible things and visible persons. So did Moses; for "he endured, as seeing Him who is invisible."¹⁴ Faith is the eye of the soul by which we pierce the unseen and behold what to unbelief is hidden.

And now the wondrous promises flow on, and the wondrous possibilities of spiritual experiences are unfolded. Another Comforter, and He "shall be in you."¹⁵ Jesus had been their Comforter while with them in the flesh, but He had simply been *among* them, subject as a man to the limitations of humanity. But a closer fellowship will be possible when the Father shall have sent another Comforter to be *in* them. And the personality and the identification with Himself of that Comforter who is to take His place and be His representative, are set forth, as Jesus drops the word "Comforter" and uses the personal pronouns "I" and "Me": "I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you."¹⁶

In these simple words uttered on that memorable night, we face the inmost mystery of the gospel—the experience of personal fellowship with the risen Christ. Let us seek to understand these "exceeding great and precious promises."¹⁷ "I will not leave you desolate." It was not the intention of Christ that His bodily departure from this world should deprive believers in Him of any measure of blessing. "I come unto you."¹⁸ Not now is He speaking of the second advent in glory. Then it will be as when "the lightning cometh forth from the east, and is seen even unto the west,"¹⁹ and then "every eye shall see Him;"²⁰ but in the fulfilment of this promise, the world will not behold Him, while the believer beholds Him. He comes as the life of those who will receive Him; "Because I live, ye shall live also."²¹ He comes and establishes the threefold union between the Father, the Son, and the disciple. "In that day ye shall know." This knowledge is not merely intellectual, and is not attained by a merely intellectual assent to the words of Christ. We must deal *with* Him, and not be wholly occupied with words *about* Him. By the surrender of the soul, by the yielding of the heart's best affections to Christ, we open the door for the experience which brings this knowledge.

The Comforter "in you" of verse 17, is "I in you" of verse 20; but love is the key to the fulfilment of these promised blessings. These precious gems are in a casket of love. "If ye love Me, ye will keep My commandments. . . . If a man love Me, he will keep My word."²² The "if" upon which this experience depends is, "If ye love Me." Love means surrender. Love means submission. Love means acceptance. Love deals with a person. Love means a personal relation with its object. Love to Christ removes the hindrances and gives Him free access to the soul, and opens the way for the answer to His expressed desire, "that the love wherewith Thou lovedst Me may be in them, and I in them."²³

Perhaps the disciples did not understand the full meaning of these brief sentences, for Jesus was explaining a possible experience; but Judas (not Iscariot) gathered from what Jesus had said that He referred to the coming of something more than an influence, and he could not comprehend how a person could be manifested to some and be unseen by others. This led him to ask, "Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?"²⁴ It is plain that Jesus had created the impression in the minds of those who heard Him that the coming of the Comforter would be in some real sense His own coming to the believer, and this impression was certainly deepened by His reply to Judas: "If a man love Me, he will keep My word: and My Father will love him, and we will come unto him, and make our abode with him."²⁵

What a marvelous fact is here incidentally assumed, as it were, in that little pronoun "we." It is no longer "I" who will come to the man who loves Jesus, but it is "we,"—He whom they had learned to know as "our Father who art in heaven,"²⁶ and their Companion and Friend. Who will come? "We will come." The Comforter will come, but when the Comforter comes, Jesus comes; and when Jesus comes, the Father comes. Thus our fellowship is established with the Father through the Son and the Comforter, the Holy Spirit; "for through Him we both have our access in one Spirit unto the Father."²⁷ "In the advent of the Comforter there is an advent of Christ to the soul, and the indwelling of the Spirit is the indwelling of the Saviour." "The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour."²⁸ "If any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."²⁹ "Hereby we know that He abideth in us, by the Spirit which He gave us."³⁰

Such is the divine provision for personal fellowship with the risen Christ. He has gone into heaven and sits at the right hand of God, but the promise, "Lo, I am with you always, even unto the end of the world,"³¹ is literally fulfilled through the coming of the Comforter, the Holy Spirit. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."³²

"Blessed Jesus, meek and lowly,
With us here take Thine abode;
We would fain like Thee be holy,
Humbly walking with our God.
We would Thy sweet Spirit cherish,
Welcome in our hearts Thy stay;

Lest without Thine aid we perish,
O, abide with us, we pray."

How shall we avail ourselves of this most precious gift which heaven can bestow? "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."³³ Simply open the door to Him by submission of the will to His will, by yielding our bodies to be temples for the indwelling Spirit, by accepting Him as the Lord of our lives and the object of our adoration. Wondrous union! Sweet fellowship! "Through the Spirit the believer becomes a partaker of the divine nature,"³⁴ and the image of God is restored in the soul.

¹ 1 Cor. 15:3.

² Rom. 4:25.

³ Heb. 7:25.

⁴ John 14:1.

⁵ Matt. 27:46.

⁶ John 14:1.

⁷ Matt. 26:56.

⁸ Matt. 26:31.

⁹ John 14:18.

¹⁰ John 14:17.

¹¹ John 14:26.

¹² John 14:17.

¹³ 2 Cor. 4:18.

¹⁴ Heb. 11:27.

¹⁵ John 14:17.

¹⁶ John 14:18-20.

¹⁷ 2 Peter 1:4.

¹⁸ John 14:18.

¹⁹ Matt. 24:27.

²⁰ Rev. 1:7.

²¹ John 14:19.

²² John 14:15, 23.

²³ John 17:26.

²⁴ John 14:22.

²⁵ John 14:23.

²⁶ Matt. 6:9.

²⁷ Eph. 2:18.

²⁸ "Gospel Workers," p. 285.

²⁹ Rom. 8:9-11.

³⁰ 1 John 3:24.

³¹ Matt. 28:20.

³² "The Desire of Ages," p. 669.

³³ Rev. 3:20.

³⁴ "The Desire of Ages," p. 671.

Another "Review and Herald Branch"

(Continued from page 2)

and Mosnich, the latter a Serbian. To the left is a blind brother who is an enthusiastic and successful colporteur. The last one at the left in the front row is the efficient field missionary secretary. Take a good look at all those fine faces, and tell me if you do not think they are an exceptionally bright, fine-looking lot of young people. They worked their way clear into my heart, and I feel more sorry than words can express that these dear young people have no school, and no opportunity, scarcely, for training and development. I wish you could visit your new branch office in Novi-Sad and meet these earnest people.

"Your sincere brother,

"A. G. DANIELLS."

The development of the publishing work in these interesting countries of Europe will surely rest as a great responsibility upon the hearts of all our people. Plans are already on foot through the Big-Day, Big-Week enterprise, and through the solicitation of donations also, for providing means for this purpose. Let us all work and pray together, to the end that soon the third angel's message may be published with power by means of the printed page in these interesting countries which have waited so long for the gospel.

* * *

WE are glad that some of the church journals of the country are hesitating about giving their influence to the Sunday law program which is being forced upon the attention of the people. The *Central Christian Advocate*, while deploring the laxity of Sunday observance, feels that the Lord's Day Alliance should be closely interrogated as to what it proposes and how it intends to carry its program into effect. The *Advocate* adds this admonition to its readers: "For these reasons we write as above, that our people be not stampeded one way or the other. Let us hold steady until we see where we are." We would that every other Christian journal might adopt as conservative a tone in dealing with this religio-political question, which is fraught with so many evil possibilities.



EDITORIAL



How the Horse Was Stopped

DURING one of the Australian meetings the following incident was related to me by a sister, formerly one of the conference Bible workers, but at the time, on account of ill health, not engaged directly in the conference work. She said:

"During the temperance campaign of 1916, I had taken two of our members out to a village to sell temperance magazines. I was driving a little gray horse attached to a sulky. My husband had bought the horse with the assurance that it was perfectly safe for a woman to drive. After the experience I am about to relate, however, we learned that the animal had had the reputation of being a regular runaway. My husband had driven the horse with only good reports, and now for the first time I was out alone with it, having left the two women in the village.

"Returning, the horse shied at something in the road. One of the traces must have broken, for the horse immediately started kicking as if mad. He was perfectly wild in an instant. He bolted and ran. I put on the brake. I pulled the reins with all the strength I had; but my efforts had no effect whatever. I was well shaken up, and the sulky was swaying from side to side, so that I had difficulty in holding on. So he ran for half a mile, the traces loose and striking the horse as he dashed on.

"Suddenly I remembered that a little farther on there was a sharp turn in the road with an embankment below, where at such a pace the sulky was sure to be overturned. I had thought of trying to get out at the back, but I could not do this with the wild swaying of the vehicle. I sent up a prayer to God to let me get out. The horse stopped so suddenly that it threw me down against the dashboard, then the horse gave a second movement forward and tossed me back in the seat; and there the horse stood in the shafts, feet still, but his body swaying back and forth as though endeavoring to go on, while it seemed as if he was held at the head by some powerful hand. I jumped out, intending to go to the horse's head to quiet him; but the moment I was out, the horse bolted again, dashing on as wildly as before. I prayed God to keep the horse from injuring any one, and followed on slowly along the road. I found later that in turning the sharp corner the sulky had turned over as I had feared it would. The horse ran on for two miles and ended his mad dash by running into the place of a friend where we had been before. As I walked on, I met people coming along the road expecting to find some one dead or badly injured.

"Have you seen my runaway horse?" I asked.

"Oh, was that your horse? How did you ever get out?"

"I prayed," I said, "and the Lord stopped the horse."

"People were dumbfounded as I told them of the experience. One lady whose heart had been hardened until she felt herself really an infidel, was deeply touched. The conviction seemed to reach her heart that God had heard me pray. A score of people along the road believed it to be an answer to prayer. I fully believe that an angel of the Lord stood by and held the horse for that moment as I prayed the Lord to give me a chance to get out."

The watchful care of a heavenly Father, and the ministry of His angels in this modern world of ours, is a precious doctrine to those who have had such experiences.

W. A. S.

* * *

Infidelity in Educational Institutions

THE *Sunday School Times* has for some time been publishing articles from those who have been making careful investigation into the Scriptural teaching in some of the educational institutions which are supposed to stand in defense of the Bible. Without doubt these earnest Christian men have given us a true statement of what they have found. The con-

dition is deplorable. God's word is being undermined in the most subtle manner. The gospel of God and His dear Son is being politely bowed out of many pulpits and theological institutions. Though with different tools, and in a different way, and under a different label, men who profess to be the friends of the Bible are doing the same work which the infidel Tom Paine did more than a century ago.

This infidelity is skilfully masked, and from the sheltered position of the claim that what is taught is the most recent findings of science and advanced educational research, it is made all the more damaging to the faith of the students.

The following from the *Times* of Dec. 25, 1920, being one of a series of "Confessions of a College Professor," will be read with interest, yet with sorrow of heart by every lover of the Bible:

"I have given the reader some notion of the preparation and faith of the men and women sent out from this denominational school for the ministry and work of the church. This article would not be complete without giving a brief estimate and description of the Bible teacher, a man who has been connected with the institution for twenty years. He is an energetic, scholarly man, who 'if his pistol misses fire, knocks you down with the butt of it.' As a man I have liked him from the first; as to his religion, I hate it as I hate Satan and the things of Satan. One who knows this man could say of him, how wonderful would be his influence were he himself right with God. He not only knows books, but he knows the Bible from beginning to end. If he could but see that 'all have sinned and come short of the glory of God,' that men and women have to be born again to become children of God, a miracle might come into his life. I am told that he was reared in a Christian home, surrounded by wealth and influence, that he is what he is, not on account of his early teachings, but because of his college training. Now and then a highbrow modernist gets a vision of the Christ upon the cross, and for the first time understands that Jesus is the Son of God and that He died for him. Under such a conviction, one will 'let go and let God'—let go of the things of reason that hold him back, and let God come into and direct his life. But Satan is busy these days, and he makes it very hard for such a man to believe God and take Him by faith. After this, and not before, are prayers answered and the meanings in the word of God revealed to us by the Holy Spirit. After some faith comes, the deepest kind of honest reasoning brings only a greater faith. My prayer is that this man may yet walk the 'Damascus road' and seeing, believe.

"The writer has still enough rationalism in him, along with some knowledge of higher mathematics, to understand the whole religious life of the college and city, with one exception. That exception is the fact that most people here in the city and in the adjoining communities believe the college and the teachings here to be orthodox. I recently asked a consecrated Christian friend of mine, who has lived for over a dozen years almost within the shadow of the college, what he thought of these teachings. While he had given rather liberally to the support of the institution, and a daughter of his had taken Bible courses, he told me that he was not aware that the teachings were bad. I have also talked with several ministers who stand for and preach the gospel, and they also said they were not aware of these rationalistic teachings. . . .

"This Bible teacher, who has exerted a pronounced influence directly on the thoughts and lives of his students and people here in the city, and indirectly on the thoughts and lives of people in this and other States, calls himself a Christian. I do not know what name to give him, but I do know that he is teaching a new religion, and not a new interpretation of the Bible. He rejects most, if not all, of inspiration, miracles, and prophecy. He believes in Jesus Christ as a good man living a wonderfully good life,—a life for men and women to imitate to their advantage; but he rejects Jesus Christ as either the Son of God or of the Virgin Mary.

He believes men are saved by being honest, kind, and good, and scorns the idea of atonement.

"I have already mentioned how my early life was influenced by a man who, as he made his annual pilgrimage to our home, was always preaching Tom Paine. . . . I had a friend send me the other day from a university library, Paine's 'Age of Reason.' Each time I prayed that Jesus would rebuke Satan as I read, and while I was not able to discover either logical reasoning or exceptional knowledge, I did read for the first time this typical book of rationalism. This so-called Christian professor of the Bible has not only the same faith and arguments, but uses the same kind of ridicule and sarcasm in proving that the Bible is 'human invention.' Yesterday one of the Bible students stopped in to talk over things, and I asked him how he stood with reference to about a dozen of Paine's statements, such as the following:

"It is only by the exercise of reason that man can discover God."

"The three means (employed in all time and almost universally, to deceive the peoples) are mystery, miracle, and prophecy. The first two are incompatible with true religion, and the third ought always to be suspected."

"This young man said he believed all these statements, either in whole or in part. And so I would call this professor by the same name as I would call Paine, but I do not know what to call Paine. In his day and generation he was called an infidel, and when the 'Age of Reason' was being published, he was in prison because he wrote an infidel book. Not only that, but one of the publishers of this same book spent nine years in prison because he printed it.

"Satan is still with us, but he is getting either more active or more shrewd as the days go by. Once he stood outside and looked in the Protestant churches; now he stands inside and preaches from many a pulpit, teaches many a Bible lesson, and writes many a book. And yet, many men and women listen to him, shake his hand, and call him a Christian.

"It may be God's plan or it may be man's plan, but at any rate the Bible professor and I both leave the institution. Whether the new Bible man shall continue to teach false doctrines or the true, whether the new science professor shall teach a false theory of evolution or a true, remains to be seen. At any rate, a little group of students are watching and praying for the spiritual life of their college. I shall be anxious to learn from this little group of men whether the old-time faith is to be revived in this college, or whether false doctrines shall still be taught.

"Why have the president and his board of trustees permitted these conditions to exist? I do not know. These men are all Christian ministers and leaders in the church. Do they not know that they are responsible for these evil influences which are permitted to exist, and which are taking away the faith and message of men and women preparing for active Christian work? I do not know, but it would seem to me that they are anxious to do right when it is to their best interest to do so. They are always ready to magnify their church, but not especially anxious to be faithful to Jesus Christ. Do they not know that their responsibility is great, that preachers who deny that Christ is the Son of God are lost; do they not know that unsaved folks in the church are also lost? I do not know, but this I do know, that I shall strive always to be able to say with Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.'"

The following, taken from *Current Anecdotes and Expositor*, April, 1903, page 434, is to the point, and shows the close parallel between the infidelity taught by Tom Paine and the teaching of higher criticism:

"Professor Osgood, who is a Hebrew scholar indeed, stood on the floor of the Baptist Congress at Detroit, Mich., to speak on the Higher Criticism. 'Before discussing the question,' he said, 'I would like to read what I conceive to be the few positions that are taken up by the higher destructive critics.' He went to work and read off these positions, one after the other. 'Now gentlemen,' he said, to the supporters of higher criticism, 'is that a fair statement of the position?' 'Yes,' they said. 'Well, gentlemen,' he replied, 'I have been reading verbatim from Tom Paine's "Age of Reason."' (Loud laughter.)"

How thankful we should be that we have strong educational institutions that stand for the word of God as an infallible book! Let the Book of God and

its teachings be emphasized, that there may come from our schools an army of consecrated youth who believe God's word, and can go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

G. B. T.

* * *

"A Withering Wind of Cynicism"

ACCORDING to a writer in the *Christian Work*, quoted in the *Literary Digest* for Dec. 25, 1920, Koreans "are now being exposed to a withering wind of cynicism." He adds:

"Christianity, with those white-gowned men and women, is a raging fire, no flickering flame. And the missionaries fostering that fire are dedicated spirits who love their work and who love the Koreans.

"But the Christians of Korea are tied to the kind of theology that created the world in one hundred and sixty-eight hours. They look for Jesus to appear in a cloud of glory any day. . . . They overemphasize the second coming, and underemphasize social service.

"Now this kind of desperate enthusiasm gets quick results; the converts won are sincere and numerous. But in spite of the temporary gains, it is bound to cause trouble for the Koreans. Not this year, perhaps, but in this generation, the young men who have been nurtured on the anti-evolution doctrine are going to run up against science. Then what will happen? Will they adhere to the old faith? Probably not. With an access of skepticism, they will be tempted to throw away their entire religion with their antiquated theology.

"Japan's repression may not conquer the Koreans, but Japan's science possibly will. And unless the missionaries commence immediately to present a Christianity interpreted in modern terms, a skepticism, and with it a pessimism of discouraging proportions, will sweep over the peninsula.

"Korea is threatened with a revulsion of feeling, . . . and with eventual skepticism. In the face of such dangers, can Korea keep her soul?"

Evidently evolution and kindred systems of speculation produce the same harvest wherever they take root. If the writer in the *Christian Work* is correct, we have, or are soon to have, in Korea another example of the fact that flaming faith and "the kind of theology that created the world in one hundred sixty-eight hours" recede as the new "science" advances.

But aside from the warm protest which stirs within one at the assumption that evolution has been demonstrated and must now be accepted as science, the question naturally arises, What advantage is to be gained in combating skepticism by presenting "a Christianity interpreted in modern terms"? A Christianity so interpreted must repudiate the Bible story of creation; must repudiate the fall of man; must, to be consistent, repudiate the incarnation and the atoning efficacy of the death of Christ. All that would be left to it would be the moral precepts of the gospel, and they would have no authority nor vitality beyond their appeal to the enlightened judgment of mankind.

A missionary with a message thus shorn would be a moralist, but he should not call himself a Christian. He might as well be an advanced disciple of Mohammed or Confucius, or even one of the scientists against whom he is directing his opposition, for all that his message would contain of the gospel of Christ. His "interpreted" Christianity would be reduced to the status of human philosophy, and without advantage over it except in the superior purity of its moral teachings. In fact, he would find himself in the inconsistent position of confronting skepticism under the name of science, by a very similar skepticism under the name of Christianity. And

the special merit of this latter kind of unbelief, as compared with any other, is not appreciably great.

But perhaps the dominant admonition for us in the situation set forth by this writer is the extreme urgency of pushing the work of the gospel in these distant lands now, while doors are open and hearts are ready to receive it. In the gathering resistance to our work which the skeptical trend of modern speculation engenders, is a greater peril than in persecution, social upheaval, or international strife. The seeds of truth find little place for root in self-satisfied, unbelieving hearts. It is this turning of men to their own vain devices which renders impossible the work of the Spirit in their lives, and hastens the withdrawal of this divine agency from the earth.

C. A. H.

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Heart-to-Heart Talks---No. 2

Plain, Pointed Questions Pertaining to Practical Christian Experience

3. Is Jesus your personal Saviour?

It is not enough that you should recognize Christ as the Saviour of men in a general sense. It is not sufficient that you should see in Him the Saviour of your brother. This alone will avail you nothing. You must see Him as a personal Saviour, as your Saviour. You must be able to say, He saves *me*. In saving His church, Christ must save the individual units composing His church. And the Bible represents Him as a Saviour in this personal sense:

"Him that cometh to Me I will in no wise cast out." "Whosoever shall call upon the name of the Lord shall be saved." "If any man thirst, let him come unto Me, and drink." He "is able to keep you from falling, and to present you faultless."

In His great desire for our salvation, and in order that the way may be made so simple that not even a little child will mistake it, the Master gives us the precise words we may use in coming to Him:

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." "If any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit."

4. Have you complied with the conditions of divine acceptance?

If so, then you may have the positive assurance in your heart that you are "accepted in the Beloved." What are the conditions? This was the anxious inquiry of the men of Israel on the day of Pentecost, as they listened to the earnest words of the apostle Peter, who pointed out their great sin in crucifying Jesus. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" A similar inquiry was prompted by Paul and Silas as they preached Jesus to the jailer at Philippi. He asked, "Sirs, what must I do to be saved?" The same answer in effect was returned in both instances. Paul replied to the jailer's anxious thought, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Peter answered somewhat more specifically, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

What does repentance involve? Repentance may be defined as sorrow for sin and renunciation of sin. Have you repented in this sense? Has your faith in

Jesus as your personal Saviour led you to comply with these necessary conditions of salvation? Consider—

(a) Sorrow for Sin

This is primary. If you possess true and genuine sorrow, you will take logically every other step in the divine scale.

The Bible recognizes two kinds of sorrow which professed believers may feel, one "the sorrow of the world," and the other "godly sorrow." "The sorrow of the world" leads the sinner to regret that his sins have been found out, that he is meeting the penalty of his evil-doing. This is the sorrow oftentimes felt by the thief as he is taken in the net of the law, by the liar as he stands revealed in his deceptive course, by the forger as the check he has unlawfully signed is detected as spurious, by the man of double life as his dual nature becomes known to respectable society. These do not sorrow for sin's sake, but because their sins have found them out. But godly sorrow is deep and sincere heart regret for sin, even though it be known only to God. It is sorrow that the soul has been sullied, that the great heart of Infinite Love has been grieved, that because of sin it was made necessary for Christ to die.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:9-11.

(b) Renunciation of Sin

If you are sincerely sorry for wrong-doing, you will desire to make the wrong right so far as lies within your power. Confession is the means ordained of God whereby sins may be forgiven. It is man's part in the divine philosophy of putting away sin. "If we confess our sins, He is faithful and just to forgive us our sins."

To whom should confession be made? Primarily to God. Every sin of every nature, both secret and open, is against Him. In confessing his great sin, David had such an overpowering sense of his accountability to God that every other relationship was subordinated. "Against Thee, *Thee only*, have I sinned." But David had also a duty to confess to his people whom he had wronged. "Confess your faults one to another." "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Confession of sin should be made as broad as the knowledge of the commission of the sin. Confession should be made at least to those directly affected. If you have sinned against your wife, your husband, your brother, your sister, and the sin is unknown to others, then to the one directly involved as well as to God belongs the confession. If you have sinned against the church in the wrong influence you have exerted, in the commission of some outbreaching sin which has disgraced the cause of God, then to the church belongs your confession.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that

should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*"Steps to Christ," p. 48.*

No absolute rule can be laid down for the confession to man of secret sin. The Spirit of God must lead and direct. It is well to consider what good or harm will be done by public confession of unknown sin.

An Honorable Course

Sin is a disgraceful thing, but there is nothing more honorable than to right the wrong by confession. Satan will tempt you to feel that you have been "more sinned against than sinning." Even if this is true, you have a duty to make right your wrong.

"If there have been difficulties, . . . if envy, malice, bitterness, evil-surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, 'Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record.' Who, think you, would withstand such a movement as this?"—*Review and Herald, Dec. 16, 1884.*

For the one who does this earnest, thorough work in confessing sin, there is a great reward—the reward of sins forgiven, of the imputed righteousness of Christ the Lord, of the joy and peace which come as the result of promised pardon and divine acceptance.

F. M. W.

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European Relief

THERE has been a steady, although rather small stream of donations for European relief coming to the General Conference treasury during the recent months. We find, however, that there is necessity for continued liberality upon the part of our people, to meet the needs of our brethren in Central Europe, and now with this we present an appeal from the pen of Elder L. H. Christian, in behalf of Russia. While we are not so fully informed concerning conditions in Russia as we are of the Central European and Balkan countries, yet we know that the situation in Russia must be very acute; and as we are hoping that the country will soon be open to us more completely, we desire to have the needs of our brethren in this stricken territory provided for.

All who contribute to this Relief Fund, if they desire to do so, may designate the country—Russia or other—that they wish their contributions to benefit; where such designation is not made, there will be a distribution according to the needs of our people, as reported to us by those in charge of the work in Europe. Acknowledgment for these will appear from time to time in the REVIEW AND HERALD, as in the past.

W. T. KNOX, *Treasurer.*

The Need Is Great

We are in the midst of a fearful winter for Europe. In the countries which formerly constituted western Russia, including Poland, 875,000 children have died of starvation and want during the last six years. And now again the bubonic plague, spotted typhus, recurrent fever, and other epidemics are raging with the utmost severity. In an area larger than the United States east of the Mississippi,

thousands upon thousands will perish from famine, plague, and despair. There is no fuel. There are almost no cattle. There are no horses at all, so it is impossible to transport the sick to hospitals, and even these lack doctors, disinfectants, and soap.

Late in November the International Red Cross sent a commission of doctors into these countries. Their reports have just been made public. The people lack not only clothing, but homes, as 400,000 houses have been burned down. We do not know how much of this is being cabled to the States, but we know that Europe receives but few items of news from America. Over here we meet those returning from the ravaged territories. Reliable authorities state that this winter will be the worst of all these deadly years. We have hesitated to believe this; even to think of it is disheartening; but it seems to be true. The epidemic increases from week to week, and the months of February, March, April, and the early part of May, will be the worst. We are able to help many of these people, and we ought to do so. We have not a few fellow believers in these regions.

The impression seems to prevail with some that none of our people in Europe have died of the plague or of starvation during these dark years. We regret to state that such is not the case. The exact number we do not yet know, but it is certain that many have died from famine and plague. Very many more are undernourished and lack clothing, shoes, and fuel. Others will perish this year, unless God and His people send them help. We know of no promise in the Bible which assures the children of God absolute protection from the evils of these last days until after probation closes. Then the angels will care for us, but during these present years of grace we must care for each other. Our people in Germany, Great Britain, Scandinavia, and other European countries, have rendered heroic aid to their needy brethren. Last winter and spring our faithful friends in America also sent us a liberal donation, and we wish they might have heard the words of gratitude that have been expressed for this assistance. Food, clothing, and medicine may be sent, but the most practical and the quickest way to help the needy of Europe is by a gift of money.

Aside from the physical wants of these people, there is great spiritual destitution. In Russia we are unable to publish any literature, and we have no schools. This is also largely true of the border states. We should have funds on hand to help those who are needy, and funds which would enable us to enter these fields in an effective way as quickly as they open. We understand that the General Conference is making a call for this much-needed help. No money should be sent to our office or laborers in Europe, but all such gifts should go direct to the treasurer of the General Conference, W. T. Knox, Takoma Park, Washington, D. C.

L. H. CHRISTIAN.

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THE greatest missionary is the one who is the most Christlike. The divine standard of greatness is the one to be sought. That consists not in receiving honor, but in giving it; not in being ministered unto, but in ministering to others' needs. Christ, the greatest of all, was the servant of all. As Christ sought only the glory of the Father, so we should be governed by purposes wholly single to the glory of Christ.

IN MISSION LANDS

Getting Out Literature in Malaysia

F. A. DETAMORE

THE brethren at the publishing house have been hard at work printing the Malay "Our Day," in the hope of having the book ready for the colporteurs to begin work at the close of school, when they will go out for their vacation campaign. The boys who translated the book have certainly done faithful service. I have never seen men or boys work more earnestly and faithfully. This has been a valuable education to them, and they are now getting to the place where they do this work creditably.

One year ago it looked as if it would be impossible to get publications into Malay with the limited help we had. But some of us said that we would do our best at it, and trust that God would help us in some way. The seemingly impossible has been done, and that, too, with limited help. We can praise God for the results. Now it remains for us to get the book into the hands of the people.

After we began translating last year, we lost our field secretary, and that seemed a hard blow; but God is now sending us another man, and the word comes that he will soon land in Singapore. He will surely be a great help to us, for our institute is to begin about the middle of August. It is as if he had been sent to get here just in time for our appointment. The Lord must have planned this. You may know that we are happy.

Our Chinese colporteurs have been selling "Her-alds of the King" thus far this year, and they have done very well. The first quarter's report showed a gain of 106 per cent over that of last year for the same time. We hope the Malay boys will be prospered of the Lord in selling the Malay books. Brother V. L. Beechman will remain here in Singapore for the colporteurs' institute, and then he will go to Java, where he will remain for a number of months and study the Malay language, after which he will probably return to Singapore. While there he will doubtless be able to help the colporteurs to some extent, even though he cannot yet use the Malay language. I intend to go to Java also to render such help as may be necessary for a time. That is where the bulk of our Malay literature will be sold this season.

Good reports are coming in from the various parts of the field. A number have already been baptized this year, while a considerable number are still waiting to go forward. New interests are springing up in various places and calling us to enter and give the message.

Over in Sarawak we have just recently started the work by placing a Chinese evangelist there, and the reports are very cheering. A number have begun to keep the Sabbath, and come regularly to the meetings. They are asking that we buy land and build them a church.

Brother L. O. Pattison reports that some Mohammedans have become interested as a result of some public meetings recently held in the theater at Padang, Sumatra. He says that six have taken a stand and will be baptized soon, though I do not know

whether these have been Mohammedans in the past.

One man just came to Singapore, and wanted to be baptized and enter our school to prepare for the work. He has been a teacher in the government schools in Battakland, and we would have given him work in our editorial department, but his health would not permit, so he returned home this week. It is pathetic to hear this man talk of God's truth for this time, but it is only a sample of what we are hearing from many, many lips. Were we at liberty to enter freely the Battak field, we could baptize a large number very soon.

A Chinese has come from Siam to enter the school to be more fully instructed in the truth. He expects to return to Siam as a worker. He seems to be a fine man. We have had phenomenal sales of literature there. We have just had a report of their book work for June, and they report \$500 worth of sales for one month, with but two colporteurs working part time.

The work is the Lord's, and He will care for it. His resources are unlimited. He is not confined to any one way of working. We have found this true many times since coming to the mission field. Sometimes it looks as if the Lord purposely took away all earthly and visible support, that we might be compelled to look beyond to the glories of that better land. Everything in the world indicates that time is very short, and that the work must soon close. We have looked for it a long time, and we hail with joy every omen of that great day.

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A Letter from Peking, China

A LETTER written to one of the brethren in Georgia by Sister L. V. Lee, who was living at the time (July) with her son Frederick Lee, in Peking, gives some experiences they were passing through at that time:

"We have been getting a little taste of what it means to be scorched with the heat. I thought it very hot in Florida, but it does not compare with the heat of China. With little rain, and the nights almost as warm as the days, one soon begins to feel fagged out. The houses get so heated after a while that they do not cool off at night. I suppose it is because we are so shut in by walls, and the houses are so low down we do not get much of the breeze at night. The folks should have gone to the mountains or the seashore. The latter is where the Peking people go. But my son could not leave his work here this summer, and the expense involved to provide for two houses is too great, so we are all just existing from day to day, counting the days till cooler weather comes.

"China, as well as the rest of the world, is passing through such troublous times; and Peking is now, and has been for several weeks, in great excitement. The city for two weeks has been practically in a state of siege. The outer gates are closed and guarded, to keep out the soldiers of the two factions who have been fighting outside. No trains have been running south for some time, and but little mail has come from the north. The agreement with the foreign

powers after the Boxer movement of 1900 was that the railroad and telegraph should always be kept open between Peking and Tientsin, that being a treaty port. But for several days there was no communication with Tientsin by railroad or telegraph. We certainly felt cut off from the world.

"At the present the fighting is over. The marshal of one party, the one that was in power, has taken refuge in one of the legation hotels, and his troops are scattered. The victorious party is outside the gates, surrounding the city and watching for an opportunity to get in. Just what change this will make in the present government remains to be seen. The Chinese have been taking refuge in the different missions and legations. They fear the soldiers, if let loose in the city. Food has gone up and become scarce, with none coming in from outside. However, for a week the gates were opened long enough for food trains to come in.

"My son was holding what seemed to be a very successful effort, but with all the excitement prevailing, many are too disturbed to listen. He is busy, however, holding studies with individuals and classes, and we are praying the Lord will give him some fruit for all his hard work. One of the Honan workers is here to help him. He is an earnest Christian. They have a small school for boys here in the compound, with a young man as teacher. The children come from families near by. They all come to Sabbath services; so they are learning the Bible six days of the week."

* * *

Report of the Hunan Mission, China

O. B. KUHN

THE political disturbances due to the strife between the North and the South have continued during the year. The province has changed hands, the South now being in control. The Northern troops in retreating burned and looted. Some of our chapels did not escape. At Yoh Djou our entire company of believers were robbed of money, food, and clothing in the chapel where they had taken refuge. They were on the point of starvation when relief came.

At Changsha, people were not permitted to carry anything out of the city. This interfered with the movements of our colporteurs and evangelists.

This year large sections of the province suffered much damage from floods. The water was the highest of which the people have any record. More than three feet of water covered our lawn in the island compound. Large areas of rice fields were destroyed, making it necessary to reconstruct the terraces and irrigation systems, and to replant the rice.

During the summer an epidemic of cholera afflicted the people in different parts of the province. The mortality was high. In the densely populated district of Ping Giang, two deaths were reported on an average in each family.

With the civil war, floods, and cholera following closely one upon another, it seems almost more than the people can bear, but they accept it all, in accordance with their fatalistic philosophy, as if these things were decreed by the gods whom they have failed to worship acceptably or to bribe effectively.

Although unfavorable conditions throughout the province hindered our work not a little, we are glad to report progress in the various departments of the mission. Three new chapels have been opened since the last general meeting. Forty persons have been baptized thus far this year, and about that many more are waiting for baptism. The tithes and offerings for the present year will show an increase over those of last year.

Special evangelistic services were held during the year at a number of outstations, which increased the Sabbath school attendance, and added not a few inquirers who are preparing for baptism. Tent efforts were held at An Yuen and Ping Hsiang. The meetings were well attended, there being from three to five hundred present at the afternoon and evening services. At An Yuen, sixty-five men handed in their names at the close of the meetings, desiring to continue the Bible studies. These persons rented an upper room, where they meet with the evangelist three or four times a week to study the message. At Ping Hsiang, which is one of the most conservative cities of China, a good interest was awakened, which is being developed in the local chapel. Because of the war we were forced to close our tent work early, but we shall now resume this fruitful method of evangelistic work.

Political and financial conditions have made the canvassing work very difficult, our sales dropping considerably below the records of last year. However, a large number of books, papers, and tracts have been distributed over an extensive territory, and we trust that this message-filled literature will win souls for the kingdom of heaven.

Six church schools are being conducted, with an enrolment of 240. More schools should be opened soon. More than twenty young men and women attended the Hankow school last year, and twelve attended the Shanghai school. This fall a number of students will attend these



Group of First Workers and Believers in China

two schools. We are now planning to open an advanced primary school at Changsha the first of the new year. A continuous school for women is conducted at Changsha. The wives of colporteurs, evangelists, and church members take advantage of this school, and the attendance has been from fifteen to thirty. The school pays all its expenses except the salaries of the teachers.

The lambs of the flock enrolled in the church schools number 240; regular members of inquirers' classes, 205; other friends not regular members of the classes, but who are inquiring, 150; and church members, 408. Altogether we number more than a thousand.

The laborers on the mission pay roll, are three licensed ministers, ten evangelists, four Bible women, six school-teachers, one tract society secretary, one cook, one gateman, one boatman, and two coolies. There are nine or more self-supporting colporteurs.

Two families of foreign brethren have assisted with the work. Another family will soon unite with us. The addition of a secretary-treasurer to our foreign force will be greatly appreciated, and we trust he will be able not only to carry the secretary-treasurer's work, but also to do some active evangelistic work in the field as well. Our hearts will be much cheered by the arrival of this new worker. We hope the coming year will bring to us still another family to care for our educational work.

While we are pleased with our large and growing family, and hope that our numbers will increase from year to year; yet who can number Israel? Only the Lord knows how many are turning toward Him, and we trust that all His children in the Hunan province will soon stand in their lot and place with God's people in worship, in service, and in preparation for the coming kingdom of our Lord and Master.

* * *

North Borneo

MRS. R. L. MERSHON

REPORTING from Borneo, this most interesting field in the world, as we view it, we are happy to be able to strike the note of courage. Last month our new workers, Brother and Sister G. B. Youngberg, arrived to strengthen the slender forces in Borneo. We are thankful for this much-needed help. Borneo has been sending out the Macedonian cry for four years. Mr. Mershon was entirely alone for two years of that time. The working force has been slender, but the Lord has shown Himself strong in behalf of His work. It has prospered, and to Him belongs all the praise.

My husband and Brother Youngberg left for the west coast a little over a week ago. From a letter lately received we learn that progress is being made in Kudat, where we opened up work less than a year ago. Our worker writes that he baptized a family who were ready to be received into the church. The family con-

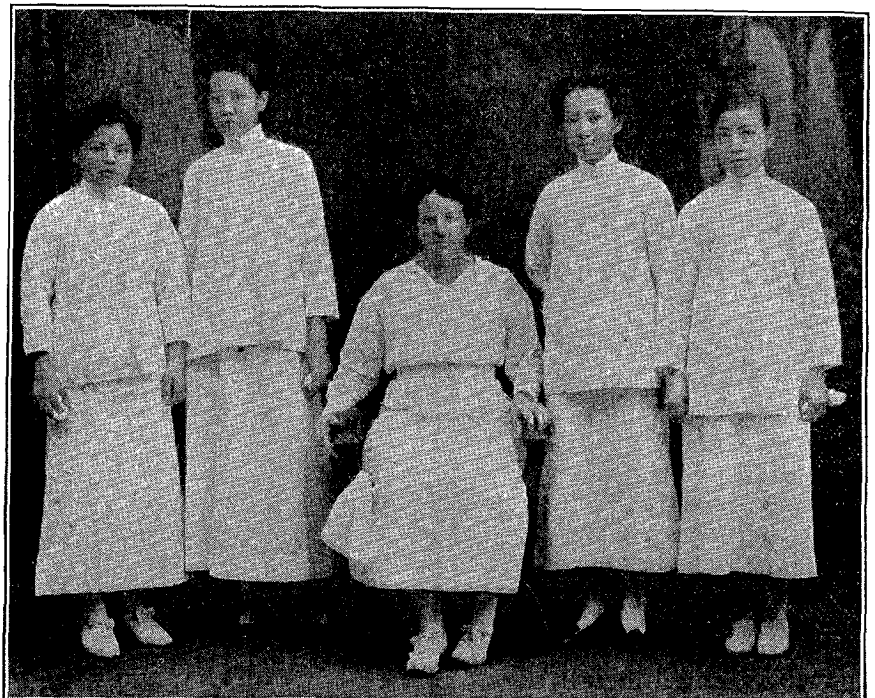
sists of a grandmother, mother, a daughter seventeen years of age, a boy of sixteen, and another mother and son. These dear people live far out in the jungle, and the place of baptism was not good, but it was the best they could find. Our Chinese worker, Tsen En Fook, is doing faithful work in Kudat. Distance is nothing to him when he is working for souls. This family have been faithfully visited for nearly a year, and have been keeping the Sabbath for seven months.

The prospects in the interior are very encouraging. There are about six at Inanam who have been keeping the Sabbath for some time, and who wish to unite with the church. Mr. Mershon and Brother Youngberg will visit all outstations on this trip. Many of our members are isolated. These will be visited and the ordinances celebrated with them. Soon our workers will meet at Jesselton to attend an institute. Plans will be made to strengthen and expand our work. We are praying that the Lord will greatly bless. We want to see our workers grow and develop into soul-winners for God.

Recently four young people were baptized out in the jungle near Sandakan. We were glad to have Brother and Sister Youngberg with us at this time. Pang Siew Yin, our teacher at Sandakan, was there with his pupils. He has about forty now, some of whom are not Adventists. One young man was deeply impressed, weeping throughout the ceremony. It is an unusual thing for a Chinese to cry, but we believe the Spirit of the Lord was working with him.

Borneo is a fruitful field, as has been demonstrated by the number of young people won for Christ. Some of these are attending the training school in Singapore, and a number are engaged in canvassing. Last year six bright young men left here to canvass in Malaysia. They each wanted to earn a scholarship to enter the training school at Singapore. This year we were happy to take to Singapore with us six more young Chinese to enter the canvassing work to earn scholarships. We also took three young Chinese women to the training school. I inclose a picture of these.

We have received a letter from one of the young men who began canvassing this year, and he tells us



Mrs. Mershon, with Four Borneo Girls Who Are Attending the Singapore Training School

that in one month he sold about 2,000 guilders' worth of books in Sumatra. He further writes, "I know the Lord is with me, because He has given me such wonderful success. I must be a messenger for Him all the days of my life."

The majority of our converts are young people, and it is very encouraging to see them stand firm in spite of opposition. When we see them attending school and entering the work, we are very much cheered. One forgets the problems and perplexities when he sees souls being won to Christ. We are of good courage in Him.

Sandakan.

* * *

Recent Experiences in the Lake Titicaca Mission

E. F. PETERSON

MAY 23-29 an institute was held in the city of La Paz for the colporteurs of Bolivia. Seven colporteurs attended, receiving the instruction given by Brethren E. H. Wilcox and L. G. Beans. Brother W. R. Pohle and I helped from time to time during the institute.

June 3 we welcomed Elders J. L. Shaw, Charles Thompson, and W. E. Howell, from the General Conference; and Elders O. Montgomery and H. U. Stevens, and Brother W. H. Williams, from Buenos Aires, directors of the work in this continent.

Three days were spent in La Paz. The believers of Bolivia, who attended the meetings during the stay of our brethren, expressed their appreciation of the benefit received personally, and in behalf of the work of the gospel in Bolivia.

From La Paz, Brother Wilcox and I accompanied the visiting brethren to Puno, the headquarters of the Lake Titicaca Indian Mission. There we had a special meeting of one week for the workers of the Lake Titicaca field. Attending this meeting, besides visiting workers, were eight foreign families and fifty-six natives in the employ of the mission there. Besides, there were present many interested persons from Puno, and Indian members from various mission stations. Each day we considered the special interest of some branch of our work, by means of sermons and themes presented by different directors. All showed a deep interest in the subjects presented. Before closing, Elder Shaw talked to us about the world-wide work and its needs. Those present responded with an offering of about 700 soles, Peruvian currency, equivalent to \$350 gold.

Plans were also formed to increase the tithes and offerings in all the churches in the Lake Titicaca field. All the mission stations were visited during our stay. Dividing our workers into two companies enabled us to accomplish this in one week. Elder Stahl led one company to the south and west sides of the lake, and I the other company to where our missions are established on the north and east sides.

Before leaving Puno, the resignation of Elder F. A. Stahl, who has acted as superintendent of the Lake Titicaca field since its organization, was accepted. We were sorry to be compelled to take this action, but on account of the ill health of Brother and Sister Stahl, who have spent many years in untiring service in the trying climate of that high altitude, they could not continue their work there without at least a change to the coast for a year or two. They will live at Lima, and work under the direction of the union mission. Being within three

days' journey from Puno, Brother Stahl can return occasionally and give the field the benefit of his counsel. Brother E. H. Wilcox, who had been acting as union field missionary secretary, was appointed to take the place of Brother Stahl as superintendent. He is now in Puno, directing in the work of that important field.

En route to Lima from Puno, a stop was made at the rest home for high altitude workers at Tingo, a suburb of Arequipa. This home is at an altitude of about 7,000 feet above sea level. The workers from the higher altitude go there for relief a few weeks each year, so as to conserve their health.

In Lima we held a special meeting for the Inca Union Mission, there being present representatives from the four local fields of the union, also all of the workers of the Peruvian Mission, with church elders and leaders.

With much profit we studied for four days various branches of our work. During the meeting a call was made for foreign mission offerings, and we received about 1,500 soles, Peruvian currency, equal to about \$750 gold. All those present felt that the time had arrived to do more in behalf of the gospel, and that one of the means to accomplish this would be to increase their offerings for the work of God. During the meeting, Brother Wilcox was ordained to the gospel ministry.

Lima, Peru.

* * *

A PRAYERLESS AGE

THE long, long years of pagan wrong,
When superstition black as night
Made slaves alike of weak and strong,
Have passed forever from our sight.

Gone are the dark old days, and yet,
Although the gospel light shines clear,
Men heed it not, and quite forget
That they are only servants here,—

Servants intrusted from on high
With sacred work,—each man his own,—
And yet who put their duties by,
And live for self, and self alone.

And though the Lord himself has said
That He will come again with power,
When men expect not, they are dead
To all the signs of that dread hour.

When countries into war are hurled,
When tempests stir the mighty deep,
When great disasters shock the world,
They wake not from their foolish sleep;

But, lulled by sin into a dream,
All heedlessly they drift along
In pleasure's ways, until they seem
To reach the deeper depths of wrong.

And skeptics scoff, and waverers fall,
Deeming that Christ will never come;
While those who hold the truth through all
Too oft are listless, if not dumb.

Oh, if this thing could only be!
That many a careless heart today
Might wake to serve God faithfully,
And do Christ's bidding, "Watch and pray;"

That when He comes again in might,
The Father's well-beloved Son,
They might be faithful in His sight,
And hear His sweet, "Well done! well done!"

— *Selected.*



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."

Maidenhood

MRS. RUTH HASKELL HAYTON

"THE girls that are wanted are good girls,
Good from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

"The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand;

"The girls that are fair on the hearthstone,
And pleasant when nobody sees,
Kind and sweet to their own folks,
Ready and anxious to please.

"The girls that are wanted are wise girls,
That know what to do or to say,
That drive with a smile or a soft word
The wrath of the household away.

"The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.

"The girls that are wanted are careful girls,
Who count what a thing will cost,
Who use with a prudent, generous hand,
But see that nothing is lost.

"The girls that are wanted are girls with hearts,
They are wanted for mothers and wives;
Wanted to cradle in loving arms,
The strongest and frailest of lives.

"The clever, the witty, the brilliant girls,
There are few of these, understand;
But O! for the wise, loving home girls,
There's a constant and steady demand."

The poet has beautifully described the time we call maidenhood, in these words:

"Standing with reluctant feet
Where the brook and river meet,
Womanhood and childhood fleet!"

Thus we find the girl of sixteen to twenty in that expectant period when life looks like a golden morning. The future is full of bright pictures. There is no time in her life when she can be a greater blessing to her home than at this age. Let us see what are some of the opportunities which are hers to fill. We will consider them under the subjects: The Maiden as a Daughter, the Maiden as a Sister, and the Maiden as a Friend.

The Maiden as a Daughter

The relationship between mother and daughter may be one of the sweetest earth knows. The daughter should early be taught to share with the mother all domestic duties. Let there grow with the years a blending of interests. Having shared the tasks, they will be ready to enjoy together the respite from labor. Indeed, it is not enough that the daughter be able to share with the mother the daily round of duties. Every girl should be so thoroughly

instructed in all the details of home-keeping that she can easily stand in charge if mother is ill. Home-keeping is something more than housekeeping.

A press of school work, music, missionary work, or any other sort of work, can never excuse a girl from being her mother's comfort and support. A sweet young girl, who means to be a kind daughter, was heard to say: "Mother can't go to bed, even if her head does ache, for the house goes all wrong when she is not there; we have to do our lessons, and she must attend to the work."

No matter how many lessons you have, girls, you need exercise. You have no right to spend your whole time on your books, and there is nothing better as a change from lessons than housework. You can rise a little earlier, dress a little more quickly, spend a little less time on your hair, to let mother sleep if her head aches. You can get a light breakfast for the family, tidy the house somewhat, and prevent jars and friction by your tactful ministry. If the heart and hands are willing, these things can be done before school, with never a disturbing of mother until you softly kiss her good-by as you hurry away to classes.

Is this expecting too much? No. Many girls have done and are doing just such things. Any girl sixteen years of age who is not able to take charge in this way, should feel that her education is weak, faulty, and incomplete, and that her love for her mother is a selfish love.

The time may come when mother cannot do all these things for you, when her strength and labors of love for you shall have ceased, and you will have the sad lessons of life to learn alone. Have you ever noticed how tired and worn she looks at times? Do you ever ask her to let you stay at home while she goes away with father for a little recreation or rest? While she is gone, do you put everything in order, so that the house may be fresh and cheery when she returns? Try it, and note the result.

And what should a girl in maidenhood be to her father? A source of pride, a loving helper. In his correspondence, in his accounts, with her quick young mind and ready pen she can often lend a hand that will allow him to make himself cozy in an easy-chair and indulge in a delightful reverie by the fire. In short, let her make his life happy by loving, thoughtful interest in his concerns.

The Maiden as a Sister

The children should feel that their sister is the jolliest, kindest, most obliging girl in the world. She should know how to make kites, deal with bruises, and make simple toys and rag dolls. The elder sister can help much in the education of the younger members of the family. Here is an excellent opportunity for you to patiently help those who look to you as an example. If you are a real sister, your brothers, when they grow older, will never neglect you, nor treat you less gallantly than they do the sisters of the boys with whom they associate.

So girls, do not let the years of maidenhood slip away carelessly. Fill them with something more than idle chitchat and daydreams. Your brothers and sisters need your watchcare and companionship.

The Maiden as a Friend

There are many sweet offices of friendship that a girl can perform. She can minister cheer to the sick and aged, and among her associates and schoolmates she can go in and out as a real friend. This is a great privilege. Do not make friends too quickly. Be kind, pleasant, and helpful to all, but choose your friends with great care. Be sure that you will be mutually helpful.

Do not let your friendships be of the gushing kind, that cannot live without the other's society today, and have a falling out tomorrow. Do not be too sensitive, and feel that you have been neglected when no slight was intended. In future years, when you are in the thick of the battle of life, and when the days are not filled with as much sunshine as they are now, your mind will often turn with gratitude to your true and faithful girlhood friends. So try to be a true friend.

Let it be the highest aim of every girl to fulfil each of these missions nobly, and so spend the years of maidenhood that she will be a blessing to all whose lives are touched by hers.

* * *

Our Dumb Animal Friends

MRS. IVA F. CADY

THE following, printed on blotters, was distributed by a dairy agent for the United States Department of Agriculture and the Utah Agricultural College:

Our Domestic Animals Have Acute Hearing WHY YELL?

Show me a man who says, "Milking is a dirty job," and I will show you a man who will make a dirty job of milking.

DAIRYMEN! SAFETY FIRST Cleanliness Is Safety

Gentle treatment of our cows, horses, hogs, and sheep, will put money in our pockets and peace in our hearts.

The hint given here regarding cleanliness should not be needed by the readers of the REVIEW, who are usually strict advocates of health principles, chief of which is cleanliness. Neither are we supposed to become angry and shout at our stock, or beat and kick them, since "a righteous man regardeth the life of his beast." Prov. 12:10. Some, however, seem to think that religion has nothing to do with our treatment of the lower animals.

We find the domestic animals very valuable to us. The birds, and other types of wild life that have not become vicious, also add to our pleasure. That was the object of their creation. In return, should we not esteem them as friends, and treat them kindly?

Some of these through training develop almost marvelous intelligence. The shepherd dog tends the

sheep as carefully and as wisely as a human being, seemingly knowing their number, and recognizing instantly when one of the flock is missing. The more closely animals are associated with people, the more intelligence they manifest. Though they are unable to express their feelings in words, they often express them in a peculiar way of their own, which is usually understood by their human friends.

We occasionally see a horse that has had special training and is remarkably intelligent, seeming to have almost the reasoning ability of a human being. Even birds can be trained to perform wonderful feats in response to the command of their master. We marvel at these exhibitions; but do not they prove that these creatures have much more intelligence than is usually supposed, and that it simply requires proper care and training to develop their understanding of our wishes?

If they are in constant fear of cruel treatment when their keeper is near, and do not know what to do or which way to turn to escape kicks and blows, they can only manifest nervousness or make a vain attempt at self-defense, which is usually construed to be maliciousness, and they are punished accordingly. When we regard them as we should and treat them kindly and considerately, they recognize that we are their friends, and are glad to be near us. Not being in fear, they will then act naturally, will be willing helpers, and will manifest much intelligence and affection.

Let us remember that the animals appreciate kindness. Do we not desire the good will of our fellow beings? Would we not all choose kind and gentle words and treatment in preference to harsh words and cruel treatment? Many of the lower animals seem to be as responsive to kind words as human beings are. When we speak in a pleasant, kindly way to the dog, how quickly he responds, manifesting his pleasure in a way familiar to all of us. If we speak harshly to him, notice how he cowers and slinks away from us. It is the same with the cow and the horse. If we are tired and hurried, and become impatient and shout angrily at them, it makes them nervous, and they are not likely to be so tractable as they otherwise would be. There are cases where the man seems to have more of the brute nature than the animal that he is abusing, but it is our privilege to have the grace of Christ to enable us to be kind to the beasts as well as to our fellow men.

A great responsibility rests upon parents. By personal example, they should teach their children to be kind to animals, and not permit them to cause any unnecessary suffering, even to so small a thing as a kitten or a bird. Children should not be allowed to neglect their pets, which need food and drink and will suffer if they do not have them. It would really be better to have them put to death quickly and with as little pain as possible, than to allow them to die a lingering death by abuse and starvation.

The "perilous times" of the last days, caused by the increasing sinfulness of mankind, must also mark increased suffering of the animal creation. Much of their suffering might be avoided if it were not for the hardness of men's hearts, but they can only suffer on in silence till death brings relief. Let us as Christians use our influence, not only to brighten the lives of our fellow men, but also to lessen the distress of all creatures.

SURRENDER

LAURA B. SCOTT

I'm tired of this life of temptation and sin;
I'll open my heart that the Lord may come in.
He will cleanse from all evil, blot out every wrong,
And make me to join in redemption's glad song.

Long years I have journeyed the way that is broad,
And hardened my heart to the pleadings of God;
But still He has loved me, and sought me to win;
That I might be saved from the byways of sin.

Though oft I've repented and bowed at His feet,
And offered my heart in surrender complete,
Still Satan has bound me with cords that are strong,
Has darkened my light, and has silenced my song.

For deep in my heart, where but Jesus should dwell,
Has remained *one* fair idol that I have loved well.
The wee one, the dear one! why should it depart
When Jesus has all of the *rest* of my heart?

But the Master must rule in all things — He alone;
No other can share in His sanctified throne.
And ere I can find perfect joy, rest, and peace,
All sin must be banished, idolatry cease.

But lo! when I turn me to drive from my sight
The wee one, a *giant* stands there in his might,
And strive as I may, he will not be o'ercome:
I cannot, I cannot, for Jesus make room.

But if to the Saviour I open my heart,
Each foe shall be vanquished, all evil depart.
No idol can stand in His presence so bright,
For He drives it away to the regions of night.

So come, blessed Master, the door opens wide
To Thy entrance, and there shalt Thou ever abide.
I yield every pleasure, give up every sin,
That at last the pure "pearl of great price" I may win.

* * *

Discipline at Sleepy Time

I OFTEN wonder if mother realizes what that last kiss and tender pat mean to a child as she tucks him into bed. Perhaps the caress would be given oftener and with added gentleness if she knew what an influence it had upon the unfolding of a little new life.

Over and over the brain repeats during the night the events of the day, twisting them into fantastic shapes. These ideas float through the mind of the child for eight or ten hours out of the twenty-four — during one third to one half of his life. Whether the fancies will be happy or sad is often determined by the last half hour before sleep begins. And the repetition of the ideas influences a child's temperament, making it more cheerful or more pessimistic.

That last half hour is often a tax upon the patience of the mother and the older people. The child is tired, the activity of the day has exhausted him, and he relaxes control over himself; he becomes nervous and excitable or sluggish and obstinate. The adult is also not so well poised as during the day, and the sleepy time is often a period of conflicts. . . .

What shall we do? Shall discipline weaken at the end of the day, or shall we hold strictly to our rules? Shall we allow the child to be disobedient, or insist on compliance at the expense of every one's happiness? What is truly best for the child's good?

The best attempt at solution is prevention of the difficult situation. The sleepy mood of the child should always be considered before any requests or suggestions are made.

Evening is not the time for correction, if it can possibly be postponed. Of course, real naughtiness

must always be dealt with positively on the spot by an appropriate consequence. But a child should never go to sleep without the forgiveness and sympathy of the person who has been compelled to inflict the punishment. Comfort and love should go with him into the land of dreams. Often we can afford to let the correction of little acts of perverseness and mischief wait over for the morning.

One little tired child refused to put away his toys. The wise mother said, "Mother will do it tonight, and we will talk it all over in the morning." After breakfast the heart-to-heart talk came; he was in control of himself then, and could reason clearly. The conclusion reached was shown in her final sentence: "Tonight you will put your toys away because you must take care of your own property. Mother has the whole house and you and daddy to look after." With his mind firmly made up and strongly set during the day, there was no further trouble about the responsibility for clearing away the toys.

Few children express in words what they feel about the good-night caress, but one mother was rewarded one morning by a voice beside her bed, saying: "Mother, I just always have to hug you first in the morning, 'cause you always hug me last at night."

The influence of that hour may last through adolescence and youth. One grown-up son away at college wrote to his mother, "Do you remember how, after I had been naughty, I was always sorry, but could not say a word until I had plumped down into your lap before going to bed and bored my head into your neck? I would be a pretty big lapful now, but I wish I could try it. It was not even the same after I got big and sat on your bed, telling you about parties and things."

It is at the sleepy hour that intimate little confidences are given and quaint ideas expressed that lie too deep to be said in the midst of the happenings of the day. The mother who pauses to lend a sympathetic ear to little folks — and growing-up folks — will gain and keep an intimacy and an understanding companionship that will prove a safeguard and a happy memory.— *Luella A. Palmer.*

* * *

IN the day of final reckoning it may prove that among those who merit the highest reward, will be the missionaries who have not labored outside of their own neighborhood. Yes, it may be those whose influence has not been widely felt outside of the family circle. The husband and father who goes out in active Christian warfare, laboring with the steadfast purpose of elevating his fellow men and bringing them to God, is truly doing a noble work; but the patient, painstaking labor of many a wife and mother who in the fear of God has endeavored to bring up her family in truth and righteousness, should not be regarded lightly. The righteous Judge of all the earth will reward the one, and will by no means pass by the other. There are scores of faithful women today who, in the confines of their own homes, are doing a noble work for God and for humanity. This world may regard them as ordinary persons, but God sees in them excellence and worth of Christian character, and looks upon their labors as evidence of true love for Him. In saying this, the idea is not to detract from the sacred dignity and importance of missionary work as it is generally understood. The special purpose is to broaden the vision so that it may be seen that missionary work is a broad and comprehensive service.

The Bible a Living Book

ROY E. SLATE

THE Bible is the most wonderful book ever written. No other book in the past, however great and interesting it or its author may have been, has measured up to it. Notwithstanding the fact that men claim to be growing better and wiser, there will be no book written in the future which will surpass the blessed word of God.

About seven hundred years before the birth of Christ, Asshurbanipal, king of Assyria, made an unusual collection of more than thirty thousand books, and placed them in his library in the city of Nineveh. Where are all those books now? Are they popular today? Are they living books? No; they are dead, and they were written for a generation of people who are dead. They passed away, because they possessed no life more enduring than their writers. Life on this earth is transient. Men live but one generation at a time, and the works of men perish with them; while the word of God and the things of God endure forever. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1:24, 25. The Bible was written for every generation—a living message for all times and peoples, giving life to all who read it and obey its holy precepts.

We do not condemn the good books in the world, nor the reading of them. They should be read more. Many of them are enlightening and inspiring, and make excellent companions, pointing out the way in which we can attain to the best there is in this life. But in our reading we should not neglect the word of God, which alone can guide us in the way that leads to eternal life. This, above all else, should be our real goal.

It is only through the Bible that we can know Jesus Christ, our blessed Redeemer, who came to this lost world, and on the cruel cross of Calvary gave His life as a ransom for a race of rebels, among whom we are included.

And yet there are men who, prompted by Satan, the archenemy of all truth, are trying to cast the word of God into the depths of oblivion, and who would exalt in its stead the philosophies and dogmas of men. Their eyes need to be anointed with the heavenly eyesalve, that they may behold Him who gives to them not only this present life, but is able to give them eternal life.

Take away the Bible, and you take away my confidence in my truest friends; for there can be no real confidence, except it be inspired by Heaven through that blessed book.

Take away the Bible, and you take away the Calvary story—the story that has melted the hardest of hearts, and has converted many a sinner from the error of his way.

Take away the Bible, and you take away my only hope of eternal salvation. In darkness I should stumble down to eternal perdition.

Take away the Bible, and you take away my all.

"O holy book of truth divine!
Eternal as thy Maker's name;
Through countless ages of decline
Thy glowing truths have stood the same.

"The dust of time is on thy page,
Yet dims no pure and hallowed thought;
In every clime, in every age
Have saints thy holy comfort sought.

"Let all the heathen writers join
To form one perfect book;
Great God, if once compared with Thine,
How mean their writings look!

"Not the most perfect rules they gave
Could show one sin forgiven,
Nor lead one step beyond the grave;
But Thine conducts to heaven.

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age,
It gives, but borrows none.

"Thy word is everlasting truth;
How pure its every page!
That holy book shall guide my youth,
And well support my age."

* * *

Make Things Convenient

OUT in Wisconsin is what is said to be the second largest highway cut in the United States. It is called the Mindoro Cañon, and is seventy feet deep, being sunk straight down through earth and solid rock from the top of a high bluff.

To make the cut, 13,000 cubic yards of rock and earth were removed, and the total cost of the undertaking was only \$11,241. Through that cut, however, fully a million dollars' worth of merchandise is carried every year, mainly by auto-truck. The saving in time, strength, and money made by the cut is so great that the cost of the cut amounts to nothing in comparison. It earns its cost over and over every year.

Indeed, it pays to make things convenient. It is the height of folly to allow hills to remain on any much-traveled highway of life. Here is a window that must be often raised and lowered, and it sticks. Here is a door through which crowds are constantly passing, and it opens hard, or has a disagreeably loose handle. Here is an office desk whose roll-top must be slammed five or six times before the lock catches. Here is a bedroom window which rattles badly. The wear of these on nerves during a year is an enormous aggregate. The expense and trouble of remedying the difficulty would be a mere trifle.

It is just the same with one's body. Is it a rough-edged tooth? Is it chronic indigestion? Is it a poorly fitted pair of glasses? Is it tight shoes? Is it a tendency to sick headache? These matters can be "fixed," and there is no sense in worrying along with them. The relief and the solid advantage gained will be immensely more than the cost and trouble.

And all this applies with tenfold force to flaws of the spirit. If you have fits of gloom, if you and your friend have had a falling out, if you are troubled about some Christian doctrine, if you have morbid fears of failure, if in any particular your soul is not right with God or with man, then get right. It can be done, and it should be done, and that without delay. Do not climb over that hill every time you travel through a day. Make a Mindoro cut, make straight and level and smooth a pathway for the King, and you will be glad of it all your life.—
Caleb Cobweb, in the Christian Endeavor World.



THE MEXICAN GENERAL MEETING

HAVING left Washington in the afternoon of Nov. 11, 1920, I reached Mexico City on Tuesday morning, the 16th, to attend the colporteurs' institute and general meeting, November 15-28. When I attended the colporteurs' institutes in Mexico in 1909 and in 1912, the colporteurs were practically only those sent from the United States, but this time there was an enthusiastic class of sixteen colporteurs, all Mexicans. Brother J. A. P. Green, one of the original four colporteurs who pioneered the book work in that field, assisted Brother J. D. Leslie in conducting this institute. His practical, enthusiastic instruction was greatly appreciated.

In April, 1920, Brother J. D. Leslie went to Mexico to take charge of the colporteur work. In his report Brother Leslie says:

"After I arrived in Mexico, I learned that last winter, in the convention at Panama, the brethren had set a goal of 6,000 pesos for Mexico for 1920. After being in the republic two months, I saw that this was not enough, so I wrote Brother Green telling him that we desired to increase our goal by 34,000 pesos. This, with the 6,000 pesos, made a total of 40,000 pesos for the year. Up to the present, November 1, we have delivered 37,712 pesos' worth of books. If we had begun the first of the year, we should probably have sold as many books as any other Latin country.

"During the last two months we have recognized the protecting hand of God in this work. In Guadalajara the enemy has done his best to hinder the work of Brother Meyer. Articles were written in the papers against him, but he continued selling books with good success. One man, when he saw that his book was a Protestant book, burned it, but before Brother Meyer left the town he had the privilege of selling this man another copy just like the one he burned.

"Brother Rey, after working for a time in Tampico, took the train for Mexico City with 600 pesos in his valise. As the train came into an isolated place in the mountains, the soldiers who were accompanying the train as guards, turned rebels and robbed the passengers of their money and other things of value. Our brother was the only one among four hundred passengers who escaped

without losing a single cent. We recognize that God is with us, and that He protects us from danger."

It was a very enthusiastic meeting when the colporteurs set their goals for 1921. The individual goals ranged from 1,000 to 10,000 pesos. The total goal for the year is 76,000 pesos, or \$38,000. The outlook for peace and prosperity in Mexico is encouraging, and we believe that these workers will more than realize their goal.

The first Sabbath of the general meeting was spent in a very interesting, and we believe profitable, Sabbath school convention. The exercises occupied both the forenoon and afternoon, except at eleven o'clock, when Elder W. A. Spicer, who had come to assist in the meetings, gave a very interesting talk. The forenoon sessions of the meeting were held at the mission in Tacubaya, and the afternoon and evening sessions in a hall in the city. Very practical instruction was given to the workers in these meetings, which we believe will be a great help to them in their future work. Elder Spicer's helpful talks were very much appreciated by all the workers. There were present at the meeting, not only the Mexican workers, but representatives from several of the churches.

A newspaper dispatch reports: "Mexico has had ten presidents in ten years; shortest term, one hour. When Gen. Alvaro Obregon takes the oath of office as president of Mexico, he becomes the eleventh executive to be seated in the presidential chair of that republic since its abdication by Porfirio Diaz in 1911." But in our own work one man has stayed by his job in Mexico. Twenty-four years ago Elder and Mrs. G. W. Caviness went to Mexico. He has been there ever since, except for a short time when the Mexican government and the General Conference Committee urged that he and Mrs. Caviness come out for safety. Through it all Brother Caviness has had a care for the work in that mission field. During these years he has edited a monthly paper which has faithfully preached the message throughout the republic where it has been circulated. Scores of Mexicans are rejoicing in the truth today who were brought to a knowledge of it by reading this little paper. As a call came a few months ago from the mission committee in old Spain for Brother and Sister Caviness to

connect with the work in that field, the General Conference Committee took action recently, opening the way for them to accept this change, after so many years of strenuous life in troubled Mexico.

Elder J. E. Bond, who has had charge of the Spanish work in the United States, was asked to take Brother Caviness' place as superintendent of the Mexican Mission. Elder Bond attended the general meeting, and his help was much appreciated. At the close of the meeting, he took charge of the committee work and helped in planning for 1921.

It was recommended that the Mexican field be divided into six districts, with a worker in charge of each district. These districts are the northwest, north central, northeast, central, south, and southeast. Owing to the lack of workers, not all these districts can be manned at present. As the Sabbath keepers and the interests where workers have been called for are mostly in the northeast, central, and southern portions, the few workers were distributed in these three sections for the present.

Recommendations also were passed as follows:

That school work be done in Mexico by holding a workers' institute during the months of May, June, and July of 1921, to be in charge of Elder Caviness, with others to assist him.

That the workers in Mexico unite their efforts with those in other parts of the world in taking part in the Big Weeks in 1921 in behalf of our mission printing plants.

That the same financial policy in the colporteur work in the churches be adopted for Mexico as is followed in other countries.

That the weekly goal of offerings for missions in Mexico be forty centavos.

That in selecting colporteurs, only those be chosen who give evidence of being converted, and who have an interest in working for the salvation of souls.

That colporteurs' credentials be given to those colporteurs who are recommended by the committee.

That diligent study be given to the medical missionary work in Mexico, and that as soon as possible plans be put in operation to educate our Mexican people in hygiene in the home, simple treatments, caring for the sick, etc.



Believers Attending the General Meeting in Mexico City, Nov. 15-28, 1920

As Brother and Sister Carlos Nicolas had spent nine years of continuous service in Mexico City, not even leaving during the most exciting times of the revolution, the strain has been very trying on them, and it was voted by the Mexican committee that they have a year in the States, as soon as their release can be arranged.

The brethren in Mexico were greatly pleased to greet Dr. and Mrs. West, who arrived just at the beginning of the meeting to unite with the workers in Mexico. Dr. Lydia Parmele also came with them to join her husband, Elder B. W. Parmele, who has general oversight of Mexico and Central America.

Elder A. N. Allen has recently gone to Mexico to engage in the evangelical work, and Brother C. R. Callicott to act as secretary and treasurer. We were also pleased to greet Dr. and Mrs. W. S. Swayze, who have spent many years in Mexico, and have been a strong support to the work in that field.

The tithe receipts during 1919 were \$4,455.96 (Mex.), while during the first ten months of 1920 the amount was \$7,751.96 (Mex.).

At the close of the meeting six were baptized, making a total of fifty-five who have been baptized in Mexico this year.

In Mexico City, difficulties had arisen which caused several to separate from the church, and they were holding their meetings apart. During our general meeting these persons were visited, and they decided to reunite with us. They were all with us on the last Sabbath of the meeting and at our baptismal service.

We believe that a new day has dawned for Mexico, and that we shall see marked progress in that field in the near future. All the workers and believers returned to their homes full of courage.

N. Z. TOWN.

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THE YEAR 1920 AT WASHINGTON (D. C.) SANITARIUM

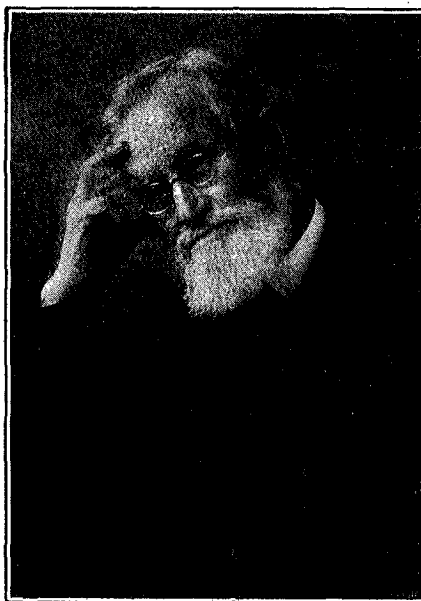
To those connected with the sanitarium there can be no doubt that the Lord's hand was in the establishment of this institution in this place. The institution stands for reform—reform in eating, drinking, dressing, thinking, and in fact every activity of life. It is a Bethel where tired men and women may find a place of quiet and rest. By the activities of a consecrated family of workers, we hope to make it all that it was established to become.

We have enjoyed a very good patronage during the last year, and a satisfied and benefited patronage is the desire of the institutional workers. As to the impression guests receive, one said the other day, "This seems like a little corner of heaven." A minister's wife wrote after a two-months' stay: "I was interested to know the origin of the word 'Takoma' and its meaning. In looking it up, I find it an Indian word meaning 'elevation, highest or nearest heaven,' and truly such did I find it in my stay there. I felt that I was indeed nearest heaven."

Not the least interesting is the standing of the institution in the professional world. We stopped all affiliation with other institutions, ceased all effort to have

our training school recognized, and went about to fulfil our mission in the fear of God, and recognition came and rapped at our door. We were glad to be recognized. Recently a committee appointed by the Royal College of Surgeons was sent to examine all hospitals and sanitariums with a view to grading them in the matter of skillful surgery, competent and able medical care, and the care of and attention to patients during illness and convalescence. There are fourteen hospitals and health institutions in Washington and its suburbs, and only three of them were reckoned in Class A. We were glad to find ourselves one of the three. We should strive to be first, and should be satisfied with nothing short of that.

One of the greatest sources of satisfaction is the missionary spirit of our



J. M. HOPKINS

One of the Oldest Contributors to the "Review."
Thousands Have Been Blessed by the
Ministry of His Pen.

family, which numbers about two hundred. About one hundred fifty of these attend the sanitarium Sabbath school and other religious gatherings, and the other fifty attend elsewhere. The regular program of the institution gives every employee an opportunity to attend divine worship once a day. The morning worship hour is 7 o'clock, and those on duty at that hour can attend the 6:45 o'clock worship in the evening. A regular Friday night prayer meeting is held, which all may attend. Sabbath school at 9:45 is enthusiastic and helpful. We have three goals, namely, 100 per cent attendance, 100 per cent daily lesson study, and a large mission offering. The last quarter of 1920 we reached 98 per cent attendance, 92 per cent daily lesson study, and for the twelve Sabbaths, an offering of \$1,068.45, and the Thirteenth Sabbath Offering was \$1,210.84.

The Week of Prayer was most inspiring, uplifting, and helpful. We enjoyed the labors of Elders A. G. Daniels, F. M. Wilcox, and J. L. Shaw. All class work was suspended, and the classes met for prayer daily. All workers were gathered at some hour of the day, and engaged in study and prayer. At the close, eleven were buried by baptism into the likeness of our Lord's death, and rose to walk in newness of life.

We take up the duties of the new year with renewed consecration, and a new vision of our duties and of the world's needs.

STEWART KIME, Chaplain.

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A GOOD SABBATH SCHOOL REPORT

At the Washington Sanitarium every one is happy over the Sabbath school report for the last quarter of 1920. It has certainly been an interesting period for us all. Never have I seen such interest manifested in the three goals we have been striving for. The nurses have far exceeded every expectation in the way they have kept up their daily lesson study, in spite of the fact that the rules of the dormitory require lights out at 10 P. M. Requests have been coming to the matron for permission to study in her room when the nurses have been compelled, because of classes or duty, to arrive home too late to study in their rooms.

A number of our family have stated that the live, interesting Sabbath school sessions have been responsible for their renewed interest in spiritual things.

The attendance has been excellent, and it has been a very unusual thing for any member to absent himself from the Sabbath school unless on medical duty.

We have used some interesting devices for promoting our goals, and the results have been really remarkable. Every member has entered enthusiastically into the raising of our financial goal. We placed this goal for our membership of 140 at \$700 for the twelve Sabbaths, hoping to raise \$300 more on the thirteenth Sabbath. As our membership consists largely of nurses, it was thought best not to place the quarter's goal beyond \$1,000.

When the eighth Sabbath saw the \$700 mark passed, and the twelfth Sabbath registered a total offering of more than \$1,000, we were surprised beyond measure.

Every one anxiously awaited the returns from our Thirteenth Sabbath Offering for Brazil, and we were overjoyed when the secretary reported \$1,210.84. Thus our quarter's offering totals \$2,279.29.

As a Sanitarium family we turn this money into the mission treasury with hearts full of thankfulness to God for His blessing upon our Sabbath school work for the closing three months of 1920.

C. E. GARNSEY.

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THE WEEK OF PRAYER AT COLLEGE VIEW, NEBRASKA

We greatly enjoyed the privilege of visiting Union College during the Week of Prayer, December 10-19. The work had been well organized some time before the Week of Prayer opened. Prayer bands had been formed, and were meeting regularly.

During the special week it had been arranged to cut down the regular recitation periods to half time, thus giving the students and faculty more time to devote to the religious exercises. At the regular chapel period each morning an hour or an hour and a half was given to devotional service. In the evening the students came together again, at which

time the Week of Prayer readings were read. A series of short, practical Bible studies were given during the chapel period each day. The perilous times in which we are living were dwelt upon, and the need of living victorious and Spirit-filled lives was emphasized. The interest in the meetings grew from day to day during the week. The last Thursday and Friday mornings will not soon be forgotten. God's Spirit came very near to the large company assembled in the chapel.

The meeting Friday morning continued during the whole forenoon. This meeting was very quiet, void of all excitement, yet there was evidence that a deep heart work was going on in the lives of all who were present. When a call was extended for those to come forward who desired to make a full surrender to God, young people all over the assembly-room began to respond. Some who came forward immediately returned and labored for others, urging them to come forward and give their hearts to God. We do not recall any meeting of the past where there was better co-operation on the part of the faculty and student body—it was real team work. There were groups of students in different parts of the chapel working and praying for their associates. Some of the students left the chapel and went out and looked up other comrades who were not in the meeting, and these gave their hearts to God also. In this way the meeting proceeded for several hours, until practically the whole school took a definite stand for a deeper experience.

Personally, I greatly enjoyed a part in these meetings, for they presented just the features and experiences that we all long to see at this time. Professor H. A. Morrison and his staff of teachers entered very heartily into the spirit of the meetings. At the close of the week the president remarked that he thought it was one of the best series of meetings that had been held in the chapel during the last thirty years. We trust that the work so well begun in the hearts of all will deepen and broaden as the days go by, and that as the result of this forward movement we may see many of these young people in the near future definitely giving their lives to God for the finishing of the work.

R. D. QUINN.

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THE WEEK OF PRAYER AT THE SOUTHWESTERN JUNIOR COLLEGE

THE Spirit of God was felt in a very marked manner at the Southwestern Junior College during the Week of Prayer. Elder E. E. Andross was present the entire week, and spoke to the students twice daily—at the chapel period, and in the evening.

School work was reduced about one half, that all might have time for attending the meeting and for prayer and private devotion. Both the faculty and the students organized into prayer bands, and did personal work for the unconverted in the school.

The Lord blessed the efforts put forth, and several young people gave themselves to God for the first time. A number of others who had become indifferent again claimed the promises of God for the forgiveness of sins, and determined

anew to walk in the way of the Lord.

A spirit of real earnestness seemed to pervade the entire school. As opportunities were given, some made public confession of sins, and spoke freely of their sorrow for past mistakes and their determination to live for God in the future.

At the vesper service on Friday evening, the Spirit of God was especially manifest. After Elder Andross spoke for a short time, he gave opportunity for the young people to testify. Scores of students in all parts of the chapel stood and bore witness of definite victories gained during the week, and of their faith and hope in the third angel's message. At the close of the meeting an appeal was made to those who would give themselves unreservedly to the Lord and to the carrying forward of His work in the earth. Almost the entire student body responded, and united in prayer, thanking God for His blessings and asking His power to keep them living a victorious life.

As a result of the Week of Prayer, twenty-five young men and women have asked for baptism. We trust that the experiences of this week will be real stepping-stones to higher things, and that the students of Southwestern Junior College will gain that preparation of heart which will make them effective workers in the Master's vineyard.

LAURA PATTERSON.

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THE COLORED WORK IN PITTSBURGH, PA.

In June, 1920, I was called from the Illinois Conference to connect with the West Pennsylvania Conference. My work began in the Steel City of Pittsburgh, where I found a well-established and aggressive church of 132 members. There is a nice little church building, although it is entirely too small, just large enough to hold two thirds of the present membership. We were unable to hold a summer effort, on account of the lateness of my arrival and the complications in the transportation of freight on the railroads.

Without delay we entered upon a diligent search for a hall in which to hold an effort, but this proved futile. We next decided upon Sunday evening meetings in the church building, though with a consciousness of the inadequacy of the building to accommodate the people. With the exception of a few evenings, when I was absent, the little church was crowded every Sunday night to its utmost capacity, and the attendance has continued to the time of this writing. The Lord has wonderfully and in a very tangible way blessed the efforts put forth the six months I have been in the city. I began the work alone, but was strengthened by the assistance of Sister Edith Church, of New York City, as Bible worker, whose untiring efforts have very materially contributed to the success of the effort. The brethren and sisters have also been faithful in their assistance.

Our total cash receipts for the last six months were \$3,841.75, which will make a grand total of \$11,292.40 for the year. This report shows in every respect unprecedented progress. Above all I must not forget to say that the most gratifying result of our Sunday night meetings is the fact that thirty-four

have accepted the truth, of which number twenty-seven have already been baptized. A class of nine will be baptized in a week or two. Thus the Lord in His love has blessed us, and we give Him the praise. Pray for the work in this city.

F. C. PHIPPS.

* * *

WEEK OF PRAYER MEETINGS

THE Week of Prayer at the Southwestern Junior College was an occasion that I shall not soon forget. It was a season of real spiritual refreshing to me, and, I am sure, to the members of the faculty and the students. From the first service on Friday evening to the last one a week later, the meetings were marked by the special presence of the Holy Spirit.

That which contributed very largely to the successful issue of the meetings was the earnest and faithful work that had been done in the school preceding the Week of Prayer. The soil of the heart had been thoroughly prepared, the seed sown, and earnest prayers offered for its germination. It was then watered by copious showers of the Holy Spirit, and from day to day we could really see it grow. At the close, twenty-five offered themselves for baptism, sixteen of whom were making their first start in the Christian life, while nine were returning to their Father's house, and requested re-baptism.

To me the experience at Keene, Tex., was a source of much encouragement. It was a foretaste of what I am sure we shall experience in greater and still greater measure as we near the end. It showed that our young people are ready to respond quickly to every call for a forward movement in the work of personal heart preparation for the impending crisis, and for efficient service for the Master.

Among the two hundred fifty students in the college, scarcely one refused to join in the forward movement. Every heart was deeply moved by the earnest appeals that came to us through the readings prepared for each day, and by the experiences related by the students of the precious victories they were gaining, as with whole-hearted devotion they gave themselves anew to the service of their Master.

While visiting in the foreign fields, I met a number of former students from Keene, who were doing excellent service on the battle front. This company will soon be materially increased by others who are volunteering for service, and who will be ready to respond to a call as soon as they have finished their course of preparation.

This was my first visit to the Southwestern Junior College, and I am pleased to report very favorably of what I saw. They have one of the most essential of all the requirements for a strong Christian training school,—a united, competent, and thoroughly consecrated faculty. The board of directors and the faculty are working together to follow the divine pattern given us for our schools, and are meeting with success. They now have a very good plant, with accommodations for a larger number of students than they have in attendance this year. Their enrolment would have been much larger than it is, had it not been for the recent material decrease in the price of cotton and other staple products of

the South. The prospects for the future of our work in this institution and in the field which it serves, are most encouraging.

E. E. ANDROSS.

Publishing Department

N. Z. TOWN - Secretary
H. H. HALL - Associate Secretary
W. W. EASTMAN - Assistant Secretaries
J. H. MCEACHERN -

PROGRESS IN THE ATLANTIC UNION

We are glad to pass on through the REVIEW AND HERALD a word concerning the progress of our literature work in the Atlantic Union for the last year.

During the year we have had an average of 100 colporteurs in the field. These workers reported sales amounting to \$174,000, which is a gain of 73 per cent as compared with the sales in 1918. Over 70,000 hours, including time spent in deliveries, were reported, showing that our sales averaged about \$2.50 per hour, which would compare favorably with the wages earned by a skilled mechanic in one of our textile or shoe shops. It demonstrates to us again that men who will respond to the call can earn enough for a livelihood. Added to this, the sale of our magazines will bring our sales considerably beyond the \$200,000 mark for 1920.

In the Atlantic Union we have been working with three definite aims in view: First, a careful selection of workers, and the maintenance of a high spiritual standard; second, the encouragement of permanent, all-the-year-round workers; third, the development of our city work. We believe we have made marked advancement in each line during the year. A good class of reliable men and women have left their work in factory, mill, and shop, and are giving the best of their time and energy to this soul-winning service. Our work has been built up largely through the efforts of this class, since we do not have a large student force to draw upon, as do other unions.

Our work, beginning in January, runs about the same throughout the year. The idea was prevalent that our New England winters are too cold and strenuous for the colporteur to brave; but as we began to develop our city work, the cities became our field during the winter months, and our men found it unnecessary to plow through the snow of the rural districts. Our work in the cities has been most encouraging, in fact, and the results have been highly gratifying. The amount of sales in New York City alone establishes a new record, unprecedented in all the history of our city work, with a total approaching \$60,000. What a demonstration this is of what can be accomplished when the power of God is linked with the consecrated but feeble talent of men!

This year the Greater New York Conference enjoys the distinction of holding first place in the work of the union, having almost double the record made by any other conference. Massachusetts and Eastern New York show excellent gains, and surpass all previous achievements. Maine passed the \$30,000 mark.

Western New York and Southern New England are forging ahead, and the prospects are encouraging for greater developments in Northern New England. The work has been opened up in Bermuda, and a tract society established on the island.

Institutes are definitely planned for 1921, and a recent survey on a recruiting trip throughout the field indicates that the new year will usher in a period of greater progress for the work.

We are setting ourselves to the task of selling a quarter of a million dollars' worth of books and magazines, and we believe that with divine help this can be accomplished. While we would not underestimate recent difficulties arising in the cities by the present readjustment of affairs in the business world, we enter upon the work of the new year with the full assurance that God will not permit His work to suffer, and that His truth will triumph gloriously. It will demand greater consecration, more persevering effort, and a faith to believe that there are no forces of evil, nor any combination of forces, that can stop the work of the Lord. We have confidence that our loyal bookmen will rise to the demands of the hour, and working with God, press the forces onward in the battle line.

E. E. FRANKLIN.

Home Missionary Department

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

HOME MISSIONARY CONVENTION IN THE LAKE UNION

A MOST profitable and inspiring home missionary and young people's convention of the Lake Union Conference was held in Berrien Springs, Mich., from November 29 to December 5. The various phases of the work of these departments were studied carefully in joint sessions during the period of the convention, and plans laid for a spirit of closer co-operation in forwarding the Layman's Movement among the adults and young people of the ranks. The convention was especially helpful in that it drew the secretaries of the home missionary and young people's departments into a closer relationship, and afforded opportunity for a mutual understanding of related problems in the plans and objectives of each department.

Careful study was given to plans and methods for the accomplishment of greater results in the Layman's Movement throughout the territory of the Lake Union. This included the development of stronger, more efficient leadership in the churches; a more effective program for the organization of our people for active service; a greater educational program to train the laymen for successful missionary work; and a well-defined plan for reaching every home in the territory of the Lake Union.

We were especially favored in having Elder G. B. Thompson with us in this convention. His spirited, inspirational studies each morning on the victorious life were of inestimable value to those attending the convention.

With one or two exceptions, the local conference secretaries of both departments were present and participated in the work of the convention. The presidents of some of the local conferences were also present, and their helpful discussions contributed much to the success of the meeting. Brother J. L. McCaughy, home missionary secretary of the Lake Union, is surrounded with an excellent corps of local secretaries, who are constantly studying and striving for greater efficiency in the program entrusted to their care.

We feel certain that this convention has given a new impetus to the Layman's Movement in the Lake Union, and are assured that the coming year will witness new victories on this old battlefield of the third angel's message.

H. K. CHRISTMAN.

Educational Department

W. E. HOWELL - Secretary
O. M. JOHN - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

THE ARGENTINE SCHOOL

OUR school year opens usually about the first of March. Owing to the conference session of the South American Division, held in Buenos Aires the last of February and the first days of March, it was necessary to change the date of opening until the fifteenth of March. All of our teachers attended the conference in Buenos Aires, which gave us a good preparation for the opening of our school year. Within the first week we had matriculated more than 150 students, and the number continued to increase until our enrolment reached 175.

While at Buenos Aires we adjusted our program to the needs of our field, lining up pretty closely to what we have in our courses in the States. Although our school is called a college, it is really what we understand in the States as an academy, work being given only to the twelfth grade.

The Lord has blessed us in many ways this year. Our attendance has held up well, only four having left our dormitories. The students as a whole this year were younger than usual, but in comparing their ages with their grades, they were more advanced.

We had quite a large number of students who were unconverted when school opened, but the Lord placed a burden for these upon the hearts of the teachers and students. Prayer bands were organized, not only in the interest of the unconverted, but that we all might have a closer walk with the Lord. In September we had the pleasure of seeing sixteen of our students buried with their Lord in baptism.

But we recognized that the victory was not complete, for there were still six in our homes who had not responded. We continued to pray. About three weeks before the school closed we had a week of prayer especially for those who had not taken their stand. Our chapel hour was lengthened, and special subjects were presented. Our prayer bands, which I think are one of the most important factors in the spiritual life of the school, took an active part in this work. Dur-

ing the week there was not much evidence that the Lord was hearing our prayers, but we held on by faith. On the last Friday evening I called together the prayer band leaders of both homes, and presented before them what we desired the Lord to do, and then we had a season of prayer. I have never heard young people pray more earnestly than those young people did. You can imagine, then, their gratefulness to God that night when they saw one after another of those for whom they had prayed, stand up and give their hearts to the Lord. It was the most complete victory that I have ever seen in any of our schools.

One of these students was a Catholic girl who had been two years in a Catholic school. She had resisted all our efforts throughout the year. We organized a baptismal class, and I can assure you that our hearts rejoiced when on the last Sabbath of the year we saw these dear young people buried with their Lord in baptism.

The spirit of service came into our school, and many have gone out this year to give their entire time and effort to the Lord's work. A large number have gone into the colporteur work, and some are assisting in the public efforts in some of our cities.

Our closing exercises were held on November 7. Many of the students left the same night. As our students came around to bid us good-by and thank us for what the school had meant to them for the year, we felt well repaid for the efforts that we had put forth. We praise the Lord for the privilege of having a part in His work.

J. S. MARSHALL.

GLEANINGS FROM THE FIELD

NINE new believers were recently baptized in Syracuse, N. Y.

THE baptism of eight new believers is reported from Duluth, Minn.

A SABBATH school of twelve members has been organized at Lingle, Wyo.

FOUR new members have been received into the church at La Crosse, and two at Lodi, Wis.

THERE are eleven new Sabbath keepers at Goldsberry, Mo. This church gave an Annual Offering of \$1,200.

THE church at Bath, Maine, has raised \$600 on the Harvest Ingathering Fund, exceeding their goal by more than \$100.

THERE are 35,000 Indians on the Navajo Reservation in New Mexico, and among these we have only one laborer, Brother Orno Follett. During the last year he has spent his time in evangelistic and medical missionary work, and five of these Indians, all adults, have accepted the gospel.

THE College View (Nebr.) church school has a total enrolment of 142. There is an excellent corps of teachers. Twenty children have been brought to the Sabbath school as a result of the efforts of the children of one room. One hundred seventy-six hours of Christian help work was reported for the past period. Nine children of the fifth and sixth grades have finished the Bible Year.

Appointments and Notices

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 Michigan sister writes: "Please pray for the healing of my son and a nephew; also for the conversion of my husband."

A sister in Maryland asks us to pray that she may find peace and comfort in God. She is in a cold, backslidden condition, and her heart is filled with doubts and misgivings.

From Wisconsin comes this request: "Please pray earnestly for the conversion of four individuals who are in deep trouble; also for their deliverance from this trouble, if it can be the will of God."

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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.

Mrs. Peter Peterson, Franksville, Wis.

E. L. Dumont, De Witt, Ark. Signs, Watchman, Instructor, Our Little Friend, and Present Truth especially.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England. Life and Health, Watchman, Signs, Our Little Friend, Instructor, and other papers suitable for distribution. Books can also be used.

General Conference Home Missionary Department desires copies of the Harvest Ingathering issue of the Signs of the Times for 1911 and 1912. They are needed for completing files, and will be greatly appreciated.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the seventeenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held at Takoma Park, Md., at 7 p. m., March 1, 1921, for the election of seven trustees for a period of two years, to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference, of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists

within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association. By order of the board of trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

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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.

OBITUARIES

Parrett.—Samuel Parrett was born in Goshen, Ind., Feb. 15, 1846. In 1875 he was married to Miss Nancy Woods. After her death he married Miss Carrie Brorsen. He was a veteran of the Civil War. In 1886 the light of present truth came to him, and he united with the Seventh-day Adventist Church. For fourteen years he practised osteopathy in Fresno, Calif., but eight years ago he met with an automobile accident which so disabled him that he was obliged to retire from active work. The last five years of his life were spent in Glendale, Calif., where he fell asleep Nov. 26, 1920. The sorrowing relatives are comforted by the hope that he will have a part in the first resurrection.

R. W. Munson.

Conklin.—Day Conklin was born in Michigan, Jan. 25, 1833. He grew to manhood amid the privations and hardships of pioneer life. His marriage to Sarah E. Woodruff took place in 1857, and to them were born two daughters. After her death he was married to Mrs. Julia M. Cortright, who, with the daughters, four brothers, and one sister, is left to mourn his death, which occurred Oct. 28, 1920. The deceased accepted the third angel's message in 1879, and from that time until the end of his life did everything in his power to give the light of truth to others. The latter part of his life was spent in the South, where he was at one time persecuted for Sunday labor. In 1917 he moved to College Place, Wash., that he might be near his children. For more than forty years he was an interested reader of the Review and Herald. His greatest desire was to see the triumph of the message and to welcome the Saviour at His return.

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Holeton.—Arthur J. Holeton was born in Philadelphia, Pa., March 21, 1895. After being graduated from the Military Academy in Wrentham, N. J., in 1912, he entered the College of Medical Evangelists at Loma Linda, Calif., to take the five-year medical course. The same year, on September 23, he was married to Miss Alice Musson, of Loma Linda. He was graduated with the degree of M. D. on May 30, 1917. On April 12, 1918, he was commissioned First Lieutenant in the United States Medical Corps, and on October 26 of the same year sailed for France, and was assigned as Roentgenologist at Evacuation Hospital No. 29. In December, 1918, his unit was ordered to Southern France, and while en route there he met his death in a railroad accident, Dec. 12, 1918. Memorial services were held shortly afterward at Loma Linda. Early in November, 1920, his body was brought to America by the United States Government, and given a military funeral at Wrentham Military Academy. His wife, mother, father, and other relatives find comfort in the blessed hope of the soon return of the Saviour. The writer gave an address at the service.

C. B. Haynes.



WASHINGTON, D. C., JANUARY 27, 1921

EDITOR FRANCIS MCLELLAN WILCOX

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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.

MR. AND MRS. O. L. ROBINSON, of Loma Linda, Calif., sailed for Haiti on January 11. Brother Robinson will take the work of secretary-treasurer of the Haitien Mission.

* *

ELDER AND MRS. B. E. BEDDOE and their two children, Harry and May, of California, sailed from New York on the S. S. "Adriatic" January 19, for England, en route to South Africa. Brother Beddoe will take the presidency of the South African Union Conference.

* *

A PARTY consisting of Elder C. V. Anderson and his family, of Minnesota, and Elder and Mrs. G. E. Nord, of Chicago, sailed from New York on January 22 for Sweden. Elder Nord will take the presidency of the Swedish Conference, and Elder Anderson will engage in evangelistic work.

* *

It is with more than ordinary regret that we have received the obituary notice of Myron J. Cornell, who for long years, in fact, from the earliest organization of our work, was the leading deacon of the Battle Creek church. He was a man of sterling integrity. The notice will appear later.

* *

In a few days we shall know how near our people in America have come to reaching their goal for 1920 of fifty cents a week per member for missions. We have received this encouraging word over the wires from the Pacific Union, signed by J. W. Christian and B. M. Emerson: "Each conference in union but one exceeds mission goal. Union stands fifty-three cents plus."

* *

WRITING in the midst of a good meeting in South China, Elder I. H. Evans speaks of future meetings: "From here Brother Lacey and I go to Siam next Tuesday, and Brethren Crisler and MacGuire remain in Canton to hold a session of the Cantonese Mission. After this they go to the Hakka field to hold a ten days' meeting with the Hakka workers. They will also have their mission session at that place. Then they plan to go to Swatow to hold a workers' meeting, also to Amoy and possibly to Foochow. We are very glad for the help of Brethren Lacey and MacGuire, and the brethren in the field greatly appreciate their teachings."

ELDER J. E. FULTON, writing from India, says: "You will be glad to hear that two families and a young man, all from Australia, have arrived safely in India. One family, Brother and Sister Guilliard, will engage in the English church work in Calcutta. Brother and Sister Chapman will take up labor in the Malayalam field; and Brother Baird, the young man, is to assist in Karen work on the Salween River, Burma."

* *

OUR brethren in Brazil have long wished that work might be opened in Matto Grosso, a great state lying almost in the heart of South Africa. Last February two colporteurs were sent into this field. One company of Sabbath keepers eighty miles from the nearest railway has been found, and the colporteurs now report another company of ten families one hundred twenty miles from the railroad. Brother M. Rhode has gone into this territory to take up evangelistic work. Elder F. W. Spies says: "The people in Matto Grosso are hungering for the truth, and this mission promises a rich harvest of souls."

* *

A LETTER from Dr. D. H. Kress reports an auspicious opening of the Ministerial Institute in New York City, on January 13. Nearly all the ministers in the Atlantic and Columbia Union Conferences are in attendance. Elders A. G. Daniells, E. E. Andross, G. B. Thompson, and R. D. Quinn are conducting daily studies, in which are set forth the present world situation, Heaven's divine remedy, and the preparation necessary for the finishing of the work. We plan to present a synopsis of these studies in a special number of the REVIEW.

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CONSECRATION, COURAGE, SUCCESS

NOTWITHSTANDING the present unfavorable conditions, these three words express the sentiment of the correspondence coming to the Publishing Department office from different parts of the field. In times like these it strengthens our confidence in the ultimate success of this department of God's work to read such words of consecration and courage as the following:

"I have been attending institutes now for more than twenty years, and during the last ten years I have averaged twelve each year, but in some ways the Mississippi-Louisiana Institute for the white colporteurs, which just closed, was different from any I ever attended before.

"From the very first meeting, the Spirit of the Lord came in, and all received a blessing. From day to day the spiritual interest grew, and we had a real Pentecostal blessing every day. This was not simply a happy flight of feeling, but rather the deep movings of the Spirit of God, that brought conviction and repentance to the people.

"There were twenty-five colporteurs present, and their goals for the present year amount to \$55,300. Even Elder Elliott, the president of the conference, with all his other duties, set his goal to sell \$1,000 worth of books during 1921. He will do it, as he went out during one Big Week last year and sold more than \$400 worth.

"V. O. COLE."

"Inclosed is our report for December, which shows a gain of 41 per cent in sales as compared with the figures for the same month of 1919. We feel that this is a very encouraging gain, considering the present economic readjustment; in fact, we believe that present conditions may be made the groundwork for greater prosperity, if we as leaders assume the right attitude, and face the conditions courageously. Conditions confronting us at this time in the Atlantic Union and elsewhere are not different from those that have in the past been met and overcome.

"E. E. FRANKLIN."

"The field secretary of the California Conference reports that the outlook for our colporteur work is brighter than ever. He has recently started two or three men in Oakland and San Francisco, and they are meeting with good success. It has been reported that books cannot be sold around the bay, but somehow the spirit of inquiry has been awakened, and our colporteurs are meeting with excellent success. We have the same report from various parts of our field. Men are selling their farms and taking up the colporteur work. Still others, thrown out of employment, are entering this branch of the work. Really, according to our best information, the prospect is brighter in our field than ever before. The very things that we are facing—labor troubles, strikes, financial depression,—all help to make more real the message we are trying to give to the world, and show that truly we are living among the perils of the last days, the days just preceding the coming of our blessed Master.

"C. H. JONES."

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EUROPEAN RELIEF FUND

Donations Received to January 17, 1921

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| Previously reported | \$28,252.03 |
| E. Bersinger | 10.00 |
| J. S. Kilgore | 10.00 |
| Friends | 60.00 |
| Henry Ratzloff | 15.00 |
| W. F. Mayers | 20.00 |
| Mrs. Snow | 3.00 |
| Mary McIntosh | 5.00 |
| Mrs. Jane Davidson | 5.00 |
| Mrs. M. A. Leonard | 5.00 |
| M. A. Leonard | 5.00 |
| Honora Holliday | 5.00 |
| Ottie W. Smith | 1.00 |
| Annetta L. Swanson | 5.00 |
| H. P. Andersen | 21.00 |
| Reuben T. Fultz | 5.00 |
| C. P. Bollman | 5.00 |
| Mrs. Fannie Richardson | 5.00 |
| Miss Marguerite Richardson | 5.00 |
| Friends in Cleveland, Ohio | 10.00 |
| A friend | 40.00 |
| A. M. Taylor | 25.00 |
| C. N. Young | 50.00 |
| Mrs. Tom A. Potter | 5.00 |
| Harriet B. Bradford | 100.00 |
| F. I. Richardson | 10.00 |
| H. E. Shelstad | 24.00 |
| H. E. Dickinson | 13.15 |
| Merle and Winifred Silloway | 10.00 |
| Faculty and students of College of Medical Evangelists | 65.00 |
| J. E. Frazee | 5.00 |
| Friends in Cleveland, Ohio | 50.00 |
| F. D. Starr | 5.00 |
| Hugh Daley | 5.00 |

Total\$28,859.18