

The Advent Review and Sabbath Herald



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No. 5

THE GOSPEL TO ALL NATIONS

The Constant God

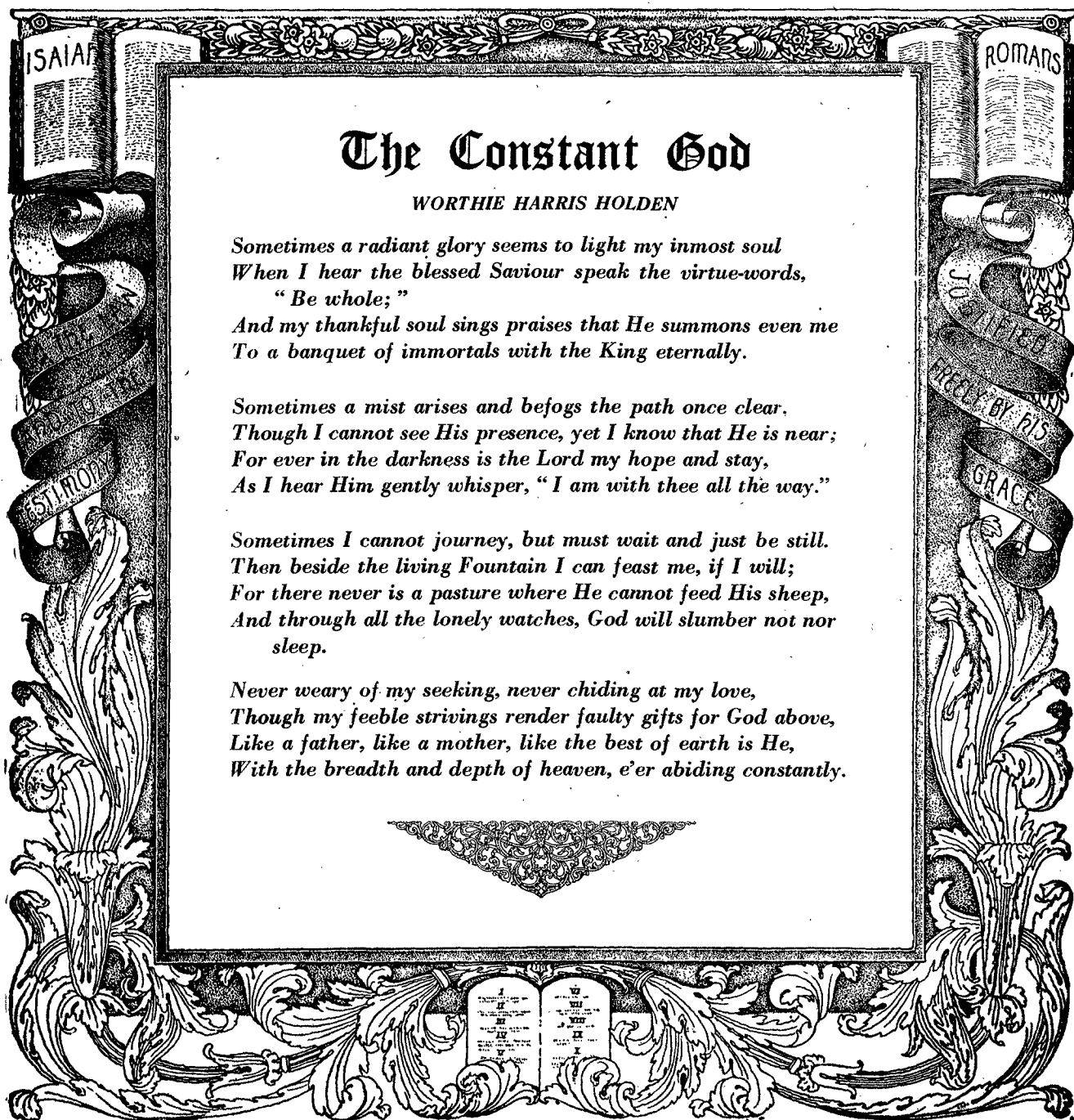
WORTHIE HARRIS HOLDEN

*Sometimes a radiant glory seems to light my inmost soul
When I hear the blessed Saviour speak the virtue-words,
"Be whole;"
And my thankful soul sings praises that He summons even me
To a banquet of immortals with the King eternally.*

*Sometimes a mist arises and befoes the path once clear,
Though I cannot see His presence, yet I know that He is near;
For ever in the darkness is the Lord my hope and stay,
As I hear Him gently whisper, "I am with thee all the way."*

*Sometimes I cannot journey, but must wait and just be still.
Then beside the living Fountain I can feast me, if I will;
For there never is a pasture where He cannot feed His sheep,
And through all the lonely watches, God will slumber not nor sleep.*

*Never weary of my seeking, never chiding at my love,
Though my feeble strivings render faulty gifts for God above,
Like a father, like a mother, like the best of earth is He,
With the breadth and depth of heaven, e'er abiding constantly.*



EDITORIAL NOTE AND COMMENT

The Study of the Bible

AIDED BY THE WRITINGS OF THE SPIRIT OF PROPHECY

WE are in the midst of the perils of the last days. Satan is seeking by every means in his power to cause us to stumble from the right path, and to lose our bearings. By sins of commission or omission, by overreaching zealotry or indifference, by unresponsive conservatism and hesitancy, or by wild, impulsive activity — by any of these ways or by any other way which will appeal to our selfishness, our self-righteousness, our pride, or our personal advantage, Satan will seek to turn us from God and to cause our downfall and the destruction of the work committed to us. Our safety will be found in a personal connection with the Lord Jesus, in the guidance of His Holy Spirit, and in faithfully studying and obeying the instruction which has come to us through that Spirit.

The Scriptures of Truth should be made the man of our counsel, the lamp to our feet, the light to our path. Not a day should pass without a careful, prayerful study of some portion of God's word. Study it by course, by books, by topics, by words. Compare scripture with scripture. Do not study it primarily for the good of others, or to defend yourself in some argument or controversy. Study it to find food for your own soul. As you study, pray God to give you His Holy Spirit to enlighten your mind, so that you may hear the voice of the Great Teacher. And pray that you may be enabled by His grace to apply to your heart and life the holy principles you learn. By receiving the Bible as the word of the living God, by realizing that this word has power and life to work in you the great transformation it demands, you will become changed into the divine likeness. You will be built up in Him, and made strong to stand against all the assaults of the adversary.

The Spirit of Prophecy

As God has spoken to His church in past ages by prophets and special messengers, so to the remnant church He has sent by His own chosen servant many special messages of warning, reproof, instruction, and exhortation. These messages are contained in the writings of Mrs. E. G. White. In visions and dreams God revealed to her deep mines of spiritual truth, and she was bidden to make known to others that which had been shown to her. Next to the Scriptures of Truth, these messages should have earnest and faithful study. They do not constitute for the remnant church a new Bible, as our opponents sometimes charge. In no sense are they to take the place of the Bible, by which their character is judged and their source determined; nor are they given as an addition to the Bible. Rather, they constitute a spiritual commentary upon the Scriptures, a divine illumination of the word, expressing in detail many of its great principles. Indeed, they themselves continually direct the reader to the Bible as the source of his hope and faith, as his spiritual guide and counselor. They never exalt the messenger who bears them, but rather the Source of all truth and revelation, the Lord Jesus. Like the forerunner of the Messiah, they point men to the Lamb of God that taketh away the sin of the world.

Object of the Testimonies

As to the object of the Testimonies and their relation to the Scriptures of Truth, Sister White says:

"Brother R. would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it. The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow. The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles. . . .

"I took the precious Bible, and surrounded it with the several Testimonies to the Church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line, and precept upon precept. But there are not many of you that really know what is contained in the Testimonies. You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. . . .

"The Lord designs to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of His word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse." — *"Testimonies for the Church," Vol. V, pp. 663-665.*

The Work of the Messenger

Regarding the character of the service she was to render the church, Sister White received this instruction:

"One stood by my side, and said: 'God has raised you up, and has given you words to speak to the people and to reach hearts, as He has given to no other one. He has shaped your testimonies to meet cases that are in need of help. You must be unmoved by scorn, derision, reproach, and censure. In order to be God's special instrument, you should lean to no one, but hang upon Him alone, and, like the clinging vine, let your tendrils entwine about Him. He will make you a means through which to communicate His light to the people. You must daily gather strength from God, in order to be fortified, that your surroundings may not dim or eclipse the light that He has permitted to shine upon His people through you. It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days. . . .

"God has given you your testimony, to set before the backslider and the sinner his true condition, and the immense loss he is sustaining by continuing a life of sin. God has impressed this upon you by opening it before your vision as He has to no other one now living, and according to the light He has given you, will He hold you responsible. Not by might nor by power, but by My Spirit, saith the Lord of hosts. Lift up your voice like a trumpet, and show My people their transgressions, and the house of Israel their sins!' " — *Id., pp. 667, 668.*

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit." — *Id., p. 661.*

(Continued on page 6)



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

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The Duty of Confession

MRS. E. G. WHITE

(Concluded)

WHEN, under the temptations of Satan, men fall into error, and their words and deportment are not Christlike, they may not realize their condition, because sin is deceptive, and tends to deaden the moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to His glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God. They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them His will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines.

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve Him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul.

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of His creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a byword and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light.

Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own soul's sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error.

If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, His providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so.

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love Him, will be peopled by those who are free from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrong-doer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin.

To your friends you may now so represent your course of action as to make a pretty fair showing for yourselves. To one who does not know the objectionable features of your character, it may be an easy matter for you to present plausible excuses for your indecision, your unwillingness to confess your sins. But how will these excuses stand with Him who

judgeth righteously? Will you present the same reasoning when you are brought before the tribunal of God, when the eye of the Lord is fixed upon you, and the angels of heaven are looking on? It is thus that every man's account must be yielded up. What, then, can any of you gain by being untrue to himself, giving to others a representation which you could not in any case lay before God?

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. Oh, it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession!

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Unless your sins are canceled, they will testify against you at that day when every work shall pass in review before God.

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar.

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Away with your quibbling and caviling! Say not with a smile, "It is not expected that any man can be perfect;" that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In His providence, God has followed up His written word with testimonies of warning to lead you to the truths of His word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; He has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them.

Will you seek the Lord during this week of prayer? Will you humble the heart before God, confess your sins, and find mercy and forgiveness? I beseech you, "seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Look in faith to the Lamb of God that taketh away the sin of the world.

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

And to all who seek Him with true repentance, God gives the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." These promises are full of comfort and hope and peace.—*Review and Herald*, Dec. 16, 1890.

* * *

THE ultimate object of all missionary labor should be to draw men to the "Lamb of God, that taketh away the sin of the world." But great caution should be exercised in the attempted attainment of that purpose. Labor must be suited to the widely varying temperaments and natures of the human family. A method may prove successful with one, but fail with another. Hence the missionary must be a close student of human nature. He must study, contrive, and plan. Above all, he must receive the divine unction, the anointing of wisdom from above.

"In Christ"

WILLIAM W. PRESCOTT

NEW experiences demand new forms of expression. So it has been in the development of "the way of life." After the prophecies concerning the coming and the work of Christ had been wrought into actual facts of history, new experiences became possible and in many cases real, and new expressions followed. One of these is "in Christ," which describes that intimate, mutual fellowship between the believer and his risen Lord which is the very essence of Christianity.

It is only necessary in this connection to point out that provision has been made for this union with Christ by the gift of the Comforter, the Holy Spirit, as was brought out in the last article. Referring to the coming of the Comforter, Jesus said to His disciples, "In that day ye shall know that I am in My Father, and ye in Me, and I in you."¹ In this way the life of Jesus is manifested "in our body."²

I do not wish merely to expound theological terms, or to conduct a philosophical inquiry in a field of theoretical investigation, but rather to deal with real experiences, desiring to help all who read this article to gain possession in a fuller sense than ever before of the blessings which belong to a Christian.

With this in view, I first call attention to statements descriptive of conditions in some of the churches to which the apostle Paul wrote his letters. The church at Corinth was composed of those who were "sanctified in Christ Jesus."³ The letter to the Ephesians was addressed to "the faithful in Christ Jesus."⁴ The believers at Philippi are spoken of as "the saints in Christ Jesus."⁵ The letter to the Colossians was "to the saints and faithful brethren in Christ."⁶ One of the apostle's first letters was sent "unto the church of the Thessalonians in God our Father and the Lord Jesus Christ."⁷ This is not figurative language, but is a recognizing of an actual condition. Paul had so preached Christ in these places that a real union had been formed between Him and those who believed on Him.

And this union is mutual. The gospel covers both phases of this blessed truth. On the one side: "*If any man is in Christ, he is a new creature;*"⁸ on the other side: "*If Christ is in you, the body is dead because of sin.*"⁹ Again: "We are in Him that is true, even in *His Son Jesus Christ;*"¹⁰ the mystery of the gospel is "*Christ in you,*" the hope of glory."¹¹ The believer is in Christ and Christ is in the believer.

We are "one body in Christ."¹² We are established "in Christ."¹³ In all our conflicts we triumph "in Christ."¹⁴ All our blessings are bestowed "in Christ."¹⁵ Having received Christ Jesus the Lord, we "walk in Him, rooted and builded up in Him."¹⁶ All else counts for nothing if only we may be found "in Him."¹⁷ We fall asleep "in Jesus,"¹⁸ and we are made alive "in Christ;"¹⁹ and the dead "in Christ"²⁰ shall rise first. Thus our whole manner of life is "in Christ."²¹ Truly, "Christ is all."²²

This experience of a common life in Christ and together with Christ is fundamental in the life of the Christian. It is not a special experience possible to only a few, but is for all who are willing to pay the price. Note these seven phases of this experience: we are "crucified with Christ;"²³ we "died with Christ;"²⁴ we are buried "with Him;"²⁵ we are

made alive "together with Christ;"²⁶ we are raised "together with Christ;"²⁷ we suffer "with Him," and are glorified "with Him."²⁸ To be separate from Christ is to be without hope and "without God in the world."²⁹ To be in Christ is to breathe the atmosphere of heaven here, and to behold Him in bodily form in heaven hereafter.

It is important that we should know how this union with Christ is established and how it is maintained. First, there is the great fact that "when the fulness of the time came, God sent forth His Son, born of a woman."³⁰ The Son of God became the Son of man. "The Word became flesh, and dwelt among us."³¹ Through this wondrous condescension a union of life was formed between divinity and humanity, and the living ladder by which heaven and earth were joined was set up. Christ became the last Adam, the new frontal head of humanity.

By the natural birth we are in the line of descent from the first Adam, from whom we inherit all that he could impart—his own image, not the image of God. This means mortality, weakness, sin, and death. From the lips of our Teacher we hear the words, "Except a man be born again."³² This new birth must be just as real as the natural birth. A life of a different sort must be imparted. The old life, the old man, must be utterly abandoned, and a new life must be received, a new man put on. The general idea of the union of Christ with humanity is thus changed into the particular idea of the union of Christ *with me*. This brings me into the line of the last Adam, and makes me a partaker of "the divine nature."³³ A new creation has taken place, and "we are His workmanship, created in Christ Jesus."³⁴ Christ took the flesh to make such a union possible, and He ministers His own life to me to make this union a fact in my individual case. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."³⁵ "This is a great mystery. In experience, thank God, as simple as can be, we know that as we trust in Christ, new strength to overcome, new patience to endure, new love, new purity, new hope, new joy, fill our hearts. Christ does become our life."

Such a union as this does not mean a mere intellectual assent to some teaching, even though that teaching be the teaching of Christ. Certainly we should give attention to His teaching, but we need more than doctrine,—we need *Him*. "As many as received Him,"³⁶ is the clue to the whole experience. This is clear from the way in which Christ presented Himself in His dealing with the people. In feeding the multitude with the bread multiplied in His own hands, Jesus was putting the doctrine of life in a concrete form. In His exposition of His act He declared: "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die."³⁷ Replying to questionings of doubt and unbelief on the part of His hearers, Jesus used still greater plainness of speech: "He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of

Me."³⁸ "The bread from heaven, the life-giving bread of God, was not some new doctrine, some higher truth, some occult religious observance: it was Jesus himself. They were to come to Him and believe on Him. Christ was to become their spiritual sustenance; from Him their souls were to receive all the life and strength and satisfaction that food imparts to our natural bodies." As real as the act of eating, so real is the act of appropriating the life of Christ. As by eating we receive support for the physical being, so by believing we receive support for the spiritual being. This is seen in the teaching of Christ by putting two statements together: "He that eateth My flesh and drinketh My blood hath eternal life."³⁹ "He that believeth hath eternal life."⁴⁰ He who really believes on Christ is the one who eats His flesh and drinks His blood. It is more than the acceptance of a doctrine, and includes the receiving of a person. We accept the doctrine as a living power in us when we accept Christ, but we do not necessarily accept Christ when we consent that a certain doctrine is in harmony with the teaching of the Scriptures.

This union with Christ and this life in Christ are further unfolded to us in Christ's talk with His disciples about the vine and the branches: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing."⁴¹ The union between the vine and the branches is a union of life, and that life is the life of the vine. The life of the vine is manifested through the branches. The fruit is seen on the branches, but the fruit-bearing life is derived from the vine. To sever a branch from the vine deprives the branch of its life and precludes bearing any fruit.

The application is obvious. Christ is our life. "He that hath the Son hath the life."⁴² Our union with Christ must be as real as the union of the branch with the vine. Thus His life becomes our life, and the life which we live in the flesh we live in faith, "the faith which is in the Son of God."⁴³ "He ever liveth" is the supreme inspiration of the individual Christian and of the whole church. All through the New Testament, from the time of the ascension onward, the one assurance is that Christ is living; and in His life we live, hold fellowship with God, receive grace for daily living, and rejoice in victory over sin, sorrow, and death."

The result of such a union will be seen in the fruits of righteousness, a revelation of the Christ-life. "Christ does not work upon us from without, as one separated from us, but from within, as the very heart from which the life-blood of our spirit flows." Christ's command, "Abide in Me, and I in you," implies that we are both to realize and to confirm this union by active exertion of our own wills. We are to abide in Him by an entire consecration, and to let Him abide in us by an appropriating faith. "We are to give ourselves to Christ, and to take in return the Christ who gives Himself to us; in other words, we are to believe Christ's promises and to act upon them."

To be "in Christ" does not mean that we shall lose our own personality and individuality. God works inwardly, and we work outwardly, and it is necessary that we should both work. "We are ever

to remember that the indwelling of Christ only puts the believer more completely in possession of himself, and makes him more conscious of his own personality and power. Union with Christ must be taken in connection with the other truth of the personality and activity of the Christian; otherwise it tends to pantheism." Christ lives in me, but He lives in me because by an active act of my will in submission to His will, I will that He shall live in me, and I act upon that basis.

I should like to add a word to encourage some hesitating believer to give himself wholly up to this experience, that he may know more fully what it means to be a Christian. "Fear not, only believe,"⁴⁴ said Jesus to the ruler of the synagogue whose little daughter had just fallen asleep in death. So He says to us when we hesitate to cast ourselves wholly upon Him and to rest implicitly upon His assurances. Ah, He will never fail us! Trust Him fully. Yield to Him without reserve. Let Him be your life. Do not hinder the revelation of His life through you, and you will surely find Him all that He promises to be. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ."⁴⁵

¹ John 14:20. ² 2 Cor. 4:10. ³ 1 Cor. 1:2. ⁴ Eph. 1:1. ⁵ Phil. 1:1. ⁶ Col. 1:2. ⁷ 1 Thess. 1:1. ⁸ 2 Cor. 5:17. ⁹ Rom. 8:10. ¹⁰ 1 John 5:20. ¹¹ Col. 1:27. ¹² Rom. 12:5. ¹³ 2 Cor. 1:21. ¹⁴ 2 Cor. 2:14. ¹⁵ Eph. 1:3. ¹⁶ Col. 2:6, 7. ¹⁷ Phil. 3:9. ¹⁸ 1 Thess. 4:14. ¹⁹ 1 Cor. 15:22. ²⁰ 1 Thess. 4:16. ²¹ 1 Peter 3:16. ²² Col. 3:11. ²³ Gal. 2:20. ²⁴ Col. 2:20. ²⁵ Rom. 6:4. ²⁶ Eph. 2:5. ²⁷ Col. 3:1. ²⁸ Rom. 8:17. ²⁹ Eph. 2:12. ³⁰ Gal. 4:4. ³¹ John 1:14. ³² John 3:3. ³³ 2 Peter 1:4. ³⁴ Eph. 2:10. ³⁵ Gal. 2:20. ³⁶ John 1:12. ³⁷ John 6:48-50. ³⁸ John 6:56. ³⁹ John 6:54. ⁴⁰ John 6:47. ⁴¹ John 15:4, 5. ⁴² 1 John 5:12. ⁴³ Gal. 2:20. ⁴⁴ Mark 5:36. ⁴⁵ Eph. 1:3.

The Study of the Bible

(Continued from page 2)

To the instruction of these messages we need to give faithful heed. Great advantage will accrue to every Bible student if he will accompany his Bible study with readings from the spirit of prophecy bearing on the scripture he is considering. In connection with the study of the Old Testament one may read most advantageously "Patriarchs and Prophets," "Prophets and Kings;" and with the New Testament, "The Desire of Ages," and "The Acts of the Apostles." No one can read "Testimonies for the Church," "The Great Controversy," "Steps to Christ," "Christ's Object Lessons," and "The Ministry of Healing," without feeling earnest movings to more faithful endeavor and holier living.

No one can read these messages without recognizing that they were written by one taught of God. They are given the believers in these days of special peril to save them from the snares which encompass them about. Those who have these volumes possess instruction of priceless value, to which they do well that they take heed. Those who have never read them do not recognize their great loss. May God enable us to give diligent heed to His word, and to avail ourselves of every aid which will bring to us a deeper knowledge of its life-giving truths.

F. M. W.

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"WHEREWITH shall a young man cleanse his way? By taking heed thereto according to Thy word. With my whole heart have I sought Thee; Oh let me not wander from Thy commandment. Thy word have I laid up in my heart, that I might not sin against Thee."



EDITORIAL



"God Is Love"

IN a recent book, "Accepting the Universe," John Burroughs, the great naturalist, sets forth a pantheism uniquely optimistic. He accepts the working of natural forces as they are, impartial, ruthless, irrevocable, as the best that could exist under the circumstances, and sees them as a process by which the present cosmic order is developing into a better. The old-time religion is disposed of summarily. "Religion," as the world has so long used the term—that human mixture of fear, reverence, superstition, and selfish desire—has had its day."

When a man of Mr. Burroughs' venerable years and extensive learning speaks, his words are heard with respect and weighed with carefulness. It is not surprising that his good sense and ready benevolence should turn from those misconceptions of God which have been offered the world in the name of religion, but which in fact are mere inventions. Perhaps the most fruitful cause of agnosticism is to be found in those professedly Christian teachings which attribute to God motives of vindictiveness, caprice, and unconcern for the welfare of His creatures,—motives which at the same time are loudly condemned in man.

Yet it is strange that Mr. Burroughs should not distinguish between these false conceptions and the true teaching of the Bible respecting God; and it is also strange that he can cheerfully approve of his own god of cosmic forces, even to the extent of asserting that the present order is the best that could exist under the circumstances, yet cannot accept the God of the Bible on the same basis.

It is clearly taught in the Scriptures that there are conditions in the world for which God is not responsible and of which He does not approve; and that He is hedged about by limitations in dealing with the situation—the limitations of His own love.

"God," John tells us, "is love." For the reason that He is love, all courses are closed to Him except that which one who loves may pursue. Within the limitations of this course He is permitting to go forward a demonstration which could not be avoided except by abandoning the farseen purposes of love. God does what He does because love leaves Him no alternative. In fact, all the myriad questions that confront us in our baffling quest into the reason for things, find their ultimate answer in the fact that "God is love." Wherefore the statement, "He that loveth not knoweth not God."

We fail to give this great truth its proper place in our philosophy of life. It is in fact the major premise of all Bible teaching respecting God. We accept it in a general way, but straightway forget it in our consideration of specific cases. We try to account for things as they are by speaking in a vague way of some purpose or plan which God is working out, or some vindication of the divine character upon which He is intent, as if these were in some manner ends in themselves. As a result we frequently lose sight of the fact that the great objective toward which God is working is the ultimate good of His creatures through the triumph of love as the motive power of the universe. His plans are

variable to that end. To that end He has submitted to misrepresentation beyond that suffered by any other being. This episode of sin is not His pleasure, but His sacrifice, His cross. It has exacted no greater toll of man than it has of God. It was not of His appointment, but it is suffered and the agonizing weight of it is supported by Him because love could not discover an easier path of emergence.

Above all and in all there is one great truth outstanding as the final answer to the complex riddle of things, and that is the twofold fact that God is, and that He is love. The prerequisite to knowing anything about God is a knowledge of love; for according to 1 John 4:8 there is no other basis of understanding Him. And this conception makes the God of the Bible fully as comprehensible as the god of the pantheist, and religion something more than a "human mixture of fear, reverence, superstition, and selfish desire" that "has had its day."

C. A. H.

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Why Did They Not Do It?

IN 1877 the French pioneer of missions in Rhodesia, François Coillaird, was pushing northward toward Bulawayo. Lobengula was king there and a savage. But long before reaching Bulawayo, Coillaird and his wife and niece and some native Christian families found themselves in deadly peril. One of their wagons was stuck in the mire. The chief Masoula and his men surrounded them, foaming with fury, and refused to let them go on. These savages dragged the women of the party to the tops of some high rocks, but Coillaird followed after and by dominating their wills was able to turn the party down again to the wagons. His native teachers wanted to begin fighting with guns, saying they would rather die like men if they had to die. "Yes, my friends," Coillaird said, "die like men, but like Christians, too. Lay down your guns, and put your trust in God and pray. 'They that be with us are more than they that be with them.'"

So for hours the little party was threatened, and some of the oxen were stolen. Led by the witch doctor, the savages swarmed round and round the wagons, waiting for courage to crush the little camp.

"The night is falling," they cried, "and you are in our hands. We will have your blood and everything you possess, and we shall see if your God will deliver you."

"I trembled at the thought that one blow from a hatchet might explode the chest lying outside the wagon, which contained our whole stock of powder. Seeing me stand opposite with a *sjambok* [whip] in my hand, they withdrew a short distance. The sun was going down, and our position became more critical every instant. My wife on her side was doing her own work; she had assembled the wives and children of the evangelists around her, to besiege the throne of grace and gather strength and calmness in prayer.

"When once the bullocks were inspanned, we thought the cry of *Trek* would be the signal for a hail of arrows and *assagais*. But no! It only provoked the yells of the infuriated mob, and the bullocks were so excited thereby that they gave a vigorous pull at the yoke, and dragged the wagon out! The effect upon the natives was magical. Those who were blocking the way fell back to let us pass; the others made no attempt to pursue us.

"Meanwhile what was to be done? Night fell, and the natives would not retire. All around us their fires were

glowing along the edge of the forest; we could even hear them commenting with animation on the events of the day. And then it was that the plot revealed itself, which laid bare the horror of our adventure the day before. To throw our ladies down from the crag we were climbing, and then fall upon us, massacre every one, and plunder our possessions—such had been their design.

"And why did we not do it?" they kept asking each other, clacking their tongues.

"Still when we considered it calmly, we found we had more reason for thanksgiving than for murmuring. Our lives were safe; though our goods had been looted, our cases had not been rifled; and although we had lost a good many bullocks, thirty remained, ten for each wagon.

"We could not go far, for the night was very dark; and at every difficult place we had to double the teams. We had to resign ourselves to wait till the morning. The natives surrounded us, but did not attack us. Thus 'the angel of the Lord encampeth round about them that fear Him, and delivereth them.'"

In the morning the presence of the Lord still held off the enemy, and slowly Coillaird made his way on to Bulawayo, only to be sent away hastily by Lobengula, who was furious at the white man's preaching, and refused the presents that were brought. However, he compelled the wild Banyai to restore the oxen they had stolen, saying that he wished nothing to hinder Coillaird's making rapid speed in getting out of his country.

"Why did we not do it?" was the cry of these savages who could so easily have done it, had they not felt the restraining presence of the Lord, who again and again in the missionary wilds has said, "Touch not Mine anointed, and do My prophets no harm."

W. A. S.

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The Christ of Science

In the *Sunday School Times* of Dec. 4, 1920, a college professor, in his third article in the series of "Confessions of a College Professor," gives some of his own experiences as a college teacher, and also a portion of an address delivered before the Philosophical Club of the college in which he was teaching, by one of the leading scientists of America. Occupying such a high position in the scientific world, it is fair to conclude that what this lecturer set forth concerning the word of God and the divinity of the Son of God is the teaching of modern "science" on these questions. After reading this, it will be well to inquire whether or not we should send our sons and daughters to take postgraduate work under such professors in order that they may be fully equipped to carry to the lost the truth of a crucified Christ.

"Some one might ask, 'Why is it that American colleges of a century ago all, or nearly all, taught the "faith once given to the saints," but that now ninety per cent or more teach a false religion, as well as a false science and a false philosophy?' As the writer understands it, it is because Satan has so influenced the minds of men that they are no longer 'in the world, but not of the world.' This worldly philosophy or point of view coincides with the teachings of false religious, philosophical, and scientific writers, and these are accepted as true. After I had studied biology and organic evolution, I very naturally believed in the spontaneous generation of life. You may ask why the theories and explanations of astronomers, biologists, philosophers, and historians oppose and contradict each other. It is largely because 'figures may be made to prove anything,' and most writers sort out and combine the evidence that proves the thing the way their minds have been 'set.'"

"As a college teacher for some years, I have endeavored to give my students both sides of disputed questions, and let them draw their own conclusions. If students were told that certain writers, like Hume and Gibbon in history, Descartes

and Hobbes in philosophy, Wellhausen and Driver in Hebrew, and De Wette and Kuenen in religion, were infidels or agnostics, their writings would be read more intelligently and with a little less faith in certain conclusions. Most infidel, agnostic, or rationalistic teachers select their textbooks from infidel, agnostic, or rationalistic authors, and Satan's seed is planted in the hearts of men, to take root and grow into disbelief and spiritual death.

"During the eight years I was a member of this university faculty, I saw many instances of students' losing their faith. In some instances this early faith may be revived; but the chances are much against it, and most of these college-bred men and women are apt to grope for a lifetime in the darkness of error and disbelief. Many will only lead others in the direction in which they themselves have gone. 'If the blind lead the blind, both shall fall into the ditch.'"

"Space will not permit the many conversations I have had with faculty men of this large university as to their religious views and beliefs. That the reader may get a real notion of exactly what the more radical do believe and teach, I am going to give a small portion of an address on 'Religion and Democracy,' given before the Philosophical Club of this same institution of learning in December, 1917. The author is one of the leading scientists of America, and is the head of his department. This address was afterward printed in a magazine, and reprints were mailed far and wide."

We do not believe it is advisable to reprint here the statements of this scientific scholar. Among the infidel ideas which he set forth before the members of the club, are the following:

1. That Jesus was only a man, but connected in some way with a Power..
2. That He did not die as a victim for sin, but merely to back up His own teaching.
3. That if we are really intelligent, we shall not believe that the sun and moon stood still; or that Jonah was swallowed by the whale, notwithstanding that Jesus himself says he was. Matt. 12:39, 40. To make the Son of God a liar is not far removed in blasphemy from attributing His power to Beelzebub, as the Pharisees did.
4. That Jesus was able to deceive His followers to the extent that they believed in His miraculous power, while He himself did not really believe any such thing.
5. That the world is today freeing itself from the belief in the supernatural authority of the Bible, a place wrongfully given it by the early Reformers.
6. That the six days of creation were not literal days.
7. That the Hebrew Bible had its origin in myths and legends.
8. That evolution has made it clear that there are "genetic relationships" between all living beings; or putting it in plain English, that man was not made in the image of God, as the word declares, but came from a simian stem, monkeys and apes being rather near relatives. Thus we can find blood kin in the zoological gardens.

These are only a part of the beliefs which were directly stated in this philosophical lecture. Is it a thing to be marveled at that so many who "finish" a course in such institutions are indeed "finished" so far as believing the Bible and being qualified to work for God are concerned? Their hope is gone. Our hearts go out in love and pity to the multitude of fine young people in the land whose faith in the Bible and in the Son of God is being uprooted by such infidel teaching as is here set forth. Let our own schools be places of refuge indeed, to which our young people can flee from the desolating scourge of infidelic and atheistic teachings by which they are being pursued on every hand.

G. B. T.

Heart-to-Heart Talks---No. 3

Plain, Pointed Questions Pertaining to Practical Christian Experience

Are you excusing yourself from confessing your sins and making right your wrongs because of your position in the church or in society?

THIS is Satan's effort to lead you to procrastinate until you are enthralled in his power. There is but one way to get rid of sin, but one way for every man, regardless of his position. That one way is the way of humiliation. The door of hope is the door of confession. "Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you; . . . only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God."

Are you a preacher, a teacher, or a doctor? Are you a business manager, or a conference or college president? Sin in you is the same as sin in the lowliest member of the church. Because of your position it is even more odious in the sight of God and your fellow men. "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

The servant of the Lord bears this message to those occupying leading positions in the church, exhorting them to faithfulness in putting sin out of their lives. She speaks particularly of differences which exist between brethren:

"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. . . .

"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. . . .

"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."—*Review and Herald*, Dec. 16, 1890.

The higher your position in the church, the more careful should you be to exhibit in your life the character of Christ. You should be an example "in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12), and if need be, a leader in humiliation and confession. You have no dignity of office to maintain in wrong-doing. Dignity of Christian character can be maintained only in right-doing, and in making right the wrongs which exist in your life.

Have you made restitution for your wrong-doing?

You have felt sincere sorrow for your wrong-doing. You have confessed to God, and have gone to those you have wronged and acknowledged your evil ways. This, in many instances, has righted the wrong; but in other instances, additional reparation is required: you will need to make restitution. To illustrate: theft cannot be made right by confession alone; you must needs restore that which you have

taken. The Master approved this course on the part of Zacchæus. This disciple, in his new-found joy in the Lord, declared: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." In answer Jesus replied, "This day is salvation come to this house." A fourfold restoration may not be required today, but so far as possible, an equivalent at least of the value wrongly taken should be restored.

Have you cheated another in deal? Have you withheld from God's cause that of which you were made only the steward and not the owner? Have you circulated evil reports about your brother? If you are guilty in these respects, then upon you rests the duty of restitution so far as lies within your power. You are to give to God's treasury that which you have withheld. You are to restore to your brother or neighbor the money of which you have defrauded him. You are to remove from the name of another the obloquy with which you have covered it.

Sometimes it is impossible to make restitution. We can never fully recall the evil influence of unkind words or evil reports. We may scatter 'the thistledown to the wind, but we cannot gather up again that which we have so freely sent broadcast. How careful, then, should we be as to the influences we set in operation.

F. M. W.

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The Growing Record of Crime

TRULY we have reached the period in earth's history when as never before evil men and seducers are waxing worse and worse. The record of crime in civil life for the year just closed undoubtedly exceeds the record of any previous year in the history of the world. The *Washington Post* has this to say of the terrible flood of crime which has swept over the United States:

"Crime swept over the United States to such an extent in 1920 that yesterday closed the chapter and left it to be classified as the worst year for crime in the history of the country.

"The total expenditures of the government for 1921 will be about four billion dollars, including the force on the Rhine and everything Uncle Sam does in Porto Rico, Panama, Alaska, Hawaii, Samoa, and the Philippines. But the Federal census shows that crime cost the American people more than twice that huge sum in 1920, or over eight billion dollars.

"New York, Chicago, Detroit, San Francisco, and many other American cities rolled up in 1920 their greatest crime records in this decade, and in one or two instances, the worst in their history. Murder, raping, arson, highway robbery, dope selling, white slavery, black handing, and blackmailing bathed them in misery and blood.

"Weapons of warfare imported from the shambles of Europe startled peaceful American cities into an intimate knowledge of high-explosive bombs, gas bombs, machine guns, and 'city tanks' in the form of armored, high-powered cars, raining death-dealing lead into the bodies of innocent men, women, and children."

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A RECENT writer in an English paper expresses the belief that new and more powerful gases will be employed in future warfare than ever before, and it is claimed that earnest study is being given the chemistry of these gases by war experts. In view of this the *Boston Herald* admonishes this country to prepare for this new development in modern warfare, "as the next war is likely to be such as even a world satiated with horrors will shudder to contemplate." It is more than likely that these expectations will be fulfilled.

IN MISSION LANDS

"Go Out Quickly"

H. KUNIYA

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:21.

In my work here in Tokio, I called at a school conducted for the blind. Its principal is a blind man, and so are all the teachers; thus it is a school conducted by the blind for the blind. After a study with them, a weekly appointment was arranged, which has been continued with growing interest.

The principal, a man of rare genius, had been much interested in Bible prophecy, having followed the Bible Prophetic Conference with keen attention. After a time his mind began to be exercised over the question of the observance of the Sabbath as a day of rest. He said in his heart, "Every Christian must believe and obey the Bible, therefore I must obey the fourth commandment as well as the other nine."

He began by resting every Saturday, but this did not satisfy his conscience. After conferring with his teachers, he discontinued the regular class work of the school on Saturdays, and announced a weekly Sabbath

to put into the Braille everything which they wish to keep for reference.

The principal of the school before mentioned has written "His Glorious Appearing" in the raised writing of the blind, and issues a monthly magazine which has a wide circulation. He is in this way endeavoring to bring spiritual eyesight to his blind brethren. He is untiring in his labor of love for these hundred thousand unfortunates who have not his mental endowments, nor at present his spiritual perception. Some are already responding.

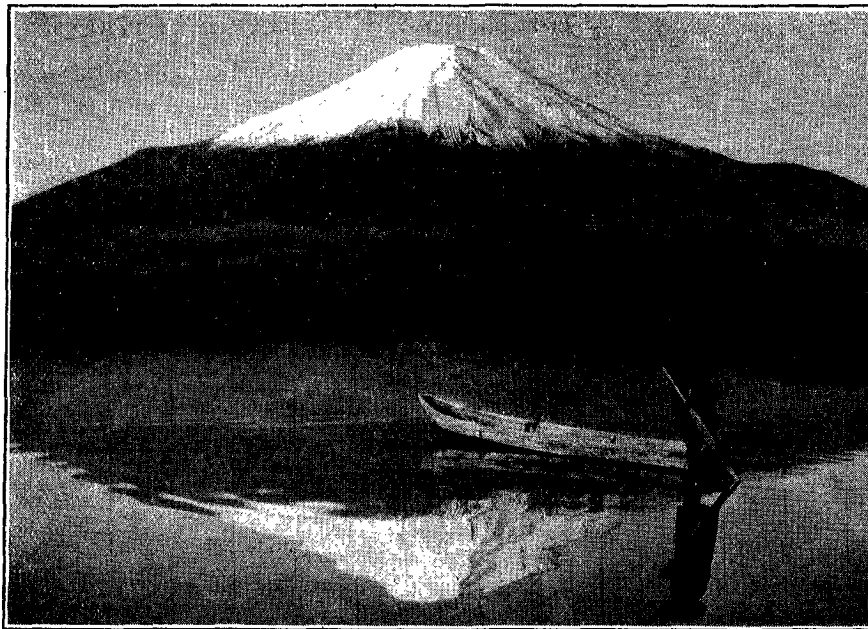
Our other work in this great city is growing. Many are having Bible studies and cottage meetings in their homes. But we are greatly handicapped by not having a regular place for meetings. Pray with us that this greatly needed accommodation, and also more workers, may be given us soon.

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Mission Donations from East Bengal

L. G. MOOKERJEE

Not long ago the writer was collecting offerings from the converts of the East Bengal Mission. Collection tins had been supplied for the purpose at the beginning of the year. Most of our people are poor fishermen, and earn on an average eight to twelve annas (sixteen to twenty-four cents in American money, or about one shilling in English coin) a day. They have laid aside one tenth of their income for the carrying forward of the work of the gospel, and have brought the tins to the writer. These tins went through a cyclone which devastated eastern Bengal and caused no small misery to all classes. But the Lord protected the poor people's gifts, and when we opened the tins, out came the wet, rusty coins. Seventeen dollars thus came in from our little church in Gopalganj.



Mt. Fujiyama from the West Side, Where the Elevation Is About Three Thousand Feet

service instead. Some of the students left school, but the majority remained. Three of his students are now in our mission school, preparing for evangelistic work among the blind.

These young men are a most inspiring example of independence and industry. They care for themselves in every respect — get around Tokio alone, in and out of crowded trains and trams, through the busy streets, back and forth the eight miles to school from their homes in the city every day, and pay their way by giving massage at night.

Not much literature for the blind has been developed in Japan, but it seems that when the sight is taken away, other senses are quickened; so it happens that our blind boys are among the best students we have, though they labor under the handicap of having

One good brother after baptism began laying aside his donations, and brought Rs. 5 as. 12 which he had accumulated in the tin during four months. He related to us that every Sabbath day when he and his wife went to church, they took the collection tin with them, for fear of its being stolen.

In another place, two of our village Christians gave practically one month's wage.

Dear friends, what better investment can be made than helping to give the gospel to faithful souls like these?

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"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will He appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in."



Seventh-day Adventist Country Church and Congregation in Fiji

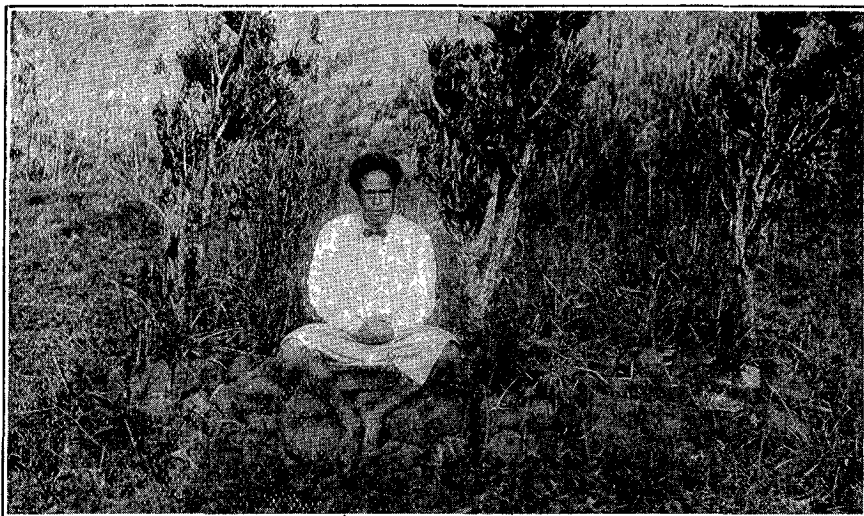
Reviewing the Work in Fiji

J. E. FULTON

TWENTY-TWO years of seed-sowing have passed away since our work began in Fiji. The recurring years have not been without their fruitage, although at times the harvest seemed small for all the labor bestowed. After years of toil a few hundred souls were won to the message, and great transformations were seen in lives only slightly removed from cannibalism. Some who had never been influenced by the gospel before were drawn to the Lord through the light of the last message, and after years of trial and temptation, still stand firm for the truth. There are as few apostasies among our Fijian brethren who received the truth in those early days, as can be found among others in any part of the world, so far as we can judge. It is also a cause of rejoicing that so many of the young people of our Sabbath-keeping parents follow in the footsteps of their elders. Disease has made its ravages among a weakening race, and has taken some of our best.

The South Seas furnish a number of illustrations of spiritual revivals or quickenings, when waves of grace seemed to pass over whole islands; and during such times, hundreds and thousands turned to God.

During recent months, many among the mountain tribes of Viti Levu, Fiji, have turned in a very remarkable way to the message. Years of seed-sowing by means of sermons, visits, papers, tracts, and books, have in many cases had an influence, and there have also been other contributing factors. During the World War, a Fijian of considerable influence, who passed as more or less of a prophet, taught that Germany would be triumphant; and that as Great Britain was on the point of defeat, it was time to cast off the yoke of taxation, and to obey no further orders from her officials. The movement was semi-religious, and one of the religious teachings was that the seventh



Ratu Wiliami Wawabalavu, Chief of Six Towns, a Seventh-day Adventist

day is the Sabbath, although the would-be prophet warned the people against Seventh-day Adventists. To distinguish the new movement from our work, his was called "The Eight." A number of Fijians were tricked by the absurdities of this man, and found themselves behind iron bars. But many who spurned the movement were awakened to study the Sabbath question.

It occasionally happens that the enemy oversteps his bounds. Paul tells us that Christ is sometimes preached of envy, strife, and contention, as well as of good will. "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1:18. And so in Fiji, if God has made the wrath and deceptions of man to praise Him, let us rejoice.

Hundreds living in the mountains of Fiji, along the two beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God and



Recent Converts, Old Chief in Center

are calling for teachers to instruct them in the message.

The question, "Why this abrupt change?" often came to the writer's mind as he found town after town in great agitation over the message. Hundreds have definitely decided to cast in their lot with God's remnant people. In most cases it seems to be a genuine work of grace. Perhaps a little speech made to us by a chief, Ratu Esala, of Naibita, which we took down as he spoke, will answer the question. He said substantially:

"Since we turned to the true religion many have tried to frighten us, saying we would be cast into prison on suspicion of being connected with the false prophet's movement. Let it be known we are no followers of a false prophet. We are following the Word, and we are not opposed to government; but if falsely charged and cast into prison, we shall go, knowing that Paul and Peter and others were also falsely charged and imprisoned, and we shall follow their example.

"It may be asked why we accept this faith now, and not before? This is God's time. His word has come to us, and we have been awakened. We have not connected with this message through coercion, or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith, we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God."

Some of these men have stood alone for months amid ridicule, cajolery, pleadings, harshness, and persecution. We cannot understand the movement, except that God is in it; and while there will of course be a percentage of chaff and dross, there will also be the wheat and the gold. A mother and her daughter accepted the faith in a little town, and were accused of belonging to a seditious movement. When taken before the authorities, both gave intelligent reasons for following their newly accepted faith. It was soon found that they were unjustly accused, and they were set free. They rejoice to have suffered for the name of their Master. Many weaker in the faith have been deterred through fear from taking their stand.

On the Wainibuka River a large number have been baptized. Here the Fijians seem more forward, being a more intelligent class than the natives farther inland. Some of our best Fijian evangelists have been with them for some time, giving them instruction. Eighty-four were baptized along this river. Farther inland there were additional requests, but it was thought best to wait awhile before administering baptism.

Among those who have taken their stand are a number of the oldest men of the districts—aged fathers whose memories reach back to heathen days in those mountain regions. Some could tell awful tales of cannibalism and cruel tribal wars. Some of these old men were prominent leaders in their day, and still bear certain titles of honor, and are highly respected by their people. No birth records were kept in early times, so they have no idea of their ages. A man of seventy, when asked his age, is likely to tell you he thinks he must be twenty-five. From long acquaintance with Fijians, I have learned that distance in miles and ages in years are very vague indeed in their minds. But there are a few well-remembered events in Fijian history which help us to measure the ages of the old men. One event is the great plague of measles that swept off forty thousand of the population of these fair islands. This took place in 1875. An old man will tell you he was married at the time, and had a child or two. In this way we can approximate his age.

Another event was the death by cannibalism of Mr. Baker, Wesleyan missionary, which took place in this mountain district in the year 1867. Some of these old men were boys then, and one who is now a Sabbath keeper was a married man with children. He must therefore be between seventy and eighty years of age. He was active during those early days in helping to establish the gospel among his people, most of whom were in gross darkness. He is the father of the government *buli*, or chief. We rejoice to see these old men turn so decidedly to the message.

God is doing a work of grace upon the hearts of many of these natives. It is of course true that a number knew much in former years of gospel truth, and there were remarkable transformations among these people in illustration of God's power to change the life. But in recent years there have been much formality and great departures from Bible principles, and to accept God's last message means a radical change. The message of the Lord's soon coming leads men to purify their hearts, for the truth has a sanctifying power. Fijian men and women have given up their tobacco, their native grog, and unclean foods. This means much, and indicates a real work of grace. At a number of villages our second meeting frequently developed into a revival in which numbers gave their hearts to God.

The farthest point we reached was the town of Nubutautau, notorious in the mission history of Fiji. Mr. Baker made a visit to this district from the coast, and although meeting with apparent favor at first, was afterward killed by Wawabalavu, who was the chief of this district at the time. A rude monument of stones marks the spot where he fell, and near by is the great precipice over which he was thrown. From this spot the body was carried up the river a few miles, and upon a large, flat rock by the rushing waters was quartered and cast into a native oven. And here the gruesome meal was served. Ratu Williami Wawabalavu, the grandson of the old cannibal chief, is the reigning *buli*, in charge of a district of six villages. Nubutautau is the head town. From Ratu Williami's house can be seen, a little way off, the spot where half a century ago the grandfather committed this foul deed.

Nubutautau is a pretty mountain village of a hundred inhabitants, and with one or two exceptions they are nominal Sabbath keepers. Ratu Williami is an enlightened man and an ardent advocate of present truth. He is not only the leading man of the district, but is also a pillar in the church of God. He is called *tui*, or king, by his people. Thus "the Gentiles . . . come to thy light, and kings to the brightness of thy rising." Isa. 60:3. Let us praise God that His strong arm is recovering His remnant from every land.

* * *

WHEN I am dead, if men can say
"He helped the world upon its way;
With all his faults of word and deed,
Mankind did have some little need
Of what he gave," then in my grave
No greater honor shall I crave.

If they can say,—if they but can,—
"He did his best, he played the man;
His ways were straight; his soul was clean,
His failings not unkind nor mean;
He loved his fellow men, and tried
To help them," I'll be satisfied.

—E. C. W.



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."

LIFE

EDWARD J. URQUHART

I MET a little maiden,
All happy, bright, and gay,
In far-away Korea
Upon a summer's day.

Her hand was filled with lilies,
All golden, fresh, and fair,
Plucked from the sandy hillsides,
And borne with tender care.

A little farther onward,
In sad contrast and bold,
All laden down with fagots,
I met a woman old.

She did not see the lilies
That bloomed beneath her feet;
Life's bitter fight had robbed her
Of childhood's vision sweet.

'Tis thus with us poor mortals
Upon life's journey long:
One gathers flowers and sunshine,
And fills the air with song;

Another hastening onward,
And shaped in different mold,
With greedy fingers gathers
Houses and lands and gold.

But when this life is ended
And reigns eternity,
When heaven's books are opened,
What will the verdict be?

O then the gathered lilies
To diamonds crystallize,
And shine through ransomed faces
'Mid scenes of Paradise;

While all the gold and treasure
Men gather with such care,
Will turn to dross and ashes
When God shall weigh them there.

Then as we onward journey
Let's bear some flowers along,
And make the world the brighter
With cheerful notes of song.

Seoul, Chosen.

* * *

Come, Let Us Play with Our Children

MAUD BURNHAM

THERE are many mothers who are careful to supply the material wants of their children, but entirely overlook the importance of joy and happiness, which are the birthright of every child. Such mothers do not enter into the play life of their little ones.

The founder of the kindergarten appeals to parents thus: "Play is not trivial, it is highly serious and of deep significance. Cultivate and foster it, O mother; protect and guide it, O father. To the calm, keen vision of one who truly knows human nature, the spontaneous play of the child discloses the future life of the man."

Parents who enter into the play interests of their children gain their confidence and affection. Where there is real understanding and sympathy in the home, children are not tempted to go to outsiders for amusement. It is only by taking a real interest in what the child does that we draw him to us. We cannot demand entrance into his life. Parents may exact obedience, but no one can exact affection.

Happy the home where the mother plays with her children! The mother who works every moment is no joy to herself nor to her family; for if she does not become irritable, she generally smothers spontaneity and happiness, nor does she ever know what it means to be the glorified mother at the end of the day.

The "glorified" mother is the one who finds recreation in having the family together after the supper things are put away. She can join in the children's games, such as drop the handkerchief, hide the thimble, or conundrums. At other times she can read aloud the bedtime stories. But however she may join her children in play, she should find it her blessed privilege to bring harmony and reflection out of the day's experiences, so that the children will feel that

"God's in His heaven,
All's right with the world."

* * *

By Another Name

"I WOULDN'T mind so much," said Edith, her eyes filling with tears in spite of herself and her voice broken by a sob, "I wouldn't mind so much if it weren't that Mary and I have been friends for so long. We've grown up together and done everything together for years, and now to have her ask Elinor to room with her when we're all going away to school together just breaks my heart! She doesn't know Elinor one half so well as she does me, and I can't understand it. It never once occurred to me to say anything to her—I supposed it was settled, of course—and when I heard about her and Elinor, well, I just thought I couldn't—" Her voice broke again and the sobs came.

"Maybe that was just the reason she did it," said Miss West, her hand on Edith's shaking shoulders. "Maybe she thought you and she had been together for so long that it would be better for you both to room with some one else. Mightn't there be some reason in that, Edith, if you stop to think?"

"I don't think that's the point at all," cried the girl, angry for a moment with even her adored teacher. "The point is that it was thoughtless and unkind, and it hurt me terribly. If you were I, you couldn't help being sensitive—"

"You mean selfish," corrected Miss West softly.

Edith looked up from the pillow in sheer astonishment at the word which she had not expected.

"Selfish!" she echoed. "I don't mean that at all. I think Mary's the selfish one. Certainly there isn't

anything selfish about feeling bad when a person is hurt by her very best friend. I've lots of faults, Miss West, but I've never, never been told before that selfishness was one of them."

"I know it, dear," explained Miss West, smiling. "You've always heard selfishness — this special kind of selfishness, I mean — by another name. We call it sensitiveness, but it's selfishness all the same. Don't you see, Edith? An oversensitive person, one whose feelings are always getting hurt, thinks of herself and dwells upon her own troubles altogether too much, and such a person is selfish beyond a doubt for that very reason. I know we don't like to think of it in that way, but it's true just the same. If you think of yourself to the extent that your feelings are constantly hurt by some slight or by some little unkindness, real or fancied (and most of them are fancied, I have found), then you are selfish, no matter how generous you are about other things or how willing to help others in any way you can. We like to say sensitive, because it doesn't have the mean sound that selfish has, but it's a difference only in sound after all."

Edith had stopped crying, and was thinking quietly. Suddenly after a long pause, "If that's true, Miss West, I guess I've been selfish all my life and haven't known it. I always thought that was one fault I didn't have; but it's true that I'm always having my feelings hurt, and —" her cheeks grew red as she continued bravely, "I guess I do think of myself more than of any one else."

"You're not alone," said Miss West comfortingly. "Most of us are like you, Edith. Only we are not brave enough to admit it's really selfishness. We like to call it by its other name." — *The Wellspring.*

* * *

That First Sin

C. L. BUTTERFIELD

It was early in the life of Eve that a desire came to her to break away from all restraint, and to act on the impulse of the moment. She had no intention of doing wrong, but in going about her enjoyable work of helping keep the garden, she disregarded the instruction which had been given to her "to beware of separating herself from her husband."

By wandering away alone, contrary to divine instruction, and by deciding that she was safe even though alone, she started on a wrong course. So meeting Satan in her own strength and wisdom, she was taken off her guard and easily deceived. She ate of the fruit, and believed that she was "entering upon a higher state of existence."

Her hands filled with the forbidden fruit, she sought her husband, and expressing "greater love for him than before," she excitedly related to him all that had taken place. "Adam understood that his companion had transgressed the command of God," and he knew the penalty. He also saw that he had failed in fulfilling the obligations God had placed upon him as head of the family. "He mourned that he had permitted Eve to wander from his side." He had listened to the instruction of the angels, and realized that upon him rested some responsibility in seeing that the suggestion was obeyed. "Love, gratitude, loyalty to the Creator, — all were overborne by love to Eve." He ate of the fruit, and oh, the awful result! We are appalled when we think of the ruin, misery, and degradation which came to the world

because our first parents failed to obey the simple instruction given them by the angels of God.

Early in the life of every child born into the world comes the desire to disregard instruction, to disrespect parents, to follow his own impulses. When not allowed to have his own way, he tries to gain his ends by crying, screaming, kicking, striking, or by some other means. Many parents have "mourned" when they have seen the results of the misconduct of their children, as Adam did for Eve; but far too many have "mourned" because of the consequences, and not because they "permitted" their children to wander into sin.

We have all read the instruction God has given our children, "Children, obey your parents," and yet how many there are who permit their children from infancy to disobey them! It was apparently a small matter for Eve to wander from her husband; but although six thousand years of sin and sorrow have passed, we are still suffering the consequences of that first sin. It may seem but a small matter for a babe to learn that it can get what it wants by crying, or an older child by teasing or demanding; but what of the consequences? We have one example. Eli so loved (?) his boys that he would not restrain them, and the result was that both of them were slain in one day.

We should truly love our children, and "love them into the kingdom;" but if we do truly love them, we will see that they obey God by obeying their parents. This is the God-given duty of every parent. He who shirks the duty will "mourn" the result in after-years. God has spoken plainly, not only to our children that they obey their parents, but to parents that they require obedience of their children. The following from "Counsels to Teachers" is to the point:

"The children are to be taught that their capabilities were given them for the honor and glory of God. To this end they must learn the lesson of obedience; for only by lives of willing obedience can they render to God the service He requires. Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to arouse in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine.

"Let children be shown that true reverence is revealed by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as by obedience to that which He has spoken.

"The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children. Tell your children exactly what you require of them, then let them understand that your word must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare, 'Thou shalt,' and 'Thou shalt not.'

"Few parents begin early enough to teach their children to obey. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. Never should they be allowed to show their parents disrespect. Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm discipline." — *Pages 110-112.*

In "Prophets and Kings" we read:

"Even kindness should have its limits. Authority must be maintained by a firm severity, or it will be received by many

with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth, by parents and guardians, is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential."—Page 236.

Shall we be among the number who "mourn" because we have "permitted" our children to follow in the path of disobedience? Rather let us, in the fear of God, with hearts filled with true love for our children, bring them up in the way they should go, and when they are old they will not depart therefrom.

* * *

VALUE OF SMALL THINGS

THOUGH little I bring,
Said the little spring,
As it burst from the mighty hill,
'Tis pleasant to know,
Wherever I flow,
The pastures grow greener still.

And the drops of rain,
As they fall on the plain
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung down their heads at our feet.

Though the drops are small,
Yet, taking them all,
Each one doing all that it can
To fulfil the design
Of its Maker divine,
What lessons they give unto man!

May we strive to fulfil
All His righteous will,
Who formed the whole earth by His word!
Creator divine,
We would ever be Thine,
And serve Thee, our God and our Lord!

—John Ryley Robinson.

* * *

School Life and Amusements

THE following excellent comments on amusements in student life appeared in a recent number of the *Christian Herald*:

"Commenting on the amusement side of student life in our American colleges, the president of a live and up-to-date college in the United States, writing to the editor, says:

"The expense for the student in our college for dancing is nothing. We do not allow the dance. The expense for movies is practically zero. The expense for fraternities and sororities is zero, as we do not have them in our school. The expense for special functions will not be a tenth of the expense in the school which you mention. Instead of three entertainments a week, we have no entertainments on the days devoted to classes, and they do not average one a week.

"As a result of these conditions, we are now in the midst of a gracious revival, in which many of the students are accepting Christ as their Saviour.

"If there is a craze sweeping over the colleges for amusements, it is because they have ceased to hold up the gospel of Jesus."

"This college is one carrying full courses in music, theology, missionary training, expression, domestic science, and business, besides the regular academic and college courses.

"An interesting question is raised by these statements made by the president of an up-to-date college: Do colleges need the social functions and expensive athletic and other excitements in order to exist?

"Many college people say in reply to criticism made by parents and ministers about the abnormal social functions of modern college life: 'The times are different. There must be a good amount of play to keep student life from getting dull and uninteresting.'

"But according to the testimony of the president of this 'danceless college,' there is no lack of enthusiastic and whole-

some interest in college on the part of the student body who attend it, not all of whom are taking theological and missionary courses, but a large number are fitting themselves for business and scientific careers.

"Have the great college educators made a mistake in supposing that a majority of the men and women who want an education will not attend a college that does not furnish and allow, and even encourage, a large amount of diversion in the way of expensive athletics, social functions, and highly financed clubs?"

These observations are worth the consideration of the readers of this paper, as well as of the readers of the *Christian Herald*. When the young people of this denomination are all thoroughly imbued with the spirit of the advent message, there will be "no lack of enthusiastic and wholesome interest" in the schools we are conducting, from which worldly games and amusements are eliminated. In the lives of too many of our Seventh-day Adventist youth, social pleasure and sports occupy too much thought, to the exclusion of things really worth while. Such need a new vision of Christ, and a new awakening to the true joy of Christian service.

* * *

Correct Measuring in the Kitchen

United States Bureau of Standards Official Table

Equivalents of Capacity
(All measures level full)

3 teaspoons	equal 1 tablespoon
½ fluid ounce	equals 1 tablespoon
4 fluid drams	equal 1 tablespoon
16 tablespoons	equal 1 cup
½ liquid pint	equals 1 cup
2 gills	equal 1 cup
8 fluid ounces	equal 1 cup
1 liquid pint	equals 2 cups
16 fluid ounces	equal 2 cups

* * *

To Freshen Woolens

SERGE or other woolen clothes which have become soiled or shabby, are freshened up in this manner:

Sponge the goods on the right side with ammonia water, one tablespoonful of ammonia to each quart of water. Care should be taken not to have the solution too strong, as some dyes turn purple or green in such a case. When the garment is entirely sponged, turn it wrong side out, lay a cloth over it, and press it with a hot iron until dry.

Should your clothes wear shiny, it is due to the oil which is more or less present in all wool, and is made conspicuous by the friction incident to the wear of the clothing. This is especially true of hard-twisted wool or worsted. Sponging with hot vinegar cuts this oil, and greatly improves the looks of the garment. Or the nap may be pulled up by pressing damp crinoline on the goods until it dries, then pulling it off.

* * *

REMEMBER that in the laundry—

Strong soap hardens and shrinks woolens, yellows white silks, removes color from colored materials.

Rubbing wears all fabrics, hardens woolens, gives silk a rough and wavy look, injures color.

Sunlight bleaches and whitens white cotton and linen material, hardens and shrinks woolens, yellows white silks and woolens, fades colors.

Sudden changes in the temperature of the water harden and shrink woolens. Anything hotter than lukewarm injures silk, and may change or remove the color from any fabric.



Paragraphs from Contributors



The Pioneer Preacher

O. H. BLISS

THE pioneer preacher had a definite call to the ministry, and so urgent was this call that he left his business and his home to go out and proclaim a definite message. He had no regular salary, but when necessity required, labored with his hands for support. He preached in halls and schoolhouses during the winter, and in tents during the summer months. These tents were furnished with rough board seats, and many times they served as beds for the workers at night, with perhaps only a quilt as padding and covering.

The pioneer preacher made most of his trips from place to place by the lumber wagon route, and frequently after a hard trip and a preaching service in the evening, he spent a good share of the night studying with those interested in the message he presented. Often he did not have enough to eat, and usually only the plainest of fare.

The continued strain brought many of these pioneer workers to an early grave; others are broken in health; but the Lord has fulfilled His promise of care and keeping. The writer knows of no other denomination which provides for its aged and worn-out workers more liberally than do Seventh-day Adventists. Truly the Lord will not forsake those whose lives have been spent in His service.

* * *

The Door of Salvation

N. C. PETERSEN

It required an infinite sacrifice to open a door of salvation to mankind, but Infinite Love was willing to make the sacrifice. It is by means of the loving sacrifice of Jesus alone, that we can obtain salvation. He said of Himself: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10: 9. Every soul who enters the kingdom of God will be there as a result of heaven's gift to man. While many will try, through deeds of benevolence and other good works, to earn their way in, yet Christ plainly declares: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1.

This door of salvation is still open. We are still bidden to enter. At what time it will close is known to no mortal. It is safe to say that the time is not far distant. While the door is still open, it is supremely important that we heed the admonition of the Saviour, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

* * *

Have Faith in God

T. E. BOWEN

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 1, 2.

What was this joy which Jesus kept "set before Him"? It was the joy of doing His Father's will and experiencing the working of His Father's power in answer to His faith. While walking on earth as a man, Jesus testified, "I can of Mine own self do nothing." John 5: 30. What He did, He did through faith in His Father's guidance and power. And how was that power communicated to Him? As we may get our help,—through prayer.

The murmurings of the children of Israel came through lack of faith in God. They saw death, not deliverance, in the Red Sea. They saw starvation, not angels' food, as their Egyptian food supply ran out. They saw nakedness in that barren wilderness as their clothes should wear out, not shoes and clothes enduring forty years of service. They saw themselves perishing from thirst, not freely drinking of that living stream gushing from the Rock that went with them through the desert. Therefore, because of their lack of faith in God, many fell in the wilderness. The sin that so easily beset them was distrust of

God's power to care for them in their time of need. How often, yea, how often we grieve our heavenly Father in like manner!

The third angel's message develops a people who "keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Shall we not, therefore, learn to exercise faith in God as did Jesus, the author of faith? The angels who ministered to Him in His sojourn on earth are still alive and ready to answer the call of prayer to God for help in our "every time of need."

* * *

A Few Words of Encouragement

MRS. D. W. MYERS

ANOTHER Week of Prayer has passed. We have made many good resolutions, and wrongs have been righted. But what about the future? While the future is not ours, yet we can plan to continue our upward walk in righteousness toward perfection. Let us no longer examine others, but rather examine ourselves. Sad, but true, before another Week of Prayer rolls around, some will be laid to rest, and alas! sadder still, some will fall away from the truth once so dear to them. O, let us continually pray to God for help, because the enemy is on our path. Let us not become discouraged, even if our dearest ones should turn back to the world, or some of the brightest stars grow dim.

How sweet the thought that Jesus is ever near. How precious to know that He is soon coming, and that He will find some who will be faithful to the end! When everything looks gloomy and dark around you, and your courage is almost gone, look up. This is our only hope; everything else will fail. The dark clouds are fast gathering around us. Time is much shorter than we realize. O that the people who delight to call themselves by the name of the God of Israel, would awaken to their responsibility, and go forth with strong determination to speedily finish the work, that we may be gathered home!

* * *

The Importance of Prayer

L. M. PETERSEN

WHY are some of our church members so cold and indifferent? Why are the young people leaving the Sabbath school and church and plunging into a world of sin? Why do so many of our ministers preach lifeless and impotent sermons? The answer is found in neglect of prayer. Prayer is vital to the life and growth of the church.

Churches have failed to grow, and many of the brethren think that the failure is due to a lack of preaching. Prayer and personal work are the most successful means of adding new members to the church. Man cannot convert sinners with a sermon, but God's Spirit will influence hardened transgressors to turn to Christ in answer to earnest, persevering petitions. The mighty revival of Pentecost was the result of ten days of prayer. If our lives have not been fruitful in winning souls, we may find that our failure is in direct proportion to our lack of prayer. A prayerless life is fatal to success in winning souls. May we learn to pray as Jesus prayed.

* * *

A Misapprehension

C. P. WHITFORD

It is assumed by some that Seventh-day Adventists teach that men must keep the ten commandments in order to be saved. A greater mistake was never made. We do not so believe nor teach. We do, however, believe in keeping the commandments, not as a means of salvation, but because of salvation from sin. It is not the unsaved man that keeps the commandments; it is the saved man—the man who has the spirit of obedience in his heart. Such a person will obey every known requirement of God. He will delight to do God's will, because the law of God is in his heart. Ps. 40: 8.

Surely we cannot save ourselves by keeping the commandments. The Saviour says, "Without Me ye can do nothing." John 15: 5. Without Him we cannot keep the commandments. The mission of Christ to this world was not only to pay the penalty for our having transgressed the holy law of God, but to save us from transgressing it in the future. Titus 2: 11-14. Christ did not come to destroy the law; He came to keep it, to

magnify it. Isa. 42: 21. If the law could have been destroyed, Christ need not have died. His death was to satisfy the demands of an eternal and unchangeable law. The law demands death, because of transgression. The law is perfect, holy, just, and good. Sin is anything that is unlike the law. "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1: 21. As "sin is the transgression of the law" (1 John 3: 4), this is equivalent to saying, He shall save His people from transgressing the law.

Christ kept the law perfectly, and through Him the believer shall not perish, but have everlasting life. Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14.

* * *

"He Giveth His Beloved Sleep"

C. A. LESSARD

SLEEP is nature's benediction, one of the greatest blessings that God has given mankind. In sleep, nature restores itself. Excitement keeps most children—and many grown-ups—awake. Don't concentrate your thoughts. Diffuse them. Don't worry. If possible, stop thinking of anything which disturbs or frets you.

Have faith that all is well and that God lives. "Dismiss all anxious care for your lives, and do not be asking what you are to eat, or what you are to put on; and do not waver between hope and fear;" but trust God, and you will sleep.

David in one of his wonderful poems wrote: "He giveth His beloved sleep." We are all His beloved, and His gift of sleep is for every one. All that is needed is to learn how to avail ourselves of the gift.

* * *

Covetousness

W. LEININGER

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20: 17.

The sin of covetousness is especially mentioned as one of the signs of the last days. 2 Tim. 3: 2. It originated in the mind of him who was pronounced perfect until iniquity was found in him. Lucifer coveted a higher position than he held in heaven, and thereby lost all. Isa. 14: 13, 14. It is surprising to notice how many of God's children mentioned in the Bible record have been overcome on this very point. Balaam is a prominent example. The experience of Achan is also familiar to all Bible readers, and his yielding on this point cost his life.

We read in "Early Writings," page 266: "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. . . . He said, 'The sect of Sabbath keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet.'"

And in the Scriptures are given these promises: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke 6: 38.

* * *

The Life of Jesus

EDWARD J. URQUHART

"We are . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4: 8-10. Of old, God's people failed to make a complete conquest of the land of Canaan, and caused themselves and their posterity an untold amount of suffering and distress, through disregarding God's explicit instructions to drive out their enemies entirely. Instead, they made agreements with them, and allowed many of them to continue to dwell in the land. Even so some of God's people today, instead of dying daily to sin that it may be cast out and its place supplied by righteousness, are making agreements with it; and sad indeed is the result.

A compromise with sin has brought worldliness into the sacred precincts of the church. It has developed various systems of false religion in the world, which have brought more ill to the cause of God than the great mass of open enemies, with the result that the darkest crimes of all history have been perpetrated under a banner inscribed with the name of Jesus. Not only so, but a compromise with sin has made some in the remnant church, who should be marching in perfect ranks under the snow-white banner of Immanuel, "wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17. The church that should now be doing a quick work in the earth, languishes in the valley of lukewarmness and indecision.

We have come to the time when God has promised to cut the work short in righteousness; but this can be accomplished only as we individually carry about continually in our bodies "the dying of the Lord Jesus;" for only then will "the life . . . of Jesus . . . be made manifest in our body" (2 Cor. 4: 10), as an indisputable argument to the power of the living God. Then will thousands take their stand with the commandment-keeping people of God. This experience will mark the close of the gospel work in the earth, and usher in the coming of our Lord and Saviour, and the eternal world.

* * *

"Into All the World"

J. BRUSH ANDERSON

IN order to grow we must "learn to bear responsibilities" by helping those in out-of-the-way places. "We need wise nurserymen, who will transplant trees to different localities, and give them advantages that will enable them to grow."—"Testimonies for the Church," Vol. VIII, p. 148.

Our people are centering too much in the large cities. It is time that we get away from the cities, if we expect to have a part in giving the loud cry. Many are calling for help right here in the homeland. Many a small church needs encouragement and assistance. "Serious times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord, and with persevering energy carrying them out."—*Id.*, Vol. VI, pp. 178, 179.

Once away from the alluring cities, with heart set on serving the Lord, we shall have no desire to go back again, for we shall come to realize the need of our help in out-of-the-way places. "To save souls should be the life-work of every one who professes Christ. We are debtors to the world for the grace given us of God, for the light which has shone upon us, and for the discovered beauty and power of the truth. You may devote your entire existence to laying up treasures upon earth, but what will they advantage you when your life here closes, or when Christ makes His appearance? Not a farthing can you take with you."—*Id.*, Vol. IV, p. 53.

* * *

Our Safeguard

F. D. NICHOL

THE devil is working with all deceivableness of unrighteousness in a last great effort to blind the whole world with his subtle delusions. "Isms" of every nature and form are abroad in the land. These counterfeit religious movements, we clearly see, are not without results. They are rapidly gathering into their ranks, not the illiterate, but the educated men and women of our land. About us every day we see souls being lulled to sleep by the belief in a second probation, in a postmillennial coming of Christ, and in a heaven which any one may obtain, no matter how evil his life. And it is true, though sad, that even from our own church have members been taken to swell these ranks. However, all this is scarcely more than we should expect after noting the utterances of the prophets concerning the almost overmastering delusions which are to characterize the last days.

But the end is not yet. These mighty deceptive movements are to become still more delusive. Great signs and wonders, even to the calling down of fire from heaven, are soon to be seen. And as a climax we are to see Satan himself transformed into an angel of light here upon our earth, posing as Christ, and with an external appearance in keeping with the assumption. Then, if it were possible, the very elect would be deceived. The master mind of man's adversary will succeed in producing deception so convincing to men that they will actually be led to believe a lie.

Many of God's people, when such a view of the future is presented to them, pass it off with the thought that it would be impossible for them ever to be deceived by any delusion. But sad to say, these very ones often have only a hazy knowledge of the "faith . . . once delivered unto the saints" (Jude 3), and are far from being able to give a reason for the hope that is within them.

To such souls in particular, and to believers in general, come these words of warning from the pen of Inspiration: "Just before us is the 'hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' All whose faith is not firmly established upon the word of God will be deceived and overcome." — *"The Great Controversy,"* p. 560. And here is another statement even more striking: "Only those who have been diligent students of the Scriptures, . . . will be shielded from the powerful delusion that takes the world captive." — *Id.*, p. 625. Not a cursory perusal but a diligent study of this Book now, will prove our safeguard in that time so soon to come. The searching question is asked, "Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses?" — *Id.*, p. 625.

Are we too busy with the cares of this life to take sufficient time to learn what this Book has to say? Must we finally be among that great company who will "wander from sea to sea, and from the north even to the east" in search of God's word when that "famine" comes upon the land? Let all else then be secondary, and let us make this Book our first study.

The Family Physician

Free Consultation for the Readers of the "Review." Address inquiries, inclosing stamp, to Dr. H. W. Miller, Medical Superintendent Washington Sanitarium, Takoma Park, Washington, D. C.

Sick Headache

What causes sick headache, and what will cure it?

Sick headache is not in itself a disease; it is a symptom. It is called a "sick" headache because it is often accompanied by a nauseated feeling or hiccough. One feels sick, weak, and exhausted. The eyes water, and light hurts them. There are many other uncomfortable feelings associated with sick headache. It is a symptom of a score of diseases. When a headache comes on, the first thing to do is to get rid of the cause of the trouble, which may be fermentation in the intestinal tract, retention of poisonous products in the colon, infection in the tissues of the body, inactivity of the kidneys, or a deranged condition of the liver, so that poisons it should eliminate are accumulating in the blood. If the headaches are periodic, the individual should seek medical counsel.

Pimples on the Face

Please give a cure for pimples on the face. I have tried a number of skin treatments, also violet-ray treatment, but only a few pimples disappeared.

This condition is primarily a nutritional disorder. It has its origin in diseases of the intestinal tract, and is influenced very largely by the diet. Certain types of vegetable fats noticeably increase this rash. Certain irritants, especially sweets, such as cane sugar and various kinds of confections, have their part in causing these eruptive diseases of the face. Once the eruption is established, the leaving off of these articles of diet does not necessarily correct the condition.

The great difficulty in treating skin disorders is, that very few people have the patience to continue the treatment sufficiently long to obtain results. Eczema or any other skin disease that has become chronic requires not weeks but months of treatment. Germs are like seeds. They are very numerous. They are in the air, in the water, in the food, and are taken into the body in various ways. Some gain entrance into the hair follicles through the skin, so certain types of pimples are scattered from one follicle to another until there is a large crop. Others are due to infection carried in the blood, and they finally locate in an area which furnishes a particularly good soil in which to grow.

Germs live in the skin because they find there a favorable environment. The point is to change the environment by introducing conditions unfavorable to germ life. One way of getting rid of the disease is by raising the vitality and resistance of the cells and tissues. No germ can make its way into the body of a healthy individual and grow there.

The best thing to do for pimples, which usually form little yellow points, is to prick them open with a needle, so they may

heal. The use of green soap (soft soap) in a shampoo, very strongly alkaline, will destroy the bacteria. This should be preceded by hot applications to the face until the skin is very red and has a good circulation, bringing a large blood supply to the face. Immediately following the thorough shampooing of the face with the green soap, use a 70-per-cent alcohol lotion. This must be persisted in day after day in order to get results. Keep the bowels active, and minimize the amount of fats taken into the body. These suggestions are great aids in overcoming this condition.

Dandruff

I am troubled with very oily hair. During the last six weeks it has been falling out rapidly. Please give treatment for this condition.

Seborrhea, or dandruff, is a condition in which there is an active secretion of oily properties from the skin. This oil crusts over and produces pressure on the roots of the hair, thus robbing it of its circulation and nutrition. The follicle becomes shallow, and combing draws the hair out from the roots. Dandruff is sometimes accompanied by an oily condition of the hair, as in this case.

The treatment involves increasing the circulation of the scalp. First of all, the scales ought to be carefully cleaned off the scalp. For cleansing the scalp and the roots of the hair, especially if the hair is very thick, it is well to use some oily preparation. Mineral oil or olive oil may be used. This should be followed in turn by a soap shampoo with an alkali,—tar soap, Castile soap, or green soap. Rub the scalp very thoroughly. Follow this by a lotion made of one third resorcin and two thirds 70-per-cent alcohol, rubbed into the scalp, repeating every two days. It is good to bathe the head and scalp once daily with cool water. This does not injure the hair or scalp. It is well to keep the head exposed. Tight bands on hats hinder the circulation. This treatment will clear up the condition of scales.

Removing Diseased Tonsils

When do you consider it necessary to remove diseased tonsils?

It is necessary as soon as it is found that they are diseased. Very common ailments of the human race are sore throat, catarrh of the nasal passages, and diseases of the intestinal tract. The tonsils are glandular structures and form a part of the alimentary tract. They are often diseased in childhood, the result largely of mouth breathing. It is believed that the real function of the tonsils is to destroy bacteria, from their being located on either side of the throat, where they come in contact with everything taken into the system. The secretions of the tonsils escape through little openings like the holes in the nozzle of a sprinkling can. This secretion is a disinfectant; it destroys bacteria, and passing down the alimentary canal, sweetens the bowel contents. It keeps food from fermenting in the intestinal tract.

The tonsil is all the time subject to bacterial infection, being located as it is at the head of the alimentary tract. Sometimes its functioning is hindered, and germs are hidden away in the little follicles. It is then one can press out yellow, cheesy material, which has an offensive odor.

When diseased, the tonsils, instead of pouring out their disinfectant secretion, pour out poison which will go through the other thirty feet of the alimentary tract. The germs circulate through the system, and may later cause gallstones in the gall bladder, ulcer of the stomach, or any one of numerous other diseases. We find the tonsils are the seat of much trouble today. Every one should have his tonsils thoroughly examined, and if they are diseased, arrangements should be made at once for their removal. Nothing gives such speedy results as the early removal of diseased tonsils. And they should be completely removed, for the trouble may be greatly exaggerated by leaving even a very small portion of a diseased tonsil.

* * *

"A WORTHY woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships; she bringeth her bread from afar. She riseth also while it is yet night, and giveth food to her household, and their task to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms."



THE WORLD-WIDE FIELD



HEALTH REGAINED

AFTER laboring, twenty-one years in the cause, in every State in the Southland and in the Central West, I was forced to a temporary retirement on account of ill health. On Nov. 11, 1919, I collapsed under a nervous strain in Dallas, Tex., after one year's hard campaign in that city. Physicians advised my leaving the South for a year's rest. I came to Palo Verde Valley, in the southeastern part of California, and began doing outdoor work. Since the change from using the pulpit to using implements on the farm, my health has been almost completely regained. Quite a number of inquiries have been received, asking the reason of my retirement. This statement will serve to inform the brethren.

My courage and faith in the triumph of this cause were never better than now. My heart rejoices to see the progress of the organized work, in both home and foreign fields. As I read of the rapid progress of the message, I cannot remain contented on the ranch; however, I must not take up responsibilities in the cause until I am sound and well again. My address for the next twelve months will be Blythe, Calif.

SYDNEY SCOTT.

* * *

THE WEEK OF PRAYER AT WALLA WALLA COLLEGE

THE Lord is doing mighty things in righteousness today. The very blessings which He promised He would bestow upon His latter-day people, are coming to pass. Converts to the truth are being multiplied, backsliders are being reclaimed, and the faithful ones who have long borne heavy burdens are being given renewed zeal and strength. Especially is God's peculiar blessing being manifested in our institutional centers at this time. The Week of Prayer culminated in some genuine revivals in our schools. Reports that are coming in indicate that this recent spiritual refreshing amounts to almost a mass movement among our young people.

Walla Walla College is rejoicing in the blessings which resulted from the Week of Prayer. We have never before experienced anything like it. Under the leadership of Elder M. E. Kern, who conducted special meetings each evening during the week, forty-two young people took their first definite stand for Christ. Besides these, more than fifty were reclaimed from the ranks of the indifferent.

The Friday morning meeting will not soon be forgotten. Lasting for nearly three hours, it was a time of deep heart-searching and solemn consecration. Tears flowed freely as confessions were made and the appeals of friends were extended to the hesitating ones. Genuine zeal characterized the efforts of those who carried on personal work among the students. Some of those who had been praying earnestly for such a revival were rejoiced to see students who had long steeled their hearts against the call

of the Spirit, yield themselves in surrender to God. The almost irresistible power of the Holy Spirit seemed to pervade the meeting, and only a small number failed to respond. Our love and prayers go out for these few who let the solemn call pass by unheeded.

The success of the meetings, outside of the help of Elder Kern, should primarily be credited to the work of the prayer bands. From the beginning of school, definite prayer band organization was effected, and a concerted effort made for the elevation of the spiritual interests of our college. We are glad for this earnestness which has taken hold of our young people, as it presages a return of the 1844 spirit—the spirit which will enable God to cut His work short in righteousness. HARRY TIPPETT.

* * *

PINE TREE ACADEMY

MAINE, the Pine Tree State, and the cradle of the Advent Movement in America, is going to have an academy of its own for its young people who pass beyond the grades of the local church schools. In fact, the property has already been purchased, and the plan is to open the school in the autumn of 1921.

This step is worthy of note for two reasons: The first is that the location of the school and the plan for its work are both in harmony with the instruction

fills in no small degree a prediction made in the spirit of prophecy, that in the last days good properties would become available at a low price, which could be secured for our institutions. The price of this property was only \$8,500 which would not be half enough to build either the house or the barn at the present time.

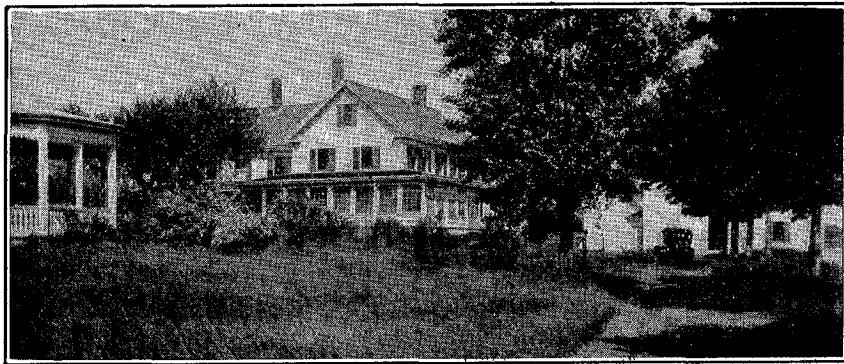
Elder H. W. Carr, president of the conference, and his laborers have determined to raise the last dollar on the purchase price and the equipment of the school before school opens next year. An excellent beginning was made at the Maine camp-meeting last fall, in the raising of more than half the purchase price. The "no-debt" policy is the one to which our schools should all adhere with determination.

It is indeed gratifying to see the prospect ahead for the old State of Maine, whose name appears so frequently in the early history of our work. Some excellent work has been done in her local church schools, that will be a great help in supplying the academy with a good body of students from our own schools. W. E. HOWELL.

* * *

RETURNING FROM CHILE

It is with deep regret that the Chile Conference has been compelled to release Brother Nels Johnson and his wife from the work in our school in Púa. Brother



Pine Tree Academy

given us in the spirit of prophecy for the establishment of schools for our children. The property consists of a good-sized farm about two miles out of the city of Auburn, and includes commodious buildings in an excellent state of repair, the farm mansion itself containing some twenty or more rooms, and a barn of ample size to accommodate the products and live stock of the farm. Besides these two main buildings, there are two poultry houses and an older barn. Most of the land is tillable, and produces well for that section of country, some sixty or seventy tons of hay having been cut on the place last year. The farm offers excellent opportunity for raising practically all the produce the school will need, and will provide plenty of labor to meet the needs of students as to their health and expenses.

The second reason why this enterprise is worthy of mention is because it ful-

Johnson has served the school faithfully for more than two years as treasurer and teacher, and Sister Johnson has done excellent work as teacher of music. They spent one year also in our school in Argentina.

While in Argentina, Brother Johnson contracted a serious eye difficulty; and in spite of all treatment the trouble has grown constantly worse. He has decided to take up manual work for a time, thus giving his eyes a complete rest from reading and study, with the hope of restoring them to a normal condition. For this reason he feels it would be better to return to the United States.

Brother and Sister Johnson are attached to the work in Chile, and in spite of the joy of looking forward to seeing the loved ones in the homeland, it is a cross to them to leave the mission field to which they hoped to dedicate their lives. They have both mastered

the Spanish language, and it is a keen loss that we sustain in their departure. We trust that the Lord may completely restore our brother's sight, and that they may soon return to join us in giving the message to this large Spanish-speaking field. C. P. CRAGER.

Missionary Volunteer Department

M. E. KERN - Secretary
MATILDA ERICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE }
C. A. RUSSELL } - Field Secretaries
J. F. SIMON }

OPPORTUNITIES IN SOUTH AMERICA

WHAT a continent it is from Caracas, on the Venezuela coast in the north, to Cape Horn in the south! This is a distance of almost five thousand miles; and the greatest width from the Atlantic Ocean to the Pacific is about three thousand miles. In traveling through the continent the traveler is impressed by its immensity. There is Peru, with a coast line of more than one thousand miles and an area equal to sixteen States the size of Ohio. Then we come to Chile, stretching south twenty-eight hundred miles. If one end of this "Tapo Line Republic" were placed on the Atlantic Coast, the other would extend to Salt Lake City.

Crossing the barren Andes Mountains, we come into the "vast land of seemingly endless plains." For twenty-four hours, as fast as the train can whirl, we are hurried on through stretches of grain fields which seem to extend everywhere, and to have no boundaries. We are in a country not measured by acres, but by square leagues. The farms of North America's Central West are as garden patches compared with these huge *estancias*.

We are told that these vast feudal holdings comprise all the way from twelve to two hundred thousand acres, and agriculture is carried on in a way that would seem marvelous even to the American farmer. We see immense herds of cattle, acres of sheep, and thousands of horses. Statistics state that Argentina has 30,000,000 cattle, 70,000,000 sheep, and 8,000,000 horses. The estimated capital in live stock amounts in terms of wealth to \$650,000,000.

And what shall we say of Brazil? It is larger than Argentina, Chile, Peru, Bolivia, Ecuador, Uruguay, and Paraguay combined. Brazil is a continent in itself, and is larger than the United States, barring Alaska. Vast areas in the interior are inhabited by savage tribes, who are said to live in jungle fastnesses as impregnable as anything to be found in Central Africa.

South America is the great melting pot of races. In Brazil we notice principally the Negro, formerly of Africa, intermingling with the Europeans, most of whom are Portuguese; in Peru and Bolivia there is the Indian, with a mixture of Spanish; while in Argentina and Uruguay almost the entire population is white, made up of various peoples of Europe who have married and intermarried, the Spanish predominating.

The climate is more favorable in most parts for North American workers than

countries like China, India, and parts of Africa. Chile is called the California of South America. In Argentina the climate is as favorable as in most parts of the United States, without the intense cold of the Northern States. The climate of Argentina in its more favored parts is said to surpass most other countries. Brazil, owing to its size and topography, has a diversified climate. South of Capricorn the climate is equable. Farther north it becomes more tropical, and is taxing to people of Northern birth.

With all its wealth of territory, peoples, climate, and natural resources, there rests the shadow of Spanish civilization and Roman Catholicism. The Spaniards in the early days came not to develop, but to plunder and carry away.

"Gold, gold, gold, gold,

Bright and yellow, hard and cold,"

brought the first settlers to South America.

"The Roman Catholic Church of South America," says Francis E. Clark, "is as different from the same church in North America as Spain is different from New England. In South America it is still in the darkness and corruption of the Middle Ages."—"The Continent of Opportunity," pp. 311, 312.

Ignorance, immorality, and superstition have held the people from development. Little by little through the efforts of missionaries and through other Protestant influences, the hold of the Catholic Church is weakening. The Bible is being circulated. Religious liberty is coming in. Educational advantages are improving. Just now seems the hour of opportunity in South America. Protestant teaching was never more willingly received. It is the testimony of our workers that people are more ready to listen to the truth than ever before. During the last four years our membership in South America has been increased nearly four thousand. We now have more than eight thousand believers in the mission field, with about four hundred workers, counting all classes. Work has been started in each republic. As far south as Punta Arenas the message has gone. In that extreme Southern point we now have an organized company of believers.

Among the Inca Indians about Lake Titicaca there seems to be a Pentecostal mass movement toward the message. More than two thousand of these people have accepted the truth. In fact, our workers are not able to teach all the people that come to them to learn. A dozen workers should be sent to that field if possible in 1921, and a training school should be established to train the Indians to carry the message among their own people.

South America should appeal strongly to the young men and women connected with this movement. Among more than sixty million people, there are four hundred workers, counting foreign and native of all classes, which is an average of one worker to every 150,000. We have done much for South America. To that field some of our choicest young people have answered the call, yet we can do much more. For three fourths of a century the message has been preached in this country. The work is growing stronger, and the number of workers is increasing. Many because of

age, health, or for other reasons, cannot go to other lands. The call is to the strong, earnest, trained young people.

J. L. SHAW.

Sabbath School Department

MRS. L. FLORA PLUMMER - Secretary
ROSAMOND D. GINTHER - Asst. Secretary
JUDSON S. JAMES - Field Secretary

OUR SABBATH SCHOOL LESSONS

SELDOM has it been the privilege of those who believe the truths for this time to study a series of Sabbath school lessons of greater importance than those we have begun with the new year. The person and work of our Saviour Jesus Christ, and the personal relation we sustain to Him, hold a place of surpassing importance among the truths that cluster about the theme of salvation. Jesus himself gave the utmost emphasis to this truth in His prayer the night of His betrayal: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This truth found an earnest response in the heart of the great apostle when he expressed the supreme desire of his life,— "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:10. Here is no theory, but a real, living, personal experience.

We are now in the closing hours of human probation. The prevailing powers of evil exert a hypnotic and stupefying effect upon the senses, and tend to becloud the spiritual vision of God's people. The devil would have us misunderstand Him who is the "author and finisher of our faith," and would cheat us of the high privileges we might enjoy in our personal relations and fellowship with Christ. Satan well knows that to fail in this is to fail in all; for out of this personal relationship and experience with Christ issues every saving truth, and apart from this no outward profession or formula of truth is of any value.

The lessons we are now following may require a closer study than we have ordinarily bestowed upon Sabbath school lessons, but the extra effort will yield rich returns. Have we not reached a time when we need to put our best mental efforts to the study of God's word? The world is full of error and false philosophy. Pilate's query, "What is truth?" is more applicable today than at any time in history. This question can be answered only by the Bible, and then only after a patient, diligent, prayerful search on our part. The Scriptures are the only chart and compass which will guide us safely through the storms and darkness of these days of evil, and bring us securely to anchor in the eternal haven. The precious treasures of earth are obtained at the cost of much toil and sacrifice: can we hope to possess the gold and jewels of Scriptures without toiling and digging deep for them?

Years ago the following instruction was given to our Sabbath schools through the spirit of prophecy: "If I

had an opportunity, I would speak to the students of every Sabbath school in the land, lifting up my voice in earnest appeal that they go to the word of God, seeking for truth and light. God has precious light to come to His people at this very time, and you should strive earnestly in your investigations to aim at nothing less than a thorough knowledge of every point of truth, that you may not be found in the day of God among those who have not lived by every word that proceedeth out of the mouth of God.

"The momentous issues at stake through neglect of the word of God should be carefully considered. The study of the Bible is worthy of the best mental effort, the most sanctified ability. When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness. If our youth are seeking to educate themselves to be workers in His cause, they should learn the way of the Lord, and live by every word that proceedeth out of His mouth. They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people. If they intrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God's word."—*Sabbath School Worker*, May, 1892.

Among the resolutions and dedications of the New Year made by all Sabbath school members, may there be found the resolve to study the word of God more diligently and prayerfully than ever before.

J. S. JAMES.

Appointments and Notices

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. Bertha L. Goin, 756 Seventh Ave., N., St. Petersburg, Fla.

J. H. Downes, 19 Cecill Ave., Barking, Essex, England. Continuous supply.

C. B. Smith, 432 Spring Ave., Bellefontaine, Ohio. Especially Signs, Watchman, Present Truth, and tracts.

Mrs. C. F. Wood, 705 South 4th St., Ponca City, Okla. Especially Life and Health, Present Truth, and tracts.

IT MEETS THE ISSUE

The great campaign now being carried on by advocates of drastic Sunday laws in Congress and national and State legislatures, is being met by every proper agency of our people. The March Watchman Magazine is an instrument fitted to our hands in this contest. On this subject it contains:

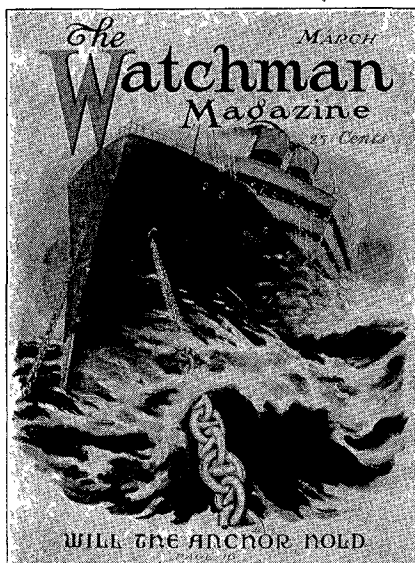
"The Blue Laws Again," in "The News Interpreted."

"We, Too, Believe in Sabbath Laws," an editorial.

"Will the Anchor Hold?" by Robert B. Thurber.

"Shall the Puritan Rule America?" by Charles S. Longacre, secretary of the Religious Liberty Department.

There are besides articles upon a wide range of subjects, interesting to all classes: "God's Memorials for the Three Greatest Events," by John L. Shuler. The creation, the crucifixion, the resurrection.



"We Believe That Jesus Christ Saves Sinners," third in the clear-cut series declaring our faith.

"Speculating," by Meade MacGuire. Can we plunge into "futures"?

"What Sort of Ancestor Am I Going to Make?" by Daniel H. Kress, M. D. Is evolution upward or downward?

"Court in Session," by Arthur S. Maxwell. A second article on the investigative judgment.

"Would You Turn Your Back on Style?" by George H. Heald, M. D. A discussion of dress.

"Pioneering in the South African Bush," by Samuel M. Konigsmacher. A vivid word-picture of missionary operations.

"Little Talks on Great Matters" has these suggestive titles:

"The Gospel of Ugliness," "Anise and Cummin," "The Sealing Sabbath," "A World to Play In," "Right About Face," "Is There a Better World?"

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.

REQUESTS FOR PRAYER

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

A sister in Oklahoma asks prayer for the conversion of her husband and children.

"Please pray for my husband and boys," writes a sister from Georgia, "that they may see the light of present truth."

EUROPEAN RELIEF FUND

Donations Received to Jan. 24, 1921

Previously reported	\$28,859.18
Mary and Hattie McIntosh	20.00
Walter S. Mead	5.00
Mrs. L. D. Randall	10.00
Carol Randall	5.00
Marjorie Randall	5.00
Mrs. J. W. Siler	5.00
Mrs. W. J. Hamilton	5.00
Mr. and Mrs. Mark Olmstead	1.00
O. Sugan	.50
Eastern New York Conference	35.75
Greater New York Conference	61.00
Massachusetts Conference	17.25
Northern New England Conference	67.25
Southern New England Conference	1.50
Colorado Conference	25.70
Inter-Mountain Conference	20.00
Kansas Conference	176.80
Missouri Conference	66.00
Nebraska Conference	116.00
Wyoming Conference	11.50
Chesapeake Conference	5.00
District of Columbia Conference	23.35
East Pennsylvania Conference	63.00
New Jersey Conference	19.00
Ohio Conference	34.60
West Virginia Conference	11.00
West Pennsylvania Conference	50.25
West Virginia Conference	30.00
Ontario Conference	43.00
Maritime Conference	10.00
Quebec Conference	3.13
Chicago Conference	136.74
Illinois Conference	44.82
Indiana Conference	46.00
North Michigan Conference	68.23
North Wisconsin Conference	10.00
South Wisconsin Conference	143.35
West Michigan Conference	267.84
Iowa Conference	23.00
North Dakota Conference	105.86
Montana Conference	5.00
Southern Idaho Conference	18.87
Southern Oregon Conference	55.00
Upper Columbia Conference	55.00
Western Oregon Conference	147.50
Western Washington Conference	64.00
California Conference	97.55
Central California Conference	5.00
Northern California Conference	14.75
Southeastern California Conference	8.00
Southern California Conference	47.00
Cumberland Conference	112.00
Georgia Conference	25.00
Alabama Conference	12.00
Louisiana Conference	6.00
Mississippi Conference	157.24
Tennessee River Conference	6.98
Alberta Conference	10.00
Saskatchewan Conference	21.00
Manitoba Conference	60.00
Total	\$31,580.49

Campaign Literature



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FREEDOM: Civil and Religious

Shall the Present demand for Sunday Laws be granted?
Shall the rights of conscience be denied?
Shall the foundation principles of our government be overthrown?
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No.	Per 100
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2. Limits of Civil Authority50
3. What Are Works of Charity and Necessity?50
4. William Lloyd Garrison on Sunday Laws ..	1.00
5. Why Sunday Laws Are Wrong	1.00
6. Sunday Laws, Their Development and Object	1.00
7. Blue Laws, Are They Right or Wrong? ..	2.00

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Against "Blue Laws"

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SUNDAY LAW AND RELIGIOUS LIBERTY NUMBERS

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SUNDAY LAWS AND RELIGIOUS LIBERTY

Number 27 deals in a strong, forceful way with the proposed revival of the Sunday Blue Laws, the principles involved in religious legislation, the acknowledged aims of Sunday advocates as stated by the secretary of the Lord's Day Alliance, and other present-day phases of Sunday Law legislation.

Number 28 contains a volume of the strongest material obtainable on religious laws, and vividly portrays the dangers in such laws, contrasting the old Blue Laws with the principles of Religious Liberty, and giving in bold-face type the forceful 14 points of protest prepared by the General Conference.

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Here is a list of the principal articles appearing in the first issue for 1921:

The Christian's Attitude Toward Civil Government
Demand a National Sunday Law
The Church Threatens to Impeach the Mayor of Philadelphia
The Name of God in the Constitution — Why Omitted?
After-the-War Conditions
Christ Rebukes the Spirit of Force in Religion
Georgia Court Hears Plea for Religious Liberty
Why Sunday Laws Are Wanted
An Appeal to the Congressmen
The Bluest Blue Law Yet Proposed
The Baltimore *Sun* on Compulsory Sunday Observance Bills
The Blue Law Reformers
Another Crusade
The State Purely Secular; the Church Entirely Spiritual
Something Every One Should Know
Sunday Crusade
A Nation-Wide Drive for a Puritan Sabbath
Tangier Island Again
National Reform Up to Date

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Facsimile of three-color cover, First Quarter, 1921



WASHINGTON, D. C., FEBRUARY 3, 1921

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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.

For donations to the European Relief Fund, see page 21.

* *

ELDERS E. E. ANDROSS and C. V. Leach left New York, January 28, on the S. S. "Advance" to attend meetings in Panama and Jamaica.

* *

MR. AND MRS. B. E. WAGNER and child sailed January 10 from New Orleans for Venezuela, Brother Wagner to take the oversight of the book work in that field.

* *

MR. and MRS. G. L. Gulbrandson sailed from New York, January 28, for Christiania, Norway. Brother Gulbrandson will connect with the Christiania Publishing House.

* *

A LETTER from Brother Frank C. Kelley, written from Santa Barbara, Calif., tells us that he and Sister Kelley are about to return to Colombia, the field where they spent some years of labor. He goes back to continue the sale of our publications. May the Lord bless him and his wife in this needy field.

* *

AFTER an absence of nearly six months, in which he and Brother W. H. Williams nearly rounded the continent of South America, Elder O. Montgomery reports himself back at the office in Buenos Aires. The brethren in that field are lining up for big things. Brother Montgomery reports that they have set their Harvest Ingathering goal for 1921 at \$33,000.

* *

ELDER I. C. SCHMIDT writes from West Java: "A few days ago I had a letter from one of our old canvassers who is in the interior of Java, in which he reports a Sabbath school of fifteen members. Some people at Bandoeng, where this young man is, are asking that they be baptized. It is true that we have permission to preach the gospel only in Batavia, Semarang, and Soerabaja, but I really believe that the time is coming when people living in those sections where this freedom is not granted, will petition the government to let us come to them and teach them the truth. We believe the new Malay book will do much toward bringing about such a condition."

THE following message from J. Lwoff and W. Teppone, the director and secretary of the Middle Russian Mission, is heartening after the years of silence: "Although we have been separated from you more than five years, yet you may be sure our internal, spiritual union is not weakened. God's people in Russia are still faithful, looking for that day of rejoicing when we shall gather together before the throne of God and nothing can separate us."

* *

WE have been made very sad to learn of the death of Elder H. E. Armstrong, of England, which occurred Dec. 25, 1920; also of the death of Elder S. F. Svensson, which occurred in Minneapolis, Minn., Dec. 27, 1920. These were both earnest men of God, and have been used for the accomplishment of much good in connection with this closing work. We extend to the relatives our sincere sympathy. Fuller particulars will be given later.

* *

ELDER J. W. CHRISTIAN, president of the Pacific Union Conference, gives this good word regarding conditions on the Pacific Coast: "We are very happy here on the Coast over the excellent spirit which we find among the people. There is no striving or contention in our conferences or institutions. I have never worked where I felt more freedom among the brethren than here. We are surely in the time when God is pouring out His Spirit, and the day of revival is in the church."

* *

A LETTER from W. E. Lanier, of Honduras, informs us of the death of Brother Rolland R. Sweany, son of Elder and Mrs. W. A. Sweany. Brother Sweany, after finishing his school work in Keene, Texas, answered the call for a bookman for Honduras last May. Blackwater fever is the attributed cause of his death. We extend to the father and mother, and other sorrowing relatives and friends, our deep sense of sympathy and loss in the death of this trained, consecrated worker.

* *

"PARAGRAPHS FROM CONTRIBUTORS"

THIS is the name of a new department which we are opening in the REVIEW this week. It contains short, pointed articles, and several paragraphs from longer articles which we were not able to use entire.

We shall be glad to have our readers contribute to this department from time to time, a good thought relating to some phase of the gospel message, or help they have received from a text of Scripture. We are not able to use in our church paper so many long articles as formerly. The pressure from the field in the way of reports is so great that our paper is largely made up of reports of the progress of this movement. The REVIEW AND HERALD is our great church newspaper. It is designed to keep the members of the church in touch with the progress of the Second Advent Movement in all parts of the world; hence we must give first consideration to articles of this character.

ELDERS E. F. PETERSON and F. A. Stahl, who have recently made a trip into Ecuador, tell of numerous opportunities for pioneer work. "I wish," says Brother Peterson, "we had several workers to send to Ecuador at once, as I am sure the results would be forthcoming from their efforts in a short time." Of the Indians in that field Brother Stahl says: "They tried in their simple way to make us understand their needs. 'We are so ignorant, we do not know anything,' they said; and again, 'We do want to learn the right way.' There is hope for people who feel that way."

* *

DR. CHARLES H. MAYO, of Rochester, Minn., astonished a select group of prominent British and American scientists and officials gathered in London recently, by predicting that the next war would be one of bacteria dropped from airplanes over enemy cities. Speaking at a dinner in his honor tendered by the officers and board of governors of the American Hospital in London, and in the presence of Ambassador Davis, Lord Reading, Lord Bryce, Arthur James Balfour, and other distinguished citizens, he said that as medical science advanced it would make it "almost impossible for armies to fight." "In the future," he said, "it will be a war of invisible organisms; it will be a war of dropping capsules of bacteria over cities, which will have the most destructive effects."

* *

THE MINISTERIAL INSTITUTE

EXCELLENT reports come to us from the Ministerial Institute which closed last week in New York City. The Lord evidently met with the brethren assembled there, and gave them a rich blessing. Brother C. A. Holt, of the REVIEW editorial staff, writes as follows:

"I do not express my own feelings only when I say that this has been an unusually inspiring occasion. Every one whom I have heard speak of the meetings has done so with deep appreciation. There is a general feeling that the workers gathered here have experienced the outpouring of the Holy Spirit in a measure never before known among them. A strong spiritual impulse throughout the field is sure to follow as a result of this earnest season of devotion and Bible study.

"Tuesday stands out as especially memorable among the days of the institute. The devotional service was conducted by Elder Daniells, who departed from the theme he had selected, and bore his personal testimony to the blessings he was receiving from Bible study and prayer. The meeting seemed of its own accord to change into a consecration service. Differences between brethren were put away. Confessions were made by brother to brother and to God. Stories of personal victory were related, and prayers were offered for those who were under trial and in need of help. The meeting continued from 8:45 to 12:30.

"After this service there was such a marked change in the atmosphere of the meetings that a number remarked about it. There was a heartier response to the messages given from the desk, and a warmth between the brethren that did not exist before. It has been a great privilege to be here."