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THE GOSPEL TO ALL NATIONS

The Imprisoned Song

Roger Altman

*I feel the inward urge of some sweet song,
Like listless surges on a palm-girt shore;
I hear it echo in Elysian air
Like the good tidings that the angels bore.*

*Had I a seraph's rapture-giving touch
Upon the harp, I'd set the anthem free,
And laugh to hear its golden notes unrolled,
Or weep its tender melody to see.*

*But there's a mortal rift within my lute,
And when I sing, the tones are all awry.
My groping fingers stumble, halt, and fail;
Yet still I hear the song, and still I try!*

*Blunders and blemishes, weak, faltering chords,
With now and then an echo of the strain
That stirs within me — such my earthly lot
Until the heavenly minstrels come again.*

*Then, with a golden harp in heavenly tune,
Vibrating to the symphony of wings,
I'll free the long-locked music of my soul,
And sweep a cunning hand across the strings.*



The Near East Relief Offering

W. T. KNOX

Treasurer General Conference

SABBATH, February 11, has been appointed by the General Conference Committee as the day in which an offering is to be taken in all our churches for the relief especially of the famine-stricken children of the Near East. The Near East Relief Committee, which includes on its board of trustees such names as Chief Justice Taft, former ambassador Myron T. Herrick, Henry Morgenthau, and other well-known and responsible men, sends the most urgent calls that all the people of this land of peace and plenty give from the abundance which the Lord has placed in their hands, and provide food and shelter for the millions of children who are dying of starvation.

The World War has left a terrible aftermath. Famine, pestilence, and death stalk in its wake; and horrors, wretchedness, and indescribable suffering and misery have come upon the people of some of the nations of the world. Much is being done, but much more remains to be done. Where millions are hungry and dying, with no crops in sight to relieve the awful situation, a large and continuous stream of supplies is required to stop the ravages of hunger, disease, and pestilence. Knowing that all our people would wish to do something to help in this work, this special offering is arranged.

I can quote but a few paragraphs from many which set forth the appalling situation facing the people of these stricken lands. The general secretary of the Near East Relief says, speaking of one land only:

"From Armenia the invading armies were not withdrawn until last April, and when they had gone they left the country stripped of food, farming implements, and animals. It was then impossible for the people to raise food for the winter. Consequently the orphanages are overcrowded. With their present facilities and income, there is neither room nor food for more children, while outside the orphanage gates many ragged little ones stand and wait through the day, and lie down to sleep at night, some never to wake again. Each morning the 'dead wagon' makes its rounds to gather up these victims of starvation and cold. Already it is too late to help many of these little ones; some of them could still be saved if the means were provided."

Another report says:

"The afternoon we left Erivan, just before our train pulled out, a young Armenian woman came to us with tears in her eyes. She told us she had brought a group of orphans from Erzerum. The original number was something like two hundred, but day by day the line had grown thinner until now it numbered only seventy-eight."

The American Relief Administration, of which Herbert Hoover is chairman, sends the following cablegram from Russia:

"Feeding 22,789 in thirty-three towns and villages. . . . Frightful conditions. . . . In towns of 5,000 inhabitants people dying rate fifty per day. In Kosminsky district, out of 14,000 population 859 died within past month. In Samovolna, of 4,000 population, all dogs, cats, and horses have been eaten."

A few months ago we were told that 5,000,000 children in Russia faced death from starvation. Only a part of these have been provided for.

Dr. Vernon Kellogg, who returned from Russia in October, says:

"The situation is incredible to those who have not seen it, . . . indescribable by one who has seen it. Refugees have come out of the villages to railway stations and to the Volga River, waiting to be taken away, to be taken off, to be taken anywhere — . . . men, women, children. These terrible refugees sit and lie for weeks at a time, waiting for the freight

trains in which they shall be packed and carried away. They simply want to get away, anywhere. 'We do not care where, anywhere from here.'

"In Belgium we never fed a single farmer. In Poland we fed millions in the cities and mining regions. We sent no food into the farming regions. In Russia the food producers have to be fed.

"We do not want to feed children for a week or a month and then stop and have them die. It is better to keep one million alive through the year than to keep five million alive for a part of a year.

"The most serious part of the situation as regards food, no human being is responsible for. It is an act of Providence. It is a terrible drouth that has dried up these miles and miles and hundreds of miles of fields of grain."

Miss Anna J. Haines went to Russia in 1917, and since 1918 has been in charge of the Friends' Relief work in that land. She returned to the United States about the middle of November, 1921. She writes:

"When one has seen garbage carts full of dead babies, and older children and adults dying from starvation on the streets, and the farm machinery . . . scrapped and rusting by the wayside, one loses all desire to turn the situation into an epigram.

"In that township of ten thousand, four times as many people died in August, 1921, as in March. The usual harvest was over one thousand pounds of wheat per acre. This year it was about fourteen pounds, and in many places less. The horses had decreased from 4,100 to 2,100; cows from 3,800 to 1,600; sheep from 9,200 to 3,200, and pigs from 342 to 2. . . . About 15,000 acres were prepared for planting this fall, but they had seed for only 3,000 acres, where they usually plant 40,000 acres.

"'We can live on the few potatoes left and grass until November or even December,' said a village priest to me, 'but by March there will not be any people here at all. We shall all be dead.'

"We visited homes established for children,—orphans, or abandoned by their parents. . . . In one village the home was prepared to have sixty children. When we were there the first of September, it already had 450, and another home was being opened in the village. For these 450 children there were exactly thirty-one cups and bowls for them to eat out of, and no more could be bought.

"The morning I left Moscow, the daily paper had this letter from a peasant living in the famine region: 'I have come to you from a far-away country, where the bread and the buck-wheat have failed. Only the noisy little vultures are busy in our fields where all day long the spiteful wind whips up the brown dust. Hunger is here; people moan; their empty bellies swell. The breasts to which babies turn are dry. The waves of the Volga break up with groans. You can hear the shower of their tears; you can hear what they cry out: Bring help, and soon.'"

These extracts speak for themselves. Nothing I could say could in any way add emphasis to the need which exists in these lands torn and devastated by war. Millions are hungry and dying for want of proper nourishment. We have the opportunity of sharing in relieving this distress on this day appointed to take the offering. The Lord has left on record this blessed promise to those who lend a listening ear to the cries of the poor:

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies." Ps. 41: 1, 2.

We hope that church officers will not overlook this offering, and that a liberal response may come in to assist in relieving the suffering which exists. Surely the blessing of God will be bestowed upon us as we give of our abundance to save from death those who are famishing for want of bread.

The Advent REVIEW And Sabbath HERALD

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

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Heresy in the Church

THE following editorial paragraphs are taken from the Chattanooga (Tenn.) *Times* of Dec. 18, 1921. The editor, writing concerning the return from China of a prominent missionary of the Southern Methodist Church, because of the heresy taught by the missionaries, says:

"Mr. Charles W. Rankin, who has just returned from China, where he has been doing missionary work under the auspices of the general missionary board of the Southern Methodist Church, made an astounding statement to the Martin Bible class of Centenary Church, on the occasion of its annual dinner, in explanation of his determination to leave the field and return to the States.

"It will be remembered that Mr. Rankin spent some time here on a vacation recently, returning to China to resume his duties with the workers for evangelizing the Chinese people.

"His address to the Martin class was in the nature of an explanation of his suddenly changed purpose, and also an admonition to the church of a serious and radical change that he declares has come over the spirit of the service. He charged directly and without qualification that 'unorthodox doctrines' were being taught by missionaries and that the mission schools were being saturated with the New Theology, which denies the divinity of the Bible and the miraculous birth of Christ, and that this was being done with the consent and apparent approval of the mission board. He had protested, he said, to the board without success, and not being conscientiously willing to continue in a service that was undermining the very essential fundamentals of the religion he believed in and which he had abandoned his professional business to teach the Chinese in their blindness, he returned home. He closed with the warning to his hearers that the same poison — rationalism and materialism — was spreading throughout the church, and insisted that it must be met and counteracted; that 'heresy is not confined to the work in China, but that factions in the church at home are seeking to take the divine inspiration out of the Bible; and these, if not met and overcome, would wreck the church on the rock of materialism.'"

The clipping contains sad, yet interesting reading. It pulls aside the curtain and reveals the kind of teaching which is found in the theological seminaries of the land.

As a denomination we shall do well to take warning, lest that which has befallen the educational work of other denominations befall us. The enemy is on the alert. Satan well knows that if he can weaken the belief of our young people in the inspiration and integrity of the Bible, and cause us to send forth workers into the home and foreign lands filled with skepticism and the poison of unbelief concerning God's word and the special message for this time, he will strike a fatal blow at the progress of this message.

Our schools have been established to uphold the integrity of the Bible, and to make Seventh-day Adventist missionaries. Their primary work is to teach the Bible, and not science or any other branch of education. Bible study is not to be sandwiched in between other subjects, but to stand out as the great fundamental. In education as in other matters, God's

people who carry His special message to the world will dwell alone, and will not be reckoned with the nations. Num. 23: 9.

The editor of the *Times* closes with these words of admonition to the church:

"While the churchmen have been setting up their zones of influence and political power at Washington and the State capitals, the haven of the New Theology, the poison of unbelief, and the canker of materialism — cold-blooded moralism, as it were — have been working terrible havoc. If love, sympathy, and the 'gentle wooing of the Spirit' must give way to the policeman's club and the bench warrants of the 'bloodless courts,' then, think and say the masses, 'what's the use of troubling about love, sympathy, and the Spirit?'

"Mr. Rankin spoke the truth, and the church had better withdraw its diplomats from the 'seats of Caesar,' and set them to work in the 'temples of the Lord.'"

G. B. T.

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"Follow Thou Me"

THERE is a very wide difference between letting God plan for us, and our trying to plan for God; between working to His program, and shaping a program to which we expect Him to work. The attitude of multitudes seems to be one of indifference toward God's revealed will, and of trustfulness that in His incomparable goodness the Maker of heaven and earth will in some miraculous way adapt Himself to them on the plane of their own living. The individual life is frequently ordered on this basis, the activity or inactivity of the professed church of Christ is to a large extent influenced by this complacent attitude, and the affairs of nations are interpreted in the light of this misconception of God's relation to the human race.

It seems to be rather generally taken for granted that the Supreme Being is a sort of opportunist, with no program of His own, who is so devoted to all good everywhere that He is almost wistfully eager to underwrite any enterprise which men promote out of their supposed good intentions.

The story of the human race up to the present should convince men that such is not the case. The world was not created for a whim, and then set adrift to shape its own destiny. It has not once tossed unhelmed, and no such condition of dereliction is to be written into any chapter of the future. The eagerness of men to help bring the ship to haven, would be more fruitful if they would first bring themselves to the point of self-restraint where they could keep their hands off the wheel.

But it is not human nature to do that. It was not human nature in the days of the disciples of Christ, and it is not human nature now. The disciples had a dominant part selected for their Master to act in the affairs of that time. They were so intent on preparing the way before Him, and so engrossed in the contem-

plation of their own ideas with regard to His station and work and destiny, that they were not prepared to see the providence of God in anything else. They even became impatient at the apparent lack of vision which Jesus exhibited in letting opportunity after opportunity of increasing His prestige, pass unheeded. It apparently did not occur to them that this ambitious, aggressive program of theirs was a presumption upon the prerogative of their Master.

And they persisted in their blind enthusiasm, notwithstanding the efforts of Jesus to enlighten them. We are told that after the feeding of the five thousand, the disciples were on the point of taking matters into their own hands and declaring the temporal kingdom of Christ. The answer of Jesus to that was almost startling in its emphasis. He let these men who wanted to pilot the affairs of the world of which they knew nothing, try to pilot a boat across a lake which they had known all their lives. The story of the storm-tossed ship, and the contrary winds, with their growing threat of disaster, follows. "In the fourth watch of the night," the record says, "Jesus went unto them, walking on the sea." "And when they were come into the ship, the wind ceased." Matt. 14: 25, 32. The mastery of the elements against which they were helpless, the path which the roaring waters made for the feet of their Lord, the calm which superseded the tempest when Jesus and the chastened Peter stepped aboard their plunging craft, should have impressed the disciples with the propriety of leaving the leadership of the Christian enterprise to the Leader. But it did not. They were so busy with their own program for Jesus that they had no time to learn His program for Himself. And when the shadow of the cross fell along the sunlit pathway of their dreams, they shrank from the horror of it, aghast and disbelieving, and broken beyond the power of human spirit of itself to recover.

The lesson in all this bitterness of experience is clear enough, but like many other plain lessons, each generation of men, indeed each individual born into the world, has to learn it all over again. We of this day are just as ready as were the disciples to feel that something is going wrong if God does not seem to be working to our program. Frequently we have a mistaken notion of our functions, and we tug and strain at some conceived duty or under some supposed burden of ordering our own lives or manipulating those of other men in accordance with our own views, as if Christ had delegated His prerogative of leadership to us. We want our head. We object to the restraints of the bit and bridle. We have no sympathy with blinders. We are restive unless we can see and choose our path. The spirit of the submissive, "Lead *Thou* me on," has not possessed us sufficiently.

The result is disunion and distracted effort. Suspicion of the motives of our brethren, ambitions and aspirations nurtured in secret, evil-surmisings and whisperings in the dark, all the pettiness of spirit that the disciples of Jesus mistook for great zeal and religious fervor until they experienced the larger vision, grow out of the headlong tendency of the natural man to formulate a program rather than to accept God's. The path to unity and concord of purpose lies in exactly the other direction from that. The secret of harmony and of all the blessings of prosperity and progress, is to be found in a recognition of the truth that God has a program for the world, for His people, for every child of His, and that His benediction rests upon this and upon no other.

C. A. H.

"Such as Never Was"

THE history of the warring world is to close amid scenes described in the twelfth chapter of Daniel as "a time of trouble, such as never was since there was a nation."

That time is yet before us; but it is fitting that events leading up to that condition without precedent, should also be of an unprecedented character. Even so men of affairs are continually describing present conditions. Speaking on October 8 at St. Nazaire, M. Briand, premier of France, answered the criticisms of those who demanded more rapid and definite achievements by the governments in securing results looking toward the restoration of normal conditions. He reminded the country that recent events had been so unprecedented that no one had been able to forecast the conditions that have developed. He said:

"Everything that history has taught about preceding wars has been submerged in this war by events inconceivable beforehand to the human mind. Just as all ideas as to the capacity of human suffering have been overthrown, so all notions about the economic results of the struggle have been falsified. In the present economic conditions of the world and the fluctuations of the exchanges, the possibility of payment by Germany varies. How can it be said in these circumstances that the governments are not doing their duty because what is due to France is not being paid down on the nail? What is taking place today, my friends, is in a singular fashion above and beyond us."

And passing from the present conditions growing out of a struggle unprecedented, statesmen and publicists everywhere are telling us that even the imagination cannot picture what the next great conflict will produce, should it be impossible to avert it. How pathetic to hear the confessions of the leaders of the nations, that these forces making for distress and perplexity of the nations are "above and beyond us," as Premier Briand said. Years ago, foreseeing the coming conflict, Premier Salisbury, of Britain, said that statesmen were powerless to resist the tide sweeping on toward conflict. "We are in the presence of forces," he said, "far greater than we can wield."

Revelation makes the situation plain. It is the god of this world, Satan, working on the inborn selfishness and pride and covetousness of the sinful nature, that is driving the nations on toward the final "time of trouble, such as never was;" and then (thank God for this revelation also!) will come the time when such things never again shall be.

W. A. S.

Marseilles.

* * *

Having a Form, but Denying the Power

IN an article printed in the *Cumberland Presbyterian*, Nashville, Tenn., Nov. 24, 1921, Rev. J. I. Dillard, of Mount Pleasant, Tenn., introduced his subject, "The New-Birth," by this paragraph:

"This truth, to a large extent, has been lost sight of. The devil has succeeded in silencing the pulpit on the subject, so you do not hear many preaching on this line, especially the popular preacher of today. He says but little about the new birth; he is after members, and not Christians. To my mind this solves the problem why we have so many bench warmers in the churches, and why our churches have reached such a low ebb."

In the fourth paragraph of his article Mr. Dillard speaks of the "jelly-bean preacher" who preaches to suit his congregation, "patting them on the back, and helping them to cover up their meanness, in order to get his salary."

And again in paragraph five he says: "Under the preaching of 'hold-up-your-hand' religion and 'quit your meanness and join the church,' we may expect to find people professing 'godliness, but denying the power thereof.'"

Clearly Mr. Dillard is right as to the spiritual condition of far too large a proportion of the church membership of today. This condition was foretold many centuries ago by the pen of inspiration. In his second letter to Timothy, the apostle said:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

In the fourth chapter of the same epistle, Paul, after giving Timothy solemn charge to "preach the word," said:

"The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 3, 4, A. R. V.

The Mount Pleasant pastor is a witness that today this is being fulfilled, for "the devil has succeeded in silencing the pulpit" on one of the most vital truths of the gospel; men preach to suit their congregations, "patting them on the back, and helping them to cover up their meanness," in order that they, the preachers, may get their salaries!

We do not wonder that this Cumberland Presbyterian pastor is deeply stirred over the situation. Every Christian ought to be both stirred and startled by it, not only into protest, but to earnest, honest searching of heart to see if his own hands are clean with respect to faithfulness in giving the message now due to the world.

C. P. B.

The Editor's Mail Bag

INTERESTING questions have come from our correspondents during the last few weeks. Some of these pertain to denominational beliefs. One is quite personal, and relates to the faith of the editor himself. These inquiries and the answers thereto may be of interest to the general reader.

A sister in the East writes:

"I understand that 'Thoughts on Daniel and the Revelation' has been revised, and that there is supposed to be newer light than that given to Uriah Smith. There are some things in Elder Smith's book which I never could accept. I should like to know what the new light is, and would you tell me the name of the book that takes the place of Elder Smith's? I also find that Mrs. E. G. White's visions and writings are looked at in a different way from what they once were."

Another inquiry of a similar character comes to us from a highly esteemed minister in the West. He says:

"I have appreciated so much the ring of loyalty that comes through the REVIEW, that I wish to write a few words. When I came into the truth, I accepted everything that I was taught. Due to lack of teaching on the part of those who brought me the message, I did not accept the 'right arm of the message' [health reform], till about ten years ago, but I was delighted with the spirit of prophecy, and accepted it without question. I still have the same simple faith which I had seventeen years ago. Somehow I feel that if I should

change my position regarding the spirit of prophecy, it would prove disastrous. I have felt as I have read your editorials from week to week, that you held the same implicit confidence in the spirit of prophecy. I am taking the liberty of asking you if this is true. I have been alarmed as I see how some change front on this question, and I fear there are breakers ahead. I have confidence that this movement will go on to victory. How does the future of the movement look to you?"

We will reply to these inquiries in the order in which they are given.

We know of no book that has been printed, or that is being prepared, to take the place of "Thoughts on Daniel and the Revelation." Were the author alive, he would doubtless revise his book with regard to some details, but so far as Elder Smith's general exposition of the great lines of prophecy is concerned, including prophetic time periods and dates, it is held by the denomination today the same as when the book was written. It is probable that no book ever published by the denomination, outside of the writings of the spirit of prophecy, has accomplished so much good as has this one. We are glad that it is still enjoying an excellent sale.

With reference to the writings of Mrs. E. G. White, we know of no change in the denominational position. Her work is regarded by the church the same today as it was fifty years ago. Seventh-day Adventists have taught through the years that the remnant church would be characterized by two special features among others, namely, the keeping of the commandments of God, and the possession of the spirit of prophecy. Rev. 12: 17.

The editor of the REVIEW is glad to state that he has the same simple, implicit faith in the spirit of prophecy that he had when he embraced the advent message forty years ago. He has seen no occasion during that time, to change his position or to modify his faith on this subject. Conversely, his faith has been confirmed and strengthened. He has believed,

1. That the Bible teaches the manifestation and perpetuity of spiritual gifts in the Christian church. 1 Cor. 12: 4-11; Eph. 4: 8-13.

2. That according to prophetic prediction these gifts were to be revealed in the remnant church. 1 Cor. 1: 4-8; Rev. 12: 17; 19: 10.

3. That these prophetic predictions, particularly as relates to the gift of prophecy, have been fulfilled in the work of Mrs. E. G. White; that the character of her spiritual exercises and ministry has demonstrated her call to this holy office. These evidences have been revealed in —

a. The manner in which her visions and the revelations given through her have stood the Bible test of a true prophet.

b. The harmony of her teachings with the great standard of all truth and doctrine — the Holy Scriptures.

c. Her exaltation of the Scriptures, and of Jesus Christ as the only and all-sufficient Saviour.

d. The marvelous manner in which God used her many times to save His church in severe crises from serious mistakes or divisions, and to safeguard His people from specious error in doctrine or in Christian experience.

e. The spiritual vision and leadership she has shown in the development of every phase of the Second Advent Movement.

f. The appeal her messages make to the heart, and their inspiration and transforming power in the life.

g. The conformity of her own life and Christian experience to the pure, simple, dignified principles of the gospel of Christ.

These reasons, with others which might be mentioned, have confirmed the writer of this article in the firm faith that God in His love and mercy set a prophet in the midst of His church for the instruction and guidance of His people.

We have endeavored, in the columns of our church paper, to emphasize the subject of spiritual gifts. We have published, during the last few years, many articles on this subject. Among these have been reprints from early numbers of the *REVIEW*, from Elder James White, Elder J. N. Andrews, and others, in which they clearly set forth the subject of spiritual gifts and the faith of the Seventh-day Adventist Church in the manifestation of the spirit of prophecy through Sister White. We believe fully in the principles enunciated by these early pioneers.

We have spoken thus freely and at length of our personal faith, because we believe this expression represents the teaching of the Bible on the subject of spiritual gifts, and the faith of the pioneers and fathers of this movement; also the teaching of the responsible leadership of this denomination from its early beginnings to the present time. This faith, we are glad to believe, is the faith of our fellow workers in field and office and institution, and of our brethren and sisters generally throughout the world.

The trouble with our sister correspondent is that she is inclined to measure the views of the denomination by the view taken by some individual member of the church with whom she has come in contact.

It is not at all unusual in the history of the church, for some to raise objections to the work of Sister White. In looking back through old numbers of the *REVIEW*, we find again and again articles written for the express purpose of answering objections to the visions. But because a few individuals question the Testimonies at the present time, is no more reason for feeling that the church has changed its position on this subject than at any time in the past history of this movement.

It is of course unfortunate that some should stumble over this question. But their indifference, or even opposition, should not cloud our vision nor weaken our faith. Ourselves true to the message, we should seek by every means in our power to help those who are weak. But in seeking to give this help, let us exercise a generous spirit in the judgment of our brethren, remembering the admonition given in Galatians 6:1. There is danger that we shall charge others with disbelief merely because they fail to accept our precise viewpoint of every detail, or because they differ with us on some technicality of interpretation.

There has been much discussion through the years, both in the Seventh-day Adventist Church and in other churches, as to the precise manner of the inspiration of the Bible. We know at the present time of earnest Christians who believe in what is termed the "verbal," or word-for-word, inspiration of the Scriptures of Truth. On the other hand, we know of other Christians equally earnest who do not believe in the verbal inspiration of the Scriptures, but in "thought," or idea, inspiration. Both believe equally that the Scriptures are the inspired, infallible word of God. In the experience of both classes the Bible is the court of final appeal, and they are conscientiously endeavoring, through the grace of the Lord Jesus Christ, to

bring their lives into conformity with its divine precepts. Now, in our judgment, for one class to charge the other with disbelief of the Bible because of difference of opinion as to the technical features of inspiration, would be ungenerous and un-Christian.

The best evidence one can give that he accepts the Bible as God's message of love and salvation, is to take it as the man of his counsel,—the lamp to his feet and the light to his path,—and to reveal the power of the divine word in a life transformed by the Holy Spirit into the character of his Saviour, the Lord Jesus Christ. And this is true as applied to the writings of the spirit of prophecy. The best evidence which one can show of his faith in the divine origin of these writings, is an earnest endeavor to bring his life into harmony with their requirements. He may differ from some of his brethren as to technicalities, but if he is seeking to regulate his own life—and if a leader in the church, to fashion the work of the church and the polity of this movement—by the instruction which has come to us through the Lord's messenger, that is the best evidence he can furnish his brethren of his faith in the writings of the spirit of prophecy. Obedience, rather than definitions of technical points of difference, is the real test of faith as relates to the teachings both of the Bible and of the Testimonies.

In connection with the writings of Sister White are technical questions which we may not be able to understand, just as there are similar questions relating to the Scriptures of Truth. These questions are better left undiscussed. At least they should not be magnified to the place where they constitute a test of orthodoxy, or where they become a bone of contention or a line of division between brethren. Let us seek to draw near to those who may differ with us, emphasizing the great principles upon which we are agreed, and minimizing the details on which we differ.

Of course when one's ideas are of such a character as to lead him to reject in his own life and to discredit in his influence with others, the leadings of God and the instruction of His Spirit,—with this attitude there can be no sympathy or compromise on the part of the loyal disciple.

There is too much of a tendency to quote the Testimonies for the benefit of our brethren, while we fail to apply the instruction to our own lives. There is danger that, like the Jews of old, we shall profess high regard for the book of the law, and professedly revere the prophets, while we refuse to be guided by them.

The instruction from the servant of the Lord is far-reaching in its import. It covers many broad and underlying principles. It embraces instruction relative to the operation of our work in home and foreign fields; it outlines very specifically the principles which should govern in the establishment and operation of our schools—their location, the length of their courses of study, the character of the books which should be used. We are told how our sanitariums and publishing houses should be operated, and the principles which should govern them; the provision which should be made for the poor and needy in the church, and for sick and disabled workers. This instruction warns us against centralization of our work; against building up large denominational centers in different parts of the world, while other places are left to suffer; against the contracting of debts. It emphasizes the need of work in our great cities. It admonishes us to sim-

plicity of life, to plainness of dress, to temperance in eating and drinking, to purity of heart, to charity and brotherly love, to unselfish sacrifice, and to earnest labor for souls.

The manner in which every minister and every member of the church relates himself personally to these principles and to this instruction, indicates his measure of appreciation of the messages which have come to the remnant church. And the test is not on the manner in which he applies them to his brethren, but the manner in which he applies these principles in his own life and the way in which he seeks to exert his influence to shape this movement and the work of God in harmony with these principles.

There have always been two classes in the church of Christ,—the fast and the slow, the radical and the conservative. These two classes exist today with reference to views held on health reform, standards of dress, the spirit of prophecy, and other questions. Some are counted by their brethren as too slow and unbelieving, as was Thomas; and others are regarded as being radical and impulsive, as was Peter. God permits these various temperaments to be associated in order that each may learn from the other, that the lack of one may be supplied by the other. Unfortunately, the person who takes a wrong view of any question, either conservatively or radically, is inclined to believe that his position is the normal one. There is not so much danger in this if, while he holds himself to what he conceives to be a correct standard, he does not feel uncharitable toward his brethren for not accepting his viewpoint.

Where the spirit of Christian charity is cherished, we shall not hear so often the cry of fanaticism on the one hand because some brother grows ardent and enthusiastic in his expression of faith; nor the charge of unbelief on the other hand because some one cannot move so fast as his associates would elect to travel. Christian charity holds to liberty without license, and to conservatism without reaction.

More can be accomplished by love and generosity than by unkind criticism. When each is willing to accord his brother honesty of purpose, and to believe that even though he may be mistaken he is honestly striving to do the right, this will go a long way toward minimizing differences. Surely in these days when the powers of evil are arraying themselves against the church of Christ, the various elements in the church need as never before to press together and to seek in kindly sufferance to live in love and fellowship.

We rejoice that our brother minister from whose letter we have quoted, has been led to an acceptance of the right arm of the message. No one who appreciates truth in either its divine or its scientific setting, can discredit the instruction which has come to us through the years regarding the question of health reform.

As regards our confidence in this movement, we will say that it is absolute, and the outlook for the glorious consummation of the work of God never appeared brighter. Undoubtedly there are crises ahead in our individual lives and in our church experience. Many obstacles have threatened this movement in the past, but by God's grace they have been surmounted. Similar obstructions will be met in the future and conquered by the same divine power.

This movement is not disintegrating. It has a hidden but divine leadership. God is going before us today as signally as He went before Israel of old.

We, like them, may have to cross the Red Sea of difficulty and tread the burning desert sands. In the process, some—the faithless and unbelieving, whose hearts turn back to Egypt—will fall by the way; but the Calebs and Joshuas will go over Jordan into the heavenly Canaan.

May God enable us to prove true in the testing process.

F. M. W.

* * *

A Catholic Compliment to Seventh-day Adventists

WE make our bow of polite acknowledgment to editor John F. Noll, LL. D., of *Our Sunday Visitor*, for the high compliment he pays Seventh-day Adventists in the issue of that paper for Oct. 23, 1921. We judge, however, that it is not from a desire to flatter this denomination, but to stir up his Catholic constituency to more serious efforts in behalf of missionary propaganda, that he refers to our activities as an object lesson. Mr. Noll says:

"The body of Christians known as the 'Seventh-day Adventists,' with only 100,000 members in the United States, is 100 per cent zealous. Its every member is a missionary who makes tremendous sacrifices for his faith. First of all, every Adventist is supposed to give a tithe, or one tenth, of all his gross earnings to religion; in addition, every member is taxed approximately \$35 a year for foreign missions. This little organization sends mission workers to nearly all the foreign countries, and they are most busy in the Latin countries, particularly in Mexico and South America. They have recently invaded Germany, where they now claim 20,000 adherents, and in that war-stricken country they have raised 15,000 marks for the extension of their propaganda among the German people.

"The publications of the Adventist Church in this country are not only quite numerous, but are very attractive, elaborately illustrated, and read religiously by every member. In our cities one meets the Adventist worker, the same as one meets the Salvation Army lady, with church literature on his or her arm, which is sold to the passer-by. Good use is made of the railway station book racks, and the Adventist usually forwards his paper by mail, after he has perused it, to others.

"What an object lesson to Catholics! If one half of the Catholic body had followed Adventist methods twenty years ago, the American public would not be so ready to believe all the false charges directed against our church; in fact, we do not hesitate to think that millions would have surrendered to the truth and beauty of Catholic claims."

We wish that the encomium of our Catholic contemporary were better deserved. We are thankful indeed for what has been accomplished as a result of our missionary activities, but any pride which we might feel in their contemplation is always sobered by the solemn reflection that we should have done even much more. The little we have accomplished has been due to the good hand of our God, and in view of His great goodness, manifested in so many ways, our earnestness and energy should have been manifested in much greater measure. May we seek to do this in the coming days.

* * *

FROM a book entitled, "The Peruvian Native," edited by Mrs. Dora Mayer, we take the following:

"One unique case of the mark of a Protestant missionary that we can recommend is the congregation formed by the Brethren Adventists in the vicinity of Plateria, in the department of Puno, where they have realized what in theory has been anticipated regarding the results of an Anglo-Saxon moral propaganda. That is, not only have they simplified the Christian worship, stripping it of the costly and corrupt paganism with which it is usually clothed in our country, but the preaching and the custom have been such as to introduce sober and hygienic habits among the Indians that were sunk in the corruption of alcoholism and filth."

According to Your Faith

A. N. ALLEN

WE are told that the experiences of Israel in their journey from Egypt to Canaan "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Each experience of Israel was typical of similar experiences of God's people in the last days. To what extent the mistakes and failures are repeated, depends upon us. "These things were our examples, to the intent we should not lust after evil things, as they also lusted." The intent of God is that we should not fall where they fell. But as human nature is the same in all ages, when these same temptations are repeated, those who have not partaken of the divine nature will be overcome and separated from the true Israel.

Today, as then, those who have seen only the human instrument as the one who has led them out of Babylon, will return to the world. Those who lose sight of God as their leader and protector, will put their trust in more tangible objects. Many are still worshiping the golden calf, while others are feasting, drinking, and playing.

At each crisis thousands fell by the way. Their numbers were at such times materially reduced. But with the lessened number Israel always came out stronger than before. They had been purged of the rebellious, turbulent, and lustful. And those who remained were stronger for the experience, for having met the enemy and gained the victory over the special temptation which had taken the others away. Many different tests were allowed to arise, that all might know their own hearts. Some went down on one point, others on another. Only by passing through such tests can we know our own weakness or strength. Gideon's army of three hundred was stronger than when it numbered thousands.

The promise to Israel was, "If ye walk in My statutes, and keep My commandments, and do them, . . . five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: but if ye will not hearken unto Me, and will not do all these commandments, ye shall flee when none pursueth you." Lev. 26:3, 17. That Israel might stand before her enemies it was necessary that the unregenerate among the "mixed multitude" should be purged from among them.

Today some whose eyes have not been anointed with spiritual eyesalve, who fail to see the leadings of God and can see only the human leadership, are casting about for a change of guiding principles. The Hivites are also here seeking a truce. There are those who advise a cessation of hostilities in the warfare against error, saying that a peaceable conquest is more Christian-like, that we should spare Agag. The cry is also heard for the standards of the world, that we should be like the nations around us. Surely, though imperceptibly, the great tests of Israel are ours today.

The time is just before us when the real character of each and every one will be revealed. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." Mal. 3:18. If our experience is only a legal righteousness; if we have laid much stress upon the "gnat" and winked at the "camel;" if the weightier matters of the law, judgment, mercy, and faith, have given way to convenience and expediency,

— judgment to favoritism, mercy to oppression, faith to a mere profession, — this also will be made manifest.

Not only the many sad experiences, but the victories also are ours. The Red Sea has been crossed; we have received the law; we have seen the leading of the cloud by day, and of fire in the dark experiences. The Jordan is just before us, and then the Promised Land. The movement which led Israel out of Egypt ended only when the promise to Abraham was fulfilled and Israel was safely domiciled in Canaan. And this anti-typical movement will surely establish those who are faithful, in the city to which Abraham looked, whose builder and maker is God.

At present we have come to a crisis. A great work still remains to be done. There are many walled cities to be taken. Mailed giants defy the armies of Israel today. Shall we say with unbelieving Israel of old, "We be not able to go up against the people; for they are stronger than we;" or shall we, with the army of sin-weakened Saul, be "dismayed, and greatly afraid"? But these things were written for our admonition, to the end that we should not "fall after the same example of unbelief."

There was a Caleb and a Joshua in Israel of old, and they are types of men who exist today. They have been in the movement since it left Babylon, and will be with us when we cross the Jordan. When Israel was defied by the Philistine giant, there was a David who had slain the lion and bear in defense of the weak and helpless lambs of his flock, who, ignoring his elder brother's anger and jealousy and refusing the king's armor, went out and slew the adversary and led Israel to victory. So today God has men who will arise to take the place of those who speak unadvisedly and limit the Holy One of Israel.

That which we unwisely put off for a more favorable time which will surely never come, will have to be done during times of much greater stress. Are you waiting for a time when your money will be needed more, to place it upon God's altar? A dollar ten years ago went farther than two dollars now. And still Christ is saying to His people, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

* * *

"The House by the Side of the Road"

HEBER H. VOTAW

THE story is told of a man who once met with a great disappointment. Straightway he lost faith in his fellows, and withdrew from the world. Seeking solitude, he purchased a large tract of land, put up "No Trespassing" signs, and lived by himself, with himself, wholly for himself. Wrapped in the mantle of his own sorrow, he dropped entirely out of touch with life. Friendless and alone, he nursed his grievance. Age crept on apace. Finally the death angel crossed the barriers and entered his tiny cabin, an unbidden and unwelcome guest. No one mourned his passing, for in all his selfish life he had contributed nothing to the happiness and welfare of his fellow men.

Finally the Great War came, and peaceful pursuits were thrown aside as men flocked to the colors in defense of life and liberty. Extensive cantonments sprang up almost overnight as it seemed; and one of these, Camp Sherman, was erected near the hermit's retreat. The crumbling barriers which he had set

around his acres were torn away, and these grounds became part of the artillery range, perhaps the noisiest place in the whole State of Ohio, in contrast with the silence and solitude to which their owner had dedicated them. The fields which he had designed to keep wholly and always for himself, were trampled down by the sons of the very men and women whom he had sought to avoid.

What Is the Lesson?

And the lesson? What shall it profit a man if he allows himself to become soured by the bitter experiences of life, drops out of touch with his fellows, and lives a self-centered existence? Friendship is a wonderful asset, but no person can have friends unless he shows himself friendly. The recluse of the story gave nothing to the world, and in turn received nothing from it. Who can imagine that his life was a happy one? "Hatred is indeed a sour pasture," says Lloyd George, the premier of England. "There is nothing but disappointment in it. Let us sweep hatreds to one side, whatever it costs." Even when there is reason for them, this is good advice, for neither national nor individual life "can flourish in a swamp of hatred." Hatred is not a pretty word; in the final analysis it is only selfishness in the superlative degree.

So let us determine to be charitable, to give to the world freely and gladly the very best we have of service and good cheer. True, as the poet says,

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran;"

but to those of us who walk the common ways of life, it is given quietly to

"Live by the side of the road,
And be a friend to man."

And here

"In a house by the side of the road,
Where the race of men go by —
The men who are good and the men who are bad,
As good and as bad as I;
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man."

* * *

GOD'S WORD

EDWARD J. URQUHART

Oh, a wonderful land is this world of ours,
If you stop to think about it,
For God's love is told by the shrubs and flowers,
The trees of the wood all shout it.

And His word is written all over the land,
The birds all sing about it;
It is held in valleys and mountains grand,
And naught there is without it.

It whispers to us by night and by day
And passing sweet its story;
It glows in our hearts, it shines on our way,
In messages of glory.

And the smile of God through the living wood
Upon a summer's morning,
Has reached many hearts that no sermon could,
Though filled with love and warning.

And happy the man, the woman, the child,
Who learns the lesson given,
For sensing God's call through call of the wild
A gateway's oped to heaven.

Zionism --- Obstacles Large

G. B. STARR

WE wish to call the attention of the readers of the REVIEW, and especially Bible teachers, to some of the insurmountable obstacles which lie directly in the path of the realization of Zionism, that is, the establishment of a Jewish homeland in Palestine.

First and by far the most important, is the apathy of most of the Jewish people themselves. Not only are numbers of them apathetic, but the majority of Jews, rich and poor, in all lands, are hostile to the project. "During a period of thirty years preceding the World War," says Mr. Morgenthau, former American ambassador to Turkey, himself a Jew, "with the aid of millions of money," only "ten thousand Jews were moved from other lands to Palestine." During the same period, he says, "a million and half Jews migrated to America."

Circular letters are being sent out from the leaders of the Zionist movement in New York, asking that collections be made in Christian churches throughout the United States, for the express purpose of paying the transportation of Jews to Palestine.

The movement is unscriptural, uninteresting to the Jews, and impossible of realization. That the reader may see the matter from the Jew's own viewpoint, we quote the following from the *Review of Reviews* (American) for September, 1921:

"So many articles have been published in recent years in advocacy of Zionism, that it causes some surprise to see in print a severe arraignment of this cult as 'the most stupendous fallacy in Jewish history.' This opinion is expressed by no less a personage than Mr. Henry Morgenthau, former American ambassador to Turkey, writing in the August number of the *World's Work* (London).

"Mr. Morgenthau has known the Jew intimately in all the lands where he dwells in large numbers, and has studied his problems on his own ground. As ambassador to Turkey he came into daily official contact with the Jews from all parts of the Near East, 'not only the Jews of Turkey and of the Turkish protectorate in Palestine itself, but also the Jews of Egypt, Asia Minor, Greece, Rumania, and Bulgaria, to say nothing of the accredited representatives of the Zionist party in Constantinople.'

"Later, as the head of President Wilson's commission to investigate the alleged pogroms of Poland, following the armistice in 1919, Mr. Morgenthau spent several months on the ground in Poland and Galicia, and talked with thousands of Jews in every walk of life. He says:

"I speak as a Jew. I speak with fullest sympathy for the Jew everywhere. I have seen him in his poverty — despised, hated, spat upon, beaten, murdered. My blood boils with his at the thought of the indignities and outrages to which he is subjected. I, too, would find for him, for me, the way out of this morass of poverty, hatred, political inequality, and social discrimination.

"But, is Zionism that way? I assert emphatically that it is not. I deny it, not merely from an intellectual recoil from the fallacy of its reasoning, but from my very experience of life, as a seeker after religious truth, as a practical business man, as an active participant in politics, as one who has had experience in international affairs, and as a Jew who has at heart the best interests of his coreligionists."

"As to the economic aspect of the Zionist program, Mr. Morgenthau declares that it is impossible. After working for thirty years, with the aid of millions of money supplied by philanthropic Jews in France, England, Germany, and America, the total result of Zionist operations at the outbreak of the World War was the movement of ten thousand Jews from other lands to the soil of Palestine. In the same period, as Mr. Morgenthau points out, a million and a half Jews migrated to America."

* * *

EVERY street has two sides, the shady side and the sunny. When two men shake hands and part, mark which of the two takes the sunny side; he will be the younger man of the two. — *Bulwer-Lytton*.

IN MISSION LANDS

In Perils of Travel

E. H. WILCOX

VISITING outschools in the Lake Titicaca Indian Mission is not always an easy task. It sometimes means a willingness to endure almost any kind of exposure, beds, and food. Recently Brother David Dalinger, our Pomata Mission director, and myself had the pleasure of visiting some of our most distant schools. We left the Pomata station on the morning of Aug. 8, 1921.

We first visited a place called Cepita, and held a meeting with the many who had gathered to receive us. This is a place where our work has never been opened, and the people are calling loudly for a teacher and a mission. We then went on to an outschool of Lacaque, arriving there just at sundown. A shower of rain had overtaken us before our arrival, and as such a thing is unexpected here in August, we were not prepared for it and arrived with our clothes quite soaked.

We held a meeting with the school that was waiting for us, and then after a hot supper made ourselves as comfortable as possible on the bed we found in the end of the room allotted us. This bed was a pile of adobes over which were spread some sheepskins and blankets. These sheepskins are a blessing in one respect, for the cold of the ground beneath does not pass through them. They are quite a disadvantage in another way, as they are always very dirty and full of vermin. As is usual when we sleep on such beds, we were glad to see the morning sun.

At sunrise we held a meeting with another school that had come to greet us. Our way from this place lay over one mountain after another. It was a case of walking half the time. The ascent was so steep we did not feel like making our horses work so hard, especially as we lacked proper feed for them. The day and night before we had been unable to get sufficient food. That day at evening we arrived at the last town in Peru, a little place called Pisacoma. It is close to the corners of Chile and Bolivia, and at an altitude of about 15,000 feet. We passed the night in the home of the judge.

The following morning we arose at four o'clock, and quickly saddling the horses, made a good start on the day's journey before sunrise. We were still climbing the mountains, and the increased altitude and insufficient food for man and beast were telling on us all. We were glad indeed to see the school of Pedro Miranda come into sight about eleven o'clock. There our horses were given some barley straw, which they enjoyed very much. Lunch was served and a good meeting held with the students and the fathers and

mothers who had gathered. This is our most distant school. We found several persons preparing for baptism. It is surely wonderful how God enters even these remote places.

At three in the afternoon we started on to another outschool, fifteen miles away. While traveling at a lively pace, my horse fell into a hole and turned a complete somersault. As he went over, the saddle hit me in the back and I could hardly get up after the fall. To this day the effects are felt. As there was no time to stop because of a lame back, we went bravely ahead, arriving at the other school about eight o'clock at night.

As our arrival had not been announced, the people had not gathered to meet us. At once messengers were sent out to tell the brethren and the interested ones of our arrival. These messengers traveled all night, and in the morning a good meeting was held. An old Catholic church there has been converted into a very good school building. All are well pleased with the school that is being conducted, and assured us that they were of good courage and determined to serve the Lord till Jesus comes.

At eleven o'clock that day we left this, our last and highest school, about 16,000 feet above sea level. The old Cacique Romoldo Ordonas, of whom you have doubtless heard, lives there. About an hour after we left, it began raining and then turned to hail and finally to snow, and kept it up all the rest of the day.

The night was spent — or at least a part of it — in an Indian shepherd's home, a little one-room house about 7 x 11. In one end a fire was burning in the native earthen stove, and as there was no chimney, the smoke filled the room. A pot of llama soup was boiling over the fire. We were tired and wet from the hard rain, yet our courage was good. A blanket was given us, and we were told that we could sleep on the bed in the opposite corner from the fire. The bed consisted of a pile of rocks. As they could not furnish sheepskins, we had quite a time trying to accommodate ourselves in our wet clothing to the position of the rocks below and also the cold that seemed determined to annoy us. We left the door open, but the others who were sleeping in the room with us were opposed to this. We would open the door, and they would close it. We kept up that procedure until twelve o'clock at night, when Brother Dalinger suggested that we go on, for he would rather die in the road than in that suffocating place. We at once arose and saddled our horses and were off.

The morning was dark, and in going the first three miles we lost our way four times. There were many little streams to cross, and as neither of us had ever passed that way before, we did not always know just what point to try to reach on the other side. Later we entered a more open road, but sometimes it lay away up on the mountain side where a misstep would land us in the river below. It was so dark I could not see the horse ahead of me, and all that we could do was to trust the great God who rules above, to direct the horses in the onward course. It then began to snow and a cold wind blew down between the mountains. We were thankful for morning light, and still more thankful that evening when we arrived at the



One of the Lake Titicaca Mission Schools

Ilave Mission. Our horses were given all they could eat after having gone nearly four days without sufficient food, and we had the pleasure of enjoying a good meal at the home of Brother J. D. Replogle.

Such are the journeys made by missionaries at times, and through all experiences God protects and gives health and strength to endure. We thank Him that we can at least have a small part in the work of gathering in souls for His kingdom.

* * *

Greetings from the Chosen Mission

C. L. BUTTERFIELD

As the year 1921 is drawing near its close, we wish to send the greetings of the Chosen brethren and sisters to our people in the States who have so willingly assisted us by their gifts, offerings, and prayers in the work of preaching the third angel's message to the people of this land.

The year has been one of great blessing to the Chosen believers. About one hundred have been baptized and have united with us. The Sabbath school membership has increased from 2,015 to more than 2,500. Tithes and offerings have been the largest ever contributed. Literature sales have not been so large as in 1920, but the monthly sales now are double what they were the latter part of last year. About 600 students are in our church schools, and 130 in our intermediate school. The dispensary-hospital at Soonan has had a good year, cash receipts for the year totaling about 10,000 yen.

We praise God for the advancement made, but we desire the prayers of our brethren and sisters in other lands that the year 1922 may be the best year in the history of the church in Chosen—a year in which many souls will be won to God.

As we unite in this Week of Prayer, we greatly desire that the church in Chosen, together with those in other lands, may receive a fresh baptism of the Holy Spirit for service, that we may so completely break with sin that it can no longer have dominion over us, and that we may be prepared for the great day of God which will soon dawn upon the earth. To this end we solicit the prayers of God's people in all lands.

* * *

The Fruit of a Truth-Filled Page

JOHN OSS

SOME months ago, while working in company with Yü Ging Ho, one of my colporteurs, I learned of an experience which I am sure will be of interest to our friends at home.

While canvassing, Mr. Yü often made a request somewhat like this: "When you have finished reading this paper, please pass it on to a friend or a relative; or, if you do not wish to do this, separate the pages and use them to wrap up the goods which you sell." (The Chinese often use newspapers as wrapping paper.)

I asked Mr. Yü why he made such a suggestion as that, and whether he did not think it best not to separate the pages of our magazine in that way. He answered by telling me how the truth first came to him.

In the city where Mr. Yü lived there was a merchant who was a subscriber for our Chinese *Signs of the Times*. When this man finished reading the magazine, he used it as wrapping paper. Mr. Yü said:

"One day I bought some goods at this man's store, and when I came home and unwrapped the package, my eye fell at once upon the paper which was used as a wrapper. I noticed that it was a Christian paper, and it seemed to have a message for me. The part of the article which I read created a desire for more, and I went to the store where I had bought the goods and asked the merchant what magazine he was using as wrapping paper. He told me it was the *Signs of the Times*."

It was not long till Mr. Yü was a regular reader of the *Signs*. The next step was the study of the doctrine, then followed his baptism and joining the church.

Like Simon and Philip in the days of Christ, Mr. Yü was desirous of giving this new-found truth to others, so he entered the colporteur work, and for several years has been scattering the *Signs* whose single page first led his feet to walk in the narrow way. Mr. Yü will soon take up evangelistic work, and we feel sure that the Lord will bless him in his new calling.

God will "finish the work, and cut it short in righteousness." During these last days our truth-filled literature, which is being scattered almost everywhere in China, will find the honest in heart, and there will be a rich harvest of souls. Brethren, let us do still more to scatter our message-laden literature, for there are many others like Mr. Yü who would need but a page to lead them into the truth.

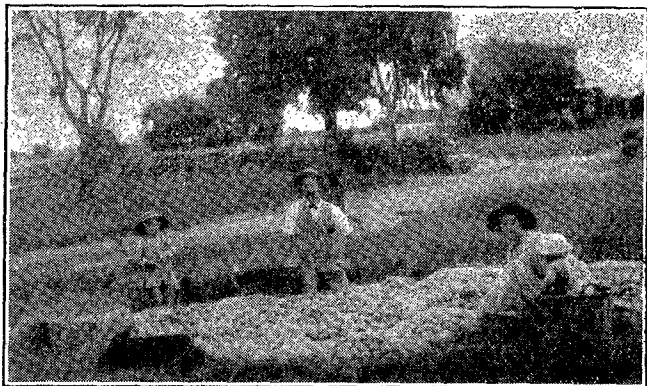
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Solusi Mission, Africa

H. M. SPARROW

In the picture can be seen Mrs. Straw and myself packing for market fruit from the Solusi Mission. (This is the name of what was the Bulawayo Mission, our first mission in Africa.) Each year we have an abundance of the guava fruit, which is very palatable and cooling during the summer months when the weather is so hot. We do not have many varieties of fruit at this mission, but when the trees bear we do have an abundance of the varieties that we grow. We have guavas, oranges, naartjes, lemons, papaws, and mangoes.

About eighteen months ago, when Brethren W. E. Straw and F. R. Stöckil were up in the Congo, they each brought a boy down with them. Brother Straw brought Alfred, who was willing to sign a contract to stay at the mission for three years if Brother Straw would furnish him the money with which to pay his fare to the mission. This Brother Straw did, and Alfred soon began his duties as a student. A few weeks ago, when Brother and Sister R. P. Robinson left here to connect with the work in the Congo, they wanted a boy to go with them to help in their work



Packing Fruit for Market

up there. When spoken to, Alfred was willing to go. He was baptized before he left for that needy field.

This is the second time that we have sent a boy from here. The Lord works in a mysterious way. We had no idea that Alfred would ever go back to that country, but the Lord brought him all the way down here to get a knowledge of the truth, and when ready, to return to assist in starting the work in that extensive country.

In one of our outschools we have had very good results from the efforts put forth. Last year we baptized twenty-three from this school, and there are seventeen others who are preparing for this rite. The Lord is working with His Spirit upon the hearts of these people.

* * *

Hunan, China

O. B. KUHN

BESIDES the regular work of the evangelist, special efforts during the past two years have been made at all our outstations, which have developed not a few new inquirers. Our gospel tent has been pitched in eight different cities. Everywhere large crowds attended the meetings, and as a result of the efforts scores of persons have become inquirers. The soul-stirring messages of the second advent have been heard by thousands, and we are confident that in time a harvest of souls will be gathered from the sowing done by the tent work.

At Anyüan five men were recently baptized, being the first fruits of our initial tent effort. A former magistrate, now director of a magistrate's court, accepted the truth through the testimony of his two sons who attended the tent-meetings held at Hengchow. Previously this man and his sons had received a bad impression of Christianity and would not go near a chapel. Through curiosity the sons visited the tent during the absence of their father, and they heard lectures on the signs of the times, the work of the Papacy, and various Bible doctrines. The father was baptized a few weeks ago, and he hopes that his sons will fully accept the truth and take their stand with him.

Our colporteurs have encountered formidable obstacles and most discouraging conditions. The literature sales have not met our expectations, but encouraging themselves in the Lord, the colporteurs are determined to overcome every obstacle and greatly to increase the circulation of gospel literature containing the message for this time.

We now have eleven lower primary schools and one higher primary, with an enrolment of about 350 students. Besides these students, each school year a number of young men and women are sent to the Hankow high school and to the Shanghai Missionary College.

There are fourteen Sabbath schools of organized churches and two schools of companies, with a membership of 781. The financial goal is five cents a week per member for adults, and this amount is doubled on the thirteenth Sabbath.

There is an organized home missionary society at each of the outstations. On Sabbath afternoons the companies preach on the street, visit among the people, and distribute literature. It is certain that we can never warn the multitudes and finish the work without enlisting the services of every church member and inquirer.

One old brother, returning to his home in a district up in the hills, so much out of the way that soldiers never find their way there and tax collectors seldom bother about it, has raised up a company of seven baptized believers and about fifteen inquirers.

The Hunan Mission conducts work in thirteen chapels, four "prayer houses," and one gospel tent; employs thirteen evangelists, two tent preachers, four Bible women, twelve church school teachers, one field agent, one tract society secretary, one general secretary, one preceptress, one tent master, and two laborers. There are six or eight regular colporteurs, and a few students working in the summer, distributing literature.

It has been a great encouragement to discern the Lord's providence going before into the darkened corners and needy places of the province, to witness His power to set the captive free, and to behold His love and mercy in saving lost sinners.

The joys, privileges, and honors of the gospel ministry in these heathen lands are beyond comparison. The world's pleasures, wealth, and honor offer no inducement to the one who, ministering by the side of the Lord Jesus in benighted lands, has been made partaker of the Holy Spirit, and has tasted of the heavenly gift and the good word of God and the powers of the world to come.

* * *

Foreigners in China

C. C. CRISLER

OF late years the invasion of China by foreigners bent on trade and commerce, has changed materially the general aspect of foreign concessions in treaty ports. Perhaps the most conspicuously outstanding feature is the occupation of every strategic center by Japanese, of whom there were 171,485 in China when the Chinese government customs officials made their careful estimate in 1919.

Russians come second in order, 148,170 being listed, although this does not give a correct showing, as the Manchurian provinces are not included, and in that district alone there are two million or more Russians. Besides, since 1919 several tens of thousands of Russians have settled in the port cities of China. This brings to us as mission workers added responsibilities, and one laborer, Brother George Hmelewsky, formerly of our Chinese mission in Tsinanfu, Shantung, has already been stationed in Shanghai to give his entire time to evangelistic and colporteur work among the Russian people here. In Harbin, Manchuria, Elder T. T. Babienco and his associates are having excellent success in gathering out a strong company of Russian believers.

In China there are 13,234 British men, women, and children (including the business communities, and all missionaries and their families), 6,660 Americans, 4,409 French, 2,390 Portuguese, 1,335 Germans, 632 Swedes, 546 Danes, 391 Belgians, 369 Dutch, 276 Italians, 272 Spaniards, 249 Norwegians, 27 Austrians, 11 Hungarians, and 1 Mexican. There are 536 other foreigners in China, these last-named being citizens of nontreaty powers. The grand total, exclusive of those from Russian territory and Japan (both of which are border lands), is 41,336, of whom practically one half are English-speaking. Brother W. D. Fleming, our self-supporting colporteur for port cities of the Far East, is having good experiences with many foreigners who are buyers of our literature.

Missionaries from abroad resident in China, total 6,477 Protestant workers (not counting the children) and 1,408 Catholic priests, or a grand total of 7,885. Of these, 165 are adult Seventh-day Adventist missionaries. Praise God for this band of workers! Twenty years ago the first families were sent out by our Mission Board; seven years later our few representatives, meeting together for the first time in Shanghai, made bold to call for a total of forty families, two for each of the provinces; today we have nearly double this number, occupying all but six of the provinces of China proper.

Our budget requests for 1922 include calls for families to be given opportunity for language study, preparatory to entering one or two of the provinces as yet unentered. In proportion as we press in and occupy these fields ripe for the harvest, will the coming of the Lord be hastened. Mighty providences are at work all through these lands, and soon the reaping now in progress will give us many precious sheaves for the final harvest home. May we not confidently expect that among these trophies of grace there will be many of various nationalities who came to these shores with little thought of finding in Asia the light of life?

* * *

From Slovakia

W. K. ISING

THE annual meeting of the Slovakia Mission was held in October, at Ilnica, which is near the eastern border of the Czecho-Slovakian republic. We here found ourselves among Ruthenians, who are identical with the Ukrainians of "Little Russia," one of the three branches of Russian Slavs whose language they also speak. Some 300,000 of them have settled in this part of Slovakia, and it is interesting that our work has chiefly taken root among this people in that field.

Most wonderful is the story of what the Lord has wrought during recent years for these dear brethren, who certainly had to overcome no little difficulty and persecution before the victory was finally won. It is illustrative also of the many agencies operative in the spreading of this gospel message.

When serving his term as a soldier at Milkocz, where Brother F. Kessel was conducting an effort in 1913, Brother Kapitano, now church elder at Ilnica, received the tract, "Children of Light," from one of the colporteurs whom he could not trace after reading the leaflet. While he was visiting in his home village, the tract made such a profound impression upon his friends that they immediately tore down from the walls the pictures of their Russian saints and cast them into the river. In vain they tried to get in contact with us.

During the war this brother was sent to Russia, where, at Saratov, he happened to meet Elder O. E. Reinke, by whom he was further instructed and finally baptized. On his return home he took up the work in real earnest, after he had been able to secure the help of Brother Kessel. Many are the incidents that might be related of the acts of violence to which they were subjected. The judge, in conjunction with the priest, had most solemnly vowed that "no Adventist should be allowed to set his foot in the territory," and he was certainly determined to carry this into effect. Many others, however, were similarly treated under his hard and arbitrary rule, until at the time of the revolution

the magistrate himself was seized by the mob and came to an inglorious end by being hanged on a tree.

Under the new order of things our brethren have suffered no further persecutions. The work has prospered so that we now have a church of ninety members at this place. They had just completed a church building in which practically every believer had a share, the cost and work having been divided among the members according to their ability. It was here that the conference was held, the relatives of the priest kindly furnishing us with an organ for the meetings.

From Ilnica the message was carried a few years ago to a neighboring village among the Russians, where, however, it met with equally formidable opposition. Brother Kapitano and a sister who had been visiting friends in the interest of the gospel work, were severely beaten and then cast into the river. While attempting to swim to land, the sister was cruelly stoned to death, her body thrown ashore, and then allowed to be exposed for half a year. None of the brethren dared go there to bury her remains. Her children, who had learned from their mother to love the truth, were mercilessly beaten by the neighbors to compel them to stop singing the gospel hymns and to abandon the Sabbath, until one of the respectable men of the village, now a member of the church, interfered in their behalf.

Brother Kessel related how he had been obliged to visit these friends by stealth, but had nevertheless been caught and frequently beaten and even stoned, so that he never knew whether he would get home alive. It was a great joy to him to baptize at this very place twenty-four persons, so that they now have a growing church of forty members.

We were made glad upon hearing the testimonies of these dear brethren and their expressions of gratitude for the glorious victory the Lord had given them in their persevering labors amid such forbidding circumstances. One sister told of how she came to accept the message. She said her son had sent her some literature from Budapest, which he had received from some one there. While he was visiting her, they tried to get in touch with us by making inquiries of the city authorities as to who they thought might help them to find the people identified with that literature. They were directed to the military officials, who obligingly advised them to apply to the commandant of the army corps at Kaschau. This they did, with the result that their application was forwarded to the municipality from which they received the address of Brother Kessel, who was resident in that city. As a result of this work, a company of ten believers has been formed at their home.

At this conference we certainly enjoyed a season of special blessing. More than 200 brethren were present from the field, which has some 250 members. The services had to be conducted in the Russian, German, Hungarian, and Bohemian languages. Last year eighty-seven persons were received into the truth, while seven were baptized at this conference, the rite being witnessed by several hundred of the inhabitants on Sunday afternoon.

Slovakia seems a promising field. The brethren need more literature and workers. Two students from the Friedensau school had just come to take up work among the Russians and Slovaks. Brother Kessel was re-elected director of the mission.

* * *

CULTIVATE the habit of smiling hardest when things look blackest.—*Thomas E. Wilson.*



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."

OUR FATHER'S CARE

LUCILE NIRENE PERRY

In the trials of this life
We often doubt and fear,
And forget that holy angels
Are hovering ever near.
They are sent by God from heaven,
From those streets of purest gold,
To console and guide His children
With a boundless love untold.

E'en the simplest supplication
Uttered by a wayward child,
Is heard by our great Father,
Though it come from mountain wild.
God is a God of mercy,
And most marvelous His power
To care for His earthborn children
In temptation's darkest hour.

Let us trust then in our Father,
Banish every doubt and fear,
And remember God is watching
O'er His children far and near;
Then when Satan brings temptation,
Seek the Lord in earnest prayer;
He will give you strength to conquer,
You will find a solace there.

* * *

Have You a Standard?

KATHRYN L. JENSEN

In the room where I am writing is a large Webster's dictionary. Curiosity led me to look up the meaning of the word "style," and this is what I found: "Mode or manner which is deemed elegant or in accord with a standard."

So, you see, the question of dressing according to "style" means dressing according to standard.

What is your standard? I believe often in our eagerness to dress stylishly we fall so far short of the mark that even we ourselves are aware that we have failed.

Did you ever see the hair dressed with large puffs at both sides of the head, hiding the ears? True, I believe it is not quite proper now to have the ears so completely covered, but that very change illustrates forcibly the underlying principle of stylish dress.

How can we know, then, whether a style is a true standard? One way in which you can determine its worth is to study the source. Did you ever learn the origin of the ear puffs?

The story is told of a woman in the underworld in Paris, who as a result of disease due to the life she was living, lost her ears. They were actually decaying. To hide them, she arranged her hair in two big bunches to cover the loathsome sight. Soon others began to follow this mode of hairdressing, and by the time it reached the eyes of innocent girls its association was so far removed from its source that they did not at all detect its early origin.

I heard some one say the other day that America does not desire classical music, but "classy" music. You do not need to be told where "classy" music originates. Mrs. Rose Morgan, that great lover of clean songs, says that the most positive proof of the worth of a song is its length of life. She has traveled all over the world to find the best in song. In a talk recently she stated that on several ocean voyages she was humiliated when the Americans on board knew none of their own songs. O yes, they knew a few lines of "In the Shade of the Old Apple Tree" or "You Great Big Beautiful Doll," but who would wish those sung as a type of America's songs? She taught every one "America" and "The Star-Spangled Banner." "In no country is there such a flood of cheap, short-lived songs as in America," she declared.

I wonder if that principle holds true in dress. Do we call for "classy" clothes, instead of stylish clothes? What is our standard? Do we have a standard with such solid foundation that our dress shows to the world that we possess an individual ideal which we strive to maintain? or does our dress show that we are traveling as a ship without a rudder, following every passing fancy?

Girls, examine yourselves, investigate your standard. When you have eliminated every false plank in your foundation, determine on a definite style according to a fixed standard. Make sure that your standard has the approval of the True Pattern.

Did you ever hear some one say, "That dress looks just like you," or, "I didn't think you would wear that"? The first statement should assure you that you had for some time been following quite a fixed standard. The second statement should also give you a bit of comfort, for under the reproof is the suggestion that you have had in the past a style of dress befitting your profession in life.

Another bit of warning. We are all very easily led and influenced by our surroundings. In many wily ways the arch-enemy strives to gain the good will of the most conservative among us. He doesn't bother so much with those he sees are not troubled about a true standard; but as to the others, he does know if he can make their copy just slightly misrepresent the pattern, he has gained his point.

A short time ago I heard a stirring appeal for missionaries to give the gospel to the heathen. The earnest young woman held in her hand a bit of jewelry—some very small and inconspicuous earrings. She told how hard a struggle the dear old heathen woman had had to give up that cherished possession. On the hand of the speaker was a piece of jewelry bigger than the small article held in the same hand. As I listened, I wondered if she would have stood the test of the dear old Christian of whom she spoke.

The incident taught me a lesson. When I see the youth of our denomination following a low standard in dress,—some of them preposterous even to themselves, could their ideals be raised and their eyes opened,—I wonder, as I long to help them see with clearer vision, Am I willing to remove the beam in my own eye before I ask the innocent young girl in her search for beauty to remove what in the sight of God is but a mote in comparison with my own disobedience?

Let us all band together as a company of young women engaged in Christian warfare, to strengthen the whole army by strengthening the armor of each individual. The weak helping the strong, and the stronger shielding the weaker, we may reach the ideal where a clear conscience, a pure, unsullied character, and the adorning of a meek and quiet spirit, will be sought more eagerly than the latest change in fashion.

* * *

Lessons from the Surf

CAROLINE LOUISE CLOUGH

To one not accustomed to the surf, bathing in the ocean is rather thrilling. I remember vividly my first experience in battling with the waves of the Pacific at Long Beach, Calif. I ventured out some distance by holding to the life line, and when a huge mountain of water came rapidly toward me, completely engulfing me, I thought I had a glimpse of the experience the psalmist was passing through when he wrote, "All Thy waves and Thy billows are gone over me." I was glad for the life line which stood the strain and held me firmly.

That reminded me of Christ who has thrown out the life line for every soul tossed by the waves of sin, and I thought of His power over the waters when He said, "Peace, be still," and the raging sea became calm as a mirrored lake. The psalmist also understood something of that power, even if he did not live in Christ's day. He said: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Ps. 93:4.

We have many experiences on record of God's tender care over His children when passing through the deep waters. God

is nearer to us when we pass through the darkness than in the light.

Joseph would never have been prime minister of Egypt had he not first seen the bottom of the pit and the innermost dungeon cell of the prison.

It was a dark hour for Moses when, just as he was on the eve of entering upon an honored career, he had to flee for his life to the desert. But during those forty years of isolation God taught him lessons that made him the great leader over Israel that he was. Had he not had that dreary experience, Moses would not have been known to us today.

David's camp life in the cave of Adullam and in the rocks and holds of the mountains when fleeing from Saul, called forth his most beautiful psalms. "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

Daniel's darkest experience when facing the yawning mouths of those hungry lions came to be numbered among the sweetest memories of his later life, because then he came especially close to his Lord.

All these accounts are an inspiration to us when passing through the deep waters of affliction and trial. The story is told of a little girl standing by the trapdoor of a cellar. When her father below said, "Jump, darling, papa will catch you," she replied, "Papa, I can't see you." The father said, "I am here; jump, anyway, and I will catch you in my arms." The child jumped into the darkness and was caught by her loving father. Why should we fear the darkness of grim despair and the mighty waves of trouble when we know that the arm of the Almighty will hold us fast? If we permit it, God will use just such trying experiences to perfect our character.

* * *

Why the Hurry?

"WHY the rush?" inquires Angelo Patri in one of his recent articles. "Can't you stop a minute and take breath—look where you are going with these children? What's the use of this mad race if you reach the goal only to find that you have left the child behind?"

"The baby in his bath takes the wash rag and dabs clumsily at his face. He is trying to wash his own face. But his mother cannot wait for him. His experiment takes too much time. Her morning's work is still ahead of her. It would never do at all if the house was not in order and the shopping done by eleven. So she takes the wash rag away, and hurries ahead.

"Mother gets her job done, but the baby doesn't get a chance to get his done. Of course, it is very important that mother's work be done well and quickly. But my interest is tied up with that of the baby. When is he to get a chance to get his done? Maybe a little waiting, five minutes added to his bath time daily, would make him so independent that soon the five minutes could be taken from his bath time. I've known that to happen.

"It seems too bad that the child should be caught up in the rush of the daily grind. He tries to discover what the things going on around him are all about. He investigates, experiments, and he would like to think, but he can't. There's no time.

"He takes up a broom to see how it works. He makes a few ineffectual swings with it, and is settling down to work in earnest when somebody discovers him and takes the broom away.

"Come, now. I'm in a hurry. I can't have you mussing things up just after they've been put in order."

"He goes to school. All sorts of strange experiences are presented to him. He would like to feel his way among them, try them out, think about them. But he can't. There's no time. He gets well started on a lesson when the bell rings and the teacher stops him.

"Another lesson comes along, and he is asked a question. He has not expected it just that way, and he hesitates—he must gather his thoughts.

"Can't wait for you. You're too slow. You should have prepared your lesson. Next!"

"The teacher and the mother will both say, 'But I have no time for such things. It is all very well for you to say I should wait while he tries to place things, but when will I get my work done?'"

"Well, what is your work? And do you get it 'done'? Haste makes waste, you know, and I am convinced that nowhere is it so wasteful as in child training. I believe it is better to teach a child what he wants to know at the time when he wants to know it. I believe that in teaching him in that light, he will get on faster, and so will you.

"What good will it do you to reach the end of the journey, panting and breathless, only to find that you have lost the child on the way?"

LOVE

W. H. MERRILL

LOVE is the great essential;
We need it every day,
It smooths out all our wrinkles,
And answers when we pray.
Our lives are made more gentle,
Our service easy given,
The world to us is different,—
We taste the ways of heaven.

Love has no flickering passion,
The same from day to day;
In sunshine or in darkness,
Has never lost its way;
It never is offended,
Is never dark with gloom,
Is full of life resplendent
To light us to our home.

The Master is the model,
His faith was always bright,
Mid sorrows sad and trials
He walked within the light.
He knew the loving Father,
Who loved the world so much;
Was just behind the shadow,
Could feel His loving touch.

We understand but slightly
That all things work for good
To him by faith beholding
The hand of Fatherhood.
The shadows quickly brighten
As we see His blessed face,
And understand His purpose,
And know His loving grace.

* * *

The Outgoing and Home-coming of the Child¹

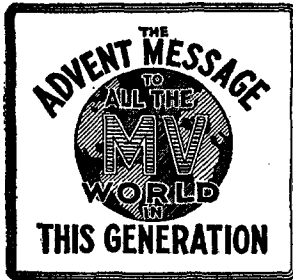
DID you ever watch pigeons circling about the pigeon house, and listen to their cooing before they settled down for the night? The flying in and out of the pigeons suggests "the glad outgoing, sweet home-coming" of childhood, around the mother's knee. Froebel recognized in this scene a symbol of life, a lesson for us, as mothers, which we cannot study too faithfully.

The "outgoing" and the "home-coming"—there is a world of meaning in each word. Do you send your child out each day, to school or to play, happily, trustingly, lovingly? Is he glad to go, but gladder still to return? What sort of home-coming does he have? Aren't we mothers too apt to make that home-coming full of scoldings for tardiness, or nagging over table deportment, or rushing the children off to bed so we can have the evening to ourselves? Those things seem of small importance, but wouldn't it be of more lasting value to us and to our children if, instead, we made that home-coming a happy summary of the day's affairs?

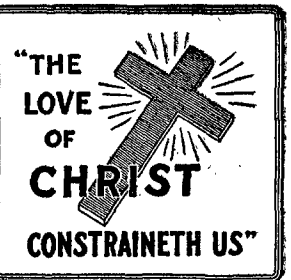
There is no child who is not glad to tell what he has been doing all day. If he has been at school, there are often little difficulties, little vexations, that the teacher has not had time to explain satisfactorily or smooth out. A word or two from mother may make it all clear and right. And if he has been at play, there will be so many things to tell. It is while out at play that the child becomes acquainted with the fascinating realm of out-of-doors.

Flowers, birds, trees, bees, butterflies,—he may become closer acquainted with them all through the retelling of his experiences among them. Wouldn't he be more interested in insect life if he knew the life history of the butterfly, or of the ant with its almost human arrangement of home and work? Wouldn't he find more satisfaction in the fields if he knew that there are weeds that eat bugs and some that live on other plants, like selfish folks? And wouldn't you like to have him so form the habit of telling you things that he will go on telling them, even after he passes out of childhood? Wouldn't you like to be the one he always comes back to for understanding and intelligent enlargement of his small ideas?—*Nelia Gardner White.*

¹ Issued by the National Kindergarten Association, 8 West 40th Street, New York City.



YOUNG MEN and YOUNG WOMEN



Time's Definite Value

EUGENE ROWELL

TIME is money. The worth of every moment can be measured in money values. Each hour has been stamped with a mark of value as definite as that which states the worth of a coin or bill. Every day is a crisp, new bank note. Every week is a roll of bills. Every month is a letter of credit on which we can draw as our deposit warrants. Every year is a treasure vault whose keys are in our hands. Life itself is a mine of gold whose shining nuggets we need but to refine in the furnace of a true purpose and stamp in the mint of industry. He who is wasting time is throwing away money. If only moments, he is dropping pennies one by one into the morass of poverty, where in trying to recover them he will be submerged; if hours or days or months or years, he is throwing golden handfuls broadcast from the rotten bridge over the stream of oblivion. Time is money.

* * *

A Crucial Test of Religion

W. A. GOSMER

THE crucial test of religion is sacrifice; it is what we do for God and for humanity that counts. In fact, the Christian religion is based on the self-sacrifice of the Son of God, because God gave Him to us and He gave Himself for us. When a man becomes a Christian, he sets his feet in the path of sacrifice, in the footprints of Him who left the royal courts that we might live. After Gethsemane and the cross, after all had been left that could be left, after all had been done that could be done, He said to His disciples, "Follow thou Me." The passing centuries have wrought no change in the conditions of discipleship. To every man who hopes for immortality, He is still saying, Follow thou Me.

Ira D. Sankey relates the following incident illustrative of true discipleship and the science of the cross:

"A young, talented, and tender-hearted actress was passing along the street of a large city. Seeing a pale, sick girl lying upon a couch just within the half-open door of a beautiful dwelling, she entered, with the thought that by her vivacity and pleasant conversation she might cheer the young invalid. The sick girl was a devoted Christian, and her words, her patience, her submission and heaven-lit countenance, so demonstrated the spirit of her religion that the actress was led to give some earnest thought to the claims of Christianity, and became thoroughly converted and was a true follower of Christ. She told her father, the leader of the theater troupe, of her conversion, and of her desire to abandon the stage, stating that she could not live a consistent Christian life and follow the life of an actress. Her father was astonished beyond measure, and told his daughter that their living would be lost to them and their business ruined, if she persisted in her resolution. Loving her father dearly, she was shaken somewhat in her purpose, and partially consented to fill the published engagement to be met in a few days. She was the star of the troupe, and a general favorite. Every preparation was made for the play in which she was to appear. The evening came and the father rejoiced that he had won back his daughter, and that their living was not to be lost. The hour arrived; a large audience had assembled. The curtain rose, and the young actress stepped forward firmly amid the applause of the multitude. But an unwonted light beamed from her beautiful face. Amid the breathless silence of the audience she repeated:

'My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now.'

This was all. Through Christ she had conquered, and leaving her audience in tears, she retired from the stage, never to appear upon it again. Through her influence her father was

converted, and by their united evangelistic labors many were led to God."

The sacrifice, the courage, the devotion of this young woman are worthy of emulation. She was in the world, but as a true follower of Christ she felt that she could not be of the world; and therefore, with a resolution and firmness worthy of the cause, she stepped into the procession of those worthies who also had heard the words, "Follow thou Me."

* * *

The Unanswered Prayer

HILDA BOETTCHER

LAST night as I lay sleeping I dreamed that I was being ushered into the glories of the heavenly Canaan. With wondering eyes I beheld that which the matchless love of Jesus had provided for His children. The glory of the Saviour appeared upon every living creature. Peace and light flowed from His being, and transfigured the countenances of all in that vast multitude gathered before His throne.

For a moment I lost myself in the rapture of beholding that scene. Slowly, as I began to realize where I was and what it all meant, these words came to me: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

I began to wonder if my loved ones were among the throng of the redeemed. I soon met many old acquaintances face to face. What a privilege it was to be reunited with friends, knowing that we should never be parted throughout all eternity. But there was one whose face I did not see. I searched everywhere through that seemingly endless throng, while a terrible fear clutched my heart lest he had not had a part in the first resurrection, and that I should be denied the companionship of the one who had meant so much to me while on earth.

I saw the Saviour as He placed the crowns upon the heads of the saints. As He came to me and looked tenderly into my eyes, I asked Him if He also had a crown for the one whom I loved but could not find. With inexpressible sadness He said that He had not, that in an hour of discouragement the one I loved had loosened his hold on the promises of God, and had given up the struggle.

"But," I pleaded, "I prayed for him."

"Yes," answered the Saviour, "but you did not in agony of soul search him out and let him know that you were seeking his salvation. You did not plead with him to walk in the way of life, nor did you follow him in his struggle with sin, and gently yet firmly show him the way. You merely prayed that he might be brought back, hoping that all would come out all right."

These words burned themselves into my soul as in letters of fire. The awful realization came to me that it was my own negligence and love of ease that had caused some one else to lose the kingdom. I had not been willing to go all the way. I had thought it sufficient to utter a half-hearted prayer in his behalf, without proving my interest by leaving the blood stains of my bruised feet on the rocks of self-denial and sacrifice, in tender, sympathetic search for his soul.

I asked the Saviour if there was not something I still could do to atone for my sin of ease and selfishness and bring my loved one back to the fold. He answered, "It is too late."

It was midnight when I awoke, thankful that it was only a dream, and that I still had opportunity to work whole-heartedly for souls, that I might yet prove to those I love that I care for their salvation, by manifesting a kind interest in them.

I knelt by my bedside and prayed that God would place on me a greater burden, that I might more deeply sense my responsibility toward those for whom Jesus shed His blood, that none whom I love need be deprived of the gift of redemption because of my neglect and indifference. As I arose from that prayer, it was with the sweet assurance that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



Paragraphs from Contributors



IN HIS GARDEN

C. L. SCHMIDT

THE Master stood in His garden,
Among His lilies fair,
Which His own right hand had planted,
And trained with tenderest care.

He looked on the snowy blossoms,
And marked with observant eye
That the flowers were drooping sadly,
Their leaves were parched and dry.

"My lilies must needs be watered,"
The heavenly Gardener said,
"Wherewith shall I draw it for them,
And raise each drooping head?"

Close, close to His feet in the pathway,
All empty and fragile and small,
Was an earthen vessel lying
That seemed of no use at all.

The Master saw it, and raised it
From the dust in which it lay,
And said, as He gently shook it,
"My work it shall do today.

"It is only an earthen vessel,
But close it is to Me;
It is small, but clean and empty,
That's all it needs to be."

Then forth to the fount He bore it,
And filled it to the brim;
How glad was this earthen vessel
To be of some use to Him.

He poured out the living water
On the roots of His lilies fair
Till empty was the vessel,
Then again He filled it there.

And the drooping blossoms lifted
Their heads, and revived again,
And the Master saw with pleasure
That His labor was not in vain.

He sprinkled the living water
All over the thirsty flowers,
Using only an earthen vessel
To gather those living showers.

And then to itself it whispered
As He laid it aside once more,
"I'll just lie here in His pathway
In the place I lay before;

"For close would I keep to my Master,
And empty would I remain;
And perhaps some day He'll use me,
To water His garden again."

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"The Church the Light of the World"

W. A. MEEKER

UNDER the above caption in "Testimonies for the Church," Volume V, is a chapter that we as a people should study. It will help us realize how important are the words God has opened to us through His faithful servants. Pages 464 and 465 contain the following statements:

"It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part

of our nation, in the decree enforcing the papal Sabbath, will be a warning to us.

"It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to His glory, in giving the warning to the world."

It seems that this should deeply impress us with the shortness of the time in which we may fortify our hearts by intensive study of the Holy Book and the Testimonies; also, how exceedingly precious are the daily opportunities of bringing light to others.

God will give us grace to believe and trust Him faithfully, to learn His word, to do His bidding, to warn our fellow men, to minister to our brother's need, to carry our share of the burden of His work, for "He is faithful that promised."

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Self-Examination

A. C. ANDERSON

"EXAMINE me, O Lord, and prove me; try my reins and my heart," says the psalmist; as much as to say, Because I may be mistaken, or be partial in my own cause, therefore I appeal to Thee. Thus a Christian tries himself by the word of God and by what Christ has wrought within him by His Holy Spirit, to determine whether he is a true believer in Jesus, and by virtue of this has ground to hope for salvation through His blood and righteousness.

It is difficult to make a correct estimate of one's own character and the motives of the heart. But the word of God is plain. The trouble lies in the application. "The heart is deceitful above all things, and desperately wicked; who can know it?" There is therefore liability of self-deception, and the mistaken impression that its warning and reproofs are not for *personal* application.

"The Bible is full, clear, and explicit; the character of the true disciple of Christ is marked out with exactness. We must search the Scriptures with humble hearts, trembling at the word of the Lord, if we would not be in any way deceived in regard to our true character. There must be persevering effort to overcome selfishness and self-confidence. Self-examination must be thorough, that there be no danger of self-deception. A little catechising of self on special occasions is not sufficient. Daily examine the foundation of your hope, and see whether you are indeed in the love of Christ. Deal truly with your own hearts; for you cannot afford to run any risk here.

"Count the cost of being a whole-hearted Christian, and then gird on the armor. Study the Pattern; look to Jesus, and be like Him. Your peace of mind, your hope of eternal salvation, depends on faithfulness in this work. As Christians we are less thorough in self-examination than in anything else. It is no wonder, then, that we make such slow advancement in understanding self. . . .

"Man looketh on the outward appearance, but the Lord looketh on the heart,"—the human heart, with its conflicting emotions of joy and sorrow,—the wandering, wayward heart, which is the abode of so much impurity and deceit. He knows its motives, its very intents and purposes. Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing Eye, exclaiming, 'Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.' Submit your heart to be refined and purified; then you will become a partaker of the divine nature, having escaped the corruption that is in the world through lust."—*"Testimonies," Vol. V, pp. 332, 333.*

God in His providence does many things to prove His people, to lead them to see what is in their hearts, and thus prepare them to renounce dependence upon themselves, and put their trust in Him. "Let him that thinketh he standeth take heed lest he fall."

May the Lord help us one and all to set our house in order and prepare to meet our God. Probation's hours are fast closing. See Amos 4: 12. "Examine yourselves, whether ye be in the faith; prove your own selves."

Light in the Darkness

J. H. WILLIAMS

"YOURSELVES know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 2, 4.

It is not a cheerful night that this prophecy contemplates, but rather a wintry one, the last month of the year. The night wears on. Men move through the same ceaseless pleasure dance of death. They eat, drink, and are merry, forgetful of the morrow. Evil servants eat and drink with the drunken and smite their fellow servants, unaware that the Master will come in an hour when they look not for Him.

The clock of time strikes, and from anxious hearts the cry rings out: "Watchman, what of the night? Watchman, what of the night?" Isa. 21: 11. And we thank God for the watchman's answer: "The morning cometh."

Brethren, "ye are all the children of light, and the children of the day. . . . Therefore let us not sleep, as do others; but let us watch and be sober." May the light from the presence of Zion's King guide us until the dawning of the perfect day.

* * *

Going to Church

O. E. OLCOTT

SOME persons go to church to meet their appointment with the Lord, just when they feel like it. Very often it is too stormy, too cold or too hot, too muddy or too dusty. Possibly there is a slight indisposition, just enough, you know, to keep one from attending the prayer and missionary meeting, but not enough to hinder attendance at the reception or party.

Why is this? Any school boy will repeat to you, "Where there's a will, there's a way." People usually do first what they most desire to do. The main trouble with most of us is that we put first things last and last things first.

In view of the foregoing, the following extract from a recent letter, is quite to the point, the writer being much handicapped physically, compared with the average person:

"My own trip to church last Sabbath was a trying one, but we had been storm-bound for several weeks, and when the opportunity came to go, I felt that I must do so and attend to some matters there needing attention. We drove part way through water that was so deep it came almost into the wagon bed, then went six miles in an open boat through heavy fog and wind, returning the same way."

Let us constantly remember the paramount object of our sojourn in this world, and be ready to say, as did the apostle Paul concerning his hardships, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24.

* * *

A Living Faith

FLORENCE WELTY MERRELL

FAITH is the ability to grasp and obtain the promises of God. Faith is therefore the first principle necessary in becoming acquainted with God, and it is often misunderstood. It is not something so rare and difficult of attainment that only the learned may have it and receive of its benefits. Faith is so simple that even a little child can understand it, and his faith in his own father's word is the best illustration of its use, for faith in all its greatness is simply believing. "As sight is only seeing, so faith is only believing, and the benefit does not come from the act of believing, but from the thing in which you believe. If one believes the truth, he is saved; if he believes a lie, he is lost."

It is not the rope thrown down to the drowning man that saves him; it is the power above that holds the rope, and yet the rope is an indispensable factor in the rescue. Jesus is the power above our faith, and our faith is but the rope that unites us to Him. Genuine faith, which is accompanied by trust and peace, is not a natural habit with every believing soul. To some it is a struggle, and requires great effort. One of experience has said, "You must therefore put your will into your believing. Your faith must not be a passive imbecility, but an active energy. You may have to believe against every seeming, but no matter, set your face like a flint to say, 'I will believe, and I know I shall not be confounded.' We are made partakers of Christ 'if we hold the beginning of our con-

fidence steadfast unto the end.'" "Hundreds fail just here. They have a little beginning of faith, but discouragements come; the 'seemings' are all against it, their doubts clamor louder and louder, and at last they let them in; and when doubt comes in at the door, trust always flies out of the window."

We are satisfied with God's power and willingness to look after the interests of His great creation; then why are we not as well satisfied that He will look after us? We lie down to sleep without fear that we shall not awaken with the morning light, and are not afraid that our hearts will stop beating, for God will see to that! We are not anxious about everything, but we are sorely tempted at times of special testing to be anxious about some things, when we are told to be anxious or careful about nothing.

George Müller has well expressed this truth thus: "The beginning of anxiety is the end of faith; but the beginning of true faith is the end of anxiety." We cannot be full of faith and be fearful at the same time. Fear is the avowed foe of faith, but faith is the perfect antidote for fear's deadly poison. True faith is like stepping out upon nothing, but it is to realize at last that one who does so is standing upon all things, for in the word of the Lord, its immutable foundation, "all things are yours; . . . and ye are Christ's, and Christ is God's."

"Faith is the laying hold of what seems to be an absolute impossibility." "With men it is impossible, but . . . with God all things are possible." If we can trust God for some things, we can trust Him for everything; if we can trust Him for salvation from the penalty of sin, we can trust Him for present salvation from the power of sin. It may not be easy at first to do this, but an act of faith repeated becomes a habit, and a habit of faith continued becomes a life.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

* * *

Windows in Heaven

R. F. COTTRELL

"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.

What a wondrous entreaty from our heavenly Father! He is speaking to you and to me:

"My child, I still have windows in heaven. They are yet in service. The bolts slide as easily as of old. The hinges have not grown rusty. I would rather fling them open and pour forth, than keep them shut and hold back. I opened them for Moses, and the sea parted. I opened them for Joshua, and Jordan rolled back. I opened them for Gideon, and the hosts of Midian fled. I will open them for you, if you will only let Me. On this side of the windows, heaven is the same rich storehouse as of old. Its garner is still bursting with gifts. The lack is not on My side. It is on yours. I am waiting. I am ready. Prove Me now."

The closing volume of the Old Testament Scriptures is a special prophecy for the church in the last days. Therein are set forth the "Messenger of the Covenant" coming suddenly to His temple to sit in judgment, the work of Elijah the prophet, the records kept in the book of remembrance, the making up of His jewels, the destruction of the finally impenitent, and the purified new earth.

In the very heart of this prophecy occurs the startling reproof and appeal to the people of God concerning the payment of a faithful tithe. To those living in the most fateful and momentous epoch of earth's history, God sends this counsel and gives promise of a copious outpouring.

The question is all-important, and involves the integrity of our stewardship. Then let each scrutinize prayerfully his accounting with God, and ask himself, "Are the showers of blessing falling upon my family and upon my church? Are the windows above us open wide, or is my covetousness beating back the Spirit of God? Have I accepted the challenge to prove the worth of His promise?"

He bids for our love and loyalty. The expanding message calls for our whole-hearted service and liberality. Our individual growth in grace and share in the final victory, demand that we forfeit no heavenly gifts or privileges. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34: 8.



MATERIAL COST OF SOUL-WINNING

BELIEVING that the readers of the REVIEW AND HERALD would be interested in the report of the Lake Union Conference soul-winning campaign for the first nine months of 1921, I present the following statistical facts and comments:

For many years I have felt that our brethren would like to know how much it costs to win a soul, the estimate covering a period of time and a portion of territory sufficient to give something of a general average. I therefore arranged for a system of reporting in the Lake Union Conference for the year 1921, which enabled me to know at the end of each month the number of those baptized, the conference in which they were baptized, the person who baptized them, the cost per capita of these converts, and the number of sermons, Bible readings, and visits required for each.

During the first nine months of 1920 the Lake Union Conference baptized 620 new converts. I do not have the statistical facts at hand, and therefore will not attempt to give the cost per capita of these converts; however, for the first nine months of 1921 I do have the statistical facts, and will give them: Number baptized, 1,203; number of sermons required for each convert, 7.66; average number of Bible readings held, 20; average number of visits made, 43.5. The cost per capita for the 1,203 has been \$189.99.

The reader will also be interested in the average number of sermons, Bible readings, and visits required in each local conference for the conversion of one person. The variation in these items is due principally to conditions in the field, the workers being to a large extent about equal, and the efforts held quite similar in nature. These statistical facts are given in round numbers in the following table:

AMOUNT OF LABOR FOR ONE SOUL

Conference	No. Sermons	No. Bible Readings	No. Visits
Chicago	10	51	66
E. Michigan	4	9	33
Illinois	13	17	51
Indiana	6	13	28
N. Michigan	6	5	32
N. Wisconsin	9	11	62
S. Wisconsin	10	49	56
W. Michigan	8	12	45

You will notice that the amount of work required in the Chicago Conference is just a little more on the whole than in any other conference in the union, the number of visits and Bible readings per capita being larger than in any other conference. This is probably due to the fact that practically all the work was done in the city employing more Bible workers than some of the other conferences. South Wisconsin, with its mixed mass of American and foreign population, ranks second in number of Bible readings and visits, the number of sermons being just equal to that of Chicago. Illinois, you will notice, has a larger number of visits and less than the average number of Bible readings; while East

Michigan has the smallest number of sermons, but is third from the smallest in the number of visits, and second to the smallest in the number of Bible readings required. Indiana and North Michigan are equal in the number of sermons and second to the smallest, but Indiana gives more than twice the number of Bible readings for each convert gained, with an average of four visits less per member, than does North Michigan.

It will doubtless be interesting to the laity throughout the world to give some consideration to this table, and still more so to the ministry as they apply it in their daily work. When I went into Eastern Canada some years ago, our converts were costing us \$895 per capita, if I remember correctly. Elder W. H. Thurston and I planned to use this form of report, giving the actual cost per capita each year. In the period of ten years the cost of a convert was reduced from \$895 to \$185. At the same time the salary of the workers was increased about 40 per cent.

The goal for the Lake Union Conference for 1921 is 1,250 converts, as it was also for 1920. During 1920, however, we fell short of our goal by nearly 400. We believe that 1921 may almost gain enough to offset the loss of last year. We earnestly ask the prayers of the readers of the REVIEW AND HERALD throughout America for the faithful laborers in the Lake Union, that many souls may be gathered for the Master's kingdom.

WILLIAM GUTHRIE.



WEEK OF PRAYER AT KEENE

It was my privilege to be at the Southwestern Junior College during the Week of Prayer. This growing educational institution is situated at Keene, Tex., and Prof. F. R. Isaac and his faculty are laboring faithfully to train the young people of the Southwestern Union Conference for efficient service in the world-wide field. The college has suffered two unfortunate experiences within a year,—first, the destruction of the college building by fire; and more recently, the loss of funds through a bank failure. But there is a spirit of courage in the school, and the blessing of the Lord is upon the work and workers. Notwithstanding unfavorable financial conditions, the attendance approximates 341, about 100 being in the lower grades.

The new college building is now being used, and is a worthy addition to our list of up-to-date structures for educational work. Southwestern Junior College appears to be well equipped to give the young people of this union conference a strong college training.

Plans for the Week of Prayer had been given careful study, and the blessing of God rested upon the efforts put forth. The fifteen prayer bands included all the students, and met each day for prayer. The members also did faithful personal work. Two general meetings were held daily in the college auditorium. The one at ten o'clock each morning was given to practical instruction in the Christian life,

and at the evening service came the regular reading, followed by a devotional or revival service. Meetings for the children in the grades were conducted every morning.

Many were led early in the week to take a stand, and an increasing number yielded to the converting power of the Spirit as the meetings continued. There was no excitement. Young men and women, backsliders because of yielding to worldly pleasures, were reclaimed. Many gave their hearts to the Lord for the first time. The last Friday evening was especially marked by the Spirit's presence. Backsliders were invited to come to the altar in reconsecration. The unsaved were also invited to come, and there was a remarkable response. Every young woman and all but three or four of the young men stood at the altar in token of a fully surrendered life. These young people are preparing for service as the Lord shall indicate, and we believe they will be used of Him in the finishing of the work. We trust the decisions made by each during this Week of Prayer to live a victorious Christian life, will continue to strengthen.

J. ADAMS STEVENS.



TOLEDO, OHIO

TOLEDO is the largest railway center in the United States, with one exception. It is an important manufacturing center, especially for automobiles; one of the busiest lake ports in the country; a growing city with a large foreign population and a strong Socialist element. Theaters, moving-picture shows, and many places of business are wide open on Sundays. Attendance at Protestant churches, unless the subject is of a most unusual nature, is very small. Yet we have found many sincere, honest souls ready to receive and obey the truth. Since the first of March we have baptized fifty-five. A number who have recently accepted the faith are developing into earnest workers, and are already a real help and source of strength to the work. They are taking hold of the Harvest Ingathering and all branches of the home and foreign work. We have an excellent church school, the number of students and teachers being double that of last year. The church is earnest, willing, united, and liberal.

We have a growing constituency among the large Hungarian population of Toledo. George Polinkas, our Hungarian worker, is laboring earnestly and successfully for his people. The first Hungarian Seventh-day Adventist church in the United States, a very neat and convenient structure, was dedicated Sabbath, December 3. On that day the brethren, both English and Hungarian, very much appreciated the earnest words of counsel and appeal spoken by Elder J. H. Huenergardt. The church building has but a very small debt, which will soon be paid.

The erection of this church building and the conducting of large meetings in the Colosseum and other city halls, have cost our people many thousands of dol-

lars, yet they are cheerfully doing their best, in this time of financial distress, to provide for the great work in foreign lands. Some of our most earnest and liberal members have come into the truth directly from the Catholic Church.

During the months of September and October a series of meetings was conducted in Toledo by two Southern evangelists, who created a profound sensation by apparently performing many miracles of healing. Before coming to Toledo, similar healing campaigns had been conducted in Chicago, Detroit, and Pittsburgh, and the *National Labor Tribune* devoted one entire issue and parts of other issues to the publication of a most remarkable list of thousands of testimonials of healing of blindness, deafness, cancer, epilepsy, insanity, and other diseases. At the close of the meetings, hundreds of people came forward for healing. It was a pathetic sight. The evangelist seemed to give all the praise to God for whatever was done, but the people believed him to be clothed with divine attributes. It was the nearest approach to the genuine I have ever seen, yet when brought to the Scripture tests, it was plainly a sad counterfeit. With startling force I was brought to realize that the warning prophecy of Christ in Matthew 24: 24 was being literally fulfilled before my eyes.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. . . . The enemy of souls desires to hinder this work, and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit." — *"The Great Controversy,"* p. 464.

"They will perform wonderful miracles of healing. . . . In gentle, compassionate tones he [Satan] presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people." — *Id.*, p. 624.

Surely the first one of these prophecies is even now fulfilling before our eyes, and the last prophecy is on the eve of fulfillment. Thank God for the spirit of prophecy.

Dr. Chauncey Kim, of Korea, recently visited Toledo, and his talks to our church school and to the public in our church, were an inspiration. He is in this country to take postgraduate medical work in one of the universities. He is earning money to pay the expense of his further medical education by selling our Chinese health book to the Chinamen in our cities. He had marked success in Toledo. Visiting the Chinese laundries and restaurants, he sold in two hours the first day he was out, \$80 worth of his book; in five hours altogether he sold \$185 worth, sometimes selling three in one place. The full amount of cash was paid for each book, in advance of the delivery. During the six months in which Dr. Kim has been selling this book, he has sold \$7,000 worth, a remarkable record. Surely this ought to encourage us to invest heavily in foreign missions.

During the Week of Prayer we have had excellent meetings in the church and in the church school, and a large number will soon be baptized. Elder F. H. Robins, president of the Columbia Union, was with us the closing Sabbath. His

cheering words, spoken both in the English and the Hungarian churches, inspired all with courage and with a longing for a new and entire consecration to the finishing of the work both in our own personal experience and in the world, that God's will may "be done in earth, as it is in heaven." Pray for the work in Toledo.

J. S. WASHBURN.

* * *

THE PARADISE OF THE PACIFIC

THE setting sun bathed the verdure-covered hills of Oahu with soft hues of color as our steamship, the "Nanking," rounded Diamond Head Point and entered Honolulu Bay. The higher peaks of the rugged island nestled their heads in downy clouds, while nature in varied ways busied herself that the beautiful Hawaiian Islands might not in any respect lose their reputation as the paradise of the Pacific.

After six days of watching the restless waters of the mighty Pacific Ocean, we were more than joyous at the sight of land and the prospect of again being able to walk on solid ground where we need not stagger in our gait nor wear a haggard, seasick look.

Before the "Nanking" could dock, the inspector and doctor had to come on board to make their examination, and by the time their work was finished, darkness had settled upon us, revealing the bright lights of the city.

When at last our boat had been moored, Brother A. N. Anderson, who is returning to his work in Japan, and I went ashore, where we found several of our friends waiting to greet us. Receiving a cordial invitation to come ashore for the night, I returned to the boat for Mrs. Doolittle and our little boy.

We entered the waiting automobile and were soon speeding over beautiful paved streets, fanned by the cool evening air still perfumed by the fragrance of ever-blooming flowers.

Our evening visit was shared between Brethren R. J. McKeague, assistant pastor of the Honolulu church, and F. E. Stafford, formerly a missionary in China, but whose failing health forced him to seek the balmy climate of the Hawaiian Islands. The time passed all too quickly as we listened to the report of the advance and prospective plans of our work in the islands. It was certainly an encouraging report which Brother Stafford gave of this work, which is now under the direction of Elder L. L. Hutchinson. A few years ago our mission property on the islands was worth only about \$2,500, but now we have one of the finest sites in the city of Honolulu, with a good school and a new church building, all valued at \$38,000. This money was raised on the island, too. Furthermore, the salary of the workers is fully met from the tithes and offerings of the church. Thus our work in the Hawaiian Mission is entirely self-supporting.

Another very interesting item is that of the Harvest Ingathering campaign. With a membership of 125, the majority of whom are women and children, \$6,000 has been raised from the islanders. This is remarkable, for most of the donations were given by the Chinese and Japanese who live in Honolulu, a city of only eighty thousand.

The following day being Sabbath, we attended Sabbath school, after which,

upon invitation, Brother Anderson and I spoke to the church about the work in Japan and China.

In behalf of their Sabbath school, I wish to say it is a model for any land. Such earnestness, enthusiasm, and enterprise I have seldom seen. The seniors were divided into three classes according to language, — Portuguese, English, and Hawaiian. But the most interesting feature to us was the primary division, where we heard five-year-old native Hawaiian boys and girls repeat from memory, and accurately, too, the Lord's Prayer, the Beatitudes, all the memory verses of the quarter to date, the ten commandments, and the names of the books of the Bible. It was certainly unusual. The order and attention were excellent.

With a Sabbath school membership of 125, and people of only moderate means, they received \$600 in offerings last quarter.

As our boat was to sail at noon, we did not have much time to visit other departments of our work, such as the treatment-rooms and the academy, but we heard of the good they are accomplishing. I was able to make a hasty visit to the school building, where Prof. H. E. Giddings and his assistants are conducting a progressive school. They have the best-equipped laboratory in the city of Honolulu. It was practically a gift from one of the members, and is valued at \$6,000.

Besides the work in Honolulu, there is a mission station on one of the other islands of the group.

It will be of interest to those who have been reading of the successful treatment of leprosy with chaulmoogra oil in the Hawaiian Islands, to know that one of our sisters, Mrs. Rosalie Blaisdell, is one of the matrons in charge of the intern station where the patients receiving this treatment are kept. She is an earnest Christian woman, and is doing everything possible to proclaim the message of salvation to these afflicted people. Only recently, when the World's Press Congress, which is convening at Honolulu, visited the Kalihi leprosarium to hold an investigation, Sister Blaisdell was called on to offer prayer. The next day the *Honolulu Advertiser*, in reporting the visit of the Press Congress to the institution, made the following reference to Mrs. Blaisdell:

"A prayer was offered by Mrs. Rosalie Blaisdell, whose self-sacrifice in the interest of a complete test of the chaulmoogra oil is well known in the medical world. It was a pathetic scene as she stood with upraised hands and in plaintive tones asked for blessings from on high for 'the afflicted children of Hawaii.' This prayer and the singing of the doxology brought tears to many eyes."

And since we have left what is considered by many the most beautiful spot on earth, we not only remember its beauty but also the progress of the message of Christ's near return. May the example of our members there stir us to greater endeavors.

H. J. DOOLITTLE.

* * *

DEDICATORY services for the annex recently added to the Buffalo (N. Y.) church building, were held last month, at which time seven new members received baptism.

Medical Missionary Department

L. A. HANSEN - Secretary
H. W. MILLER, M. D. - Asst. Sec.
P. T. MAGAN, M. D. - Field Sec. for the West
KATHRYN L. JENSEN, R. N. - Asst. Sec., Nurses' Division

ANOTHER CLASS GRADUATED FROM THE WASHINGTON SANITARIUM

THE recent class of graduates from the Washington Sanitarium was an unusual one in several respects. There were twenty-one graduates, nineteen young women and two young men. At the time of the graduation, Mrs. Bothilde Miller, to whom was granted a diploma, was in mid-ocean returning to China to do medical missionary work.

This class has had the advantage of exceptional training facilities. The Washington Sanitarium has been strengthening its curriculum and general training features from year to year, and its work now represents some of the best being done. Of the 134 nurses graduated since the training school was organized, seventy-eight are in the organized work, fifteen of them in foreign fields. At present there are enrolled fifty-four freshmen, thirty-three juniors, and twenty seniors. Of the last class graduated, thirteen are already holding positions in our own work, and others will be available after spending some time in rest or in vacation.

The baccalaureate sermon was delivered by Elder A. G. Daniells, who emphasized the denominational mold that should be placed upon our institutional work, and also mentioned the many calls coming for qualified and consecrated nurses.

The address was given by Dr. George T. Harding. A portion of his address appears elsewhere. From the introductory remarks of the superintendent of the sanitarium, Dr. H. W. Miller, we gather the following:

The training school body, including the graduating class, numbers 112 members. A recent survey shows that there are 1,776 training schools for nurses in the United States. Of these but seventy-two, or about 4 per cent of the total, have more than one hundred students; thus this school is in the list of larger institutions. The entrance requirements of the Washington Sanitarium and Hospital are twelve grades or their equivalent, there being only about 28 per cent of the schools in this country now making this requirement.

The rapid increase in the student body of the training school has resulted from the almost phenomenal growth of the institution during the last five years, a period characterized by continual enlargement and the addition of several new buildings. The institution is completing the third unit, known as the Sanitarium Annex Building, which has capacity for sixty beds, with elevator service and every modern equipment for the care of the sick. The first story of this building is devoted to laboratory purposes and training school classrooms. It contains a large demonstration classroom, two regular classrooms, with office for the instructor of nurses and room for a library.

The laboratory, which will be under the direction of Dr. Francis Smith, lately se-

cured as pathologist, will be used for clinical and research purposes, and is being well arranged and fully equipped with modern laboratory apparatus. The metabolism department will be connected with the laboratory.

The addition to Sligo Hall (the nurses' home) of a story containing twenty-one rooms, is another very substantial enlargement which furnishes accommodation for forty nurses. These enlargements, with additions to the faculty and to the facilities, will afford even greater opportunities and advantages to the classes in the future.

We rejoice in the fact that our training schools are more and more making it their objective to qualify workers suited to the peculiar needs of our own work, and that so many of our nurses are responding to the call to denominational service. The Medical Department of the General Conference is emphasizing constantly the features essential to meet in the fullest degree possible this important demand. Much yet remains to be done before we shall have fully met the ideals set before us, but we are encouraged by the progress already made.

L. A. HANSEN.

* * *

"NOT FAME, BUT SACRIFICE"

I AM ready to put a sympathetic interpretation upon the class motto of these twenty-one young men and women whose graduation tonight has called us together — "Not Fame, but Sacrifice." Called to a preparation for a life of usefulness, they have studied and labored under the influence of the noble principle so suggestively expressed, not merely to achieve great things in order to obtain a lofty reputation, but to make such use of their powers, their time, and their opportunities, as is befitting such consecrated offerings to God.

My hope is, my fellow workers, that your response to the call of service, your studies, your associations, your work, your pleasures and your trials, your successes and your failures, have not only made you better able to get along with your fellow men and faithful and skilful in the technical performance of your peculiar duties; but that they have also promoted the growth of faith and the development of Christian character in you, so that with Paul you can feel and say, "Wherefore we labor, that . . . we may be accepted of Him. For we must all appear before the judgment seat of Christ." "The love of Christ constraineth us; because . . . He died for all, that they which live should not henceforth live unto themselves." "Now then we are ambassadors for Christ, . . . workers together with Him." 2 Cor. 5: 9-20; 6: 1.

Like Paul, you have become debtors to all men, and have chosen to satisfy their claim upon you by making known to them God and His salvation as you know it, through faithful and skilful nursing, and by teaching that sickness is to be prevented and a return to health obtained through obedience to the laws of mind and body — the laws of nature, the law of God. You would give material aid with spiritual guidance, and as medi-

cal workers you need make no apology for such a combination. By teaching obedience to law as a prevention and a cure of disease, the inspired Moses laid the foundation of preventive medicine and advanced the art of healing far beyond anything seen among the heathen, and so influenced Hebrew thought in regard to disease that far into the Middle Ages Jewish physicians led the world.

Christianity is credited with the establishment of the first hospital for the treatment of the sick. Christianity furnished the motive for the work of Florence Nightingale and her associates, who demonstrated how cleanliness, good food, sunshine, and fresh air could change the hospitals of her day from veritable lazar houses into places of hope and health for the sick. These principles, together with the discovery of anesthesia, made possible the wonderful development of modern surgery.

I sometimes feel alarmed when contemplating the future of the nursing profession, since the road to the best technical training and to recognition is being closed to so many who would make valuable nurses because of circumstances and experiences which have fitted them admirably for lives devoted to helpful service. Standards of education in nursing are rising higher, courses of study are becoming more extended, and entrance requirements shut off all but those who have had the good fortune to possess the necessary means and leisure and the family educational policy to encourage them to pursue a course of advanced education. Many who are good potential nurses because of their health, their native intellectual capacity, their personality, and their consciousness of a call to service, are not allowed to demonstrate during the first year of their training their fitness and ability to understand all that pertains to nursing, because the law fixes rigid entrance requirements. Limit the training to those young men and women only who have a well-developed taste for book study and who have had preliminary educational advantages, and forbid others of demonstrable intellectual capacity and adaptability and willingness to labor, and soon the profession will be made up largely of those who prefer to work with their heads and to direct the labor of others. Such a profession cannot meet the needs of a sick and suffering world. At best we can only hope that more genuine Christians who can prove eligible for training, will feel impelled by a motive of service with hand and heart, to devote their talents to the preparation for nursing.

I do not wish to be understood as favoring a lower standard of training for nurses, though I do believe the work may be made so hard and the time to be spent so long that many valuable persons will be kept out of the profession. As a matter of justice to individuals, the state should not keep any one out of training who has the character, the intellect, and the health to take the course; but it should be exacting rather as to the kind of teaching done, and the examinations given in the schools for nurses.

Real contact with life's problems early in adult life, instead of confinement to book study and classroom work, supplemented by postgraduate study in subjects of demonstrated interest and practical usefulness to the student, ought to make

¹ Extracts from the address of Dr. George T. Harding to the recent graduating class of the Washington Sanitarium Training School.

better men and better physicians, better women and better nurses. Then let the example of that great old New England State be followed, which says you can practise your profession if you can qualify by examination, and our professions will, by natural selection, become what they should.

Technical knowledge alone does not suffice; it must be applied with the skill and understanding and discrimination that are possible only in those who possess a native intellectual capacity above the average. Kindly feelings and good intentions and an earnest desire to see a patient trust and obey the laws of health, are not enough to bring results, unless the nurse also understands the sick man's point of view and his methods of thinking sufficiently to permit a tactful approach, and unless he can show logical reasoning and give clear expression to the hope that is within him. Just as the stupid nurse, with all the good intentions in the world, but inclined to do the wrong thing or at the wrong time, fails to arouse faith and courage and a determination to obey the laws of health, so does the insincere nurse, no matter how glib her hollow talk, no matter how brilliant. Very sick patients are quick to see whether or not you practise what you preach. How can the nurse whose words and actions are not backed up by sincere faith and earnestness of purpose and love of truth, beget trust and hope in a patient who has lost his hold on the realities?

The mental origin of so many of our ills, and the tendency to remedy so many morbid conditions by the rest and abstinence nature enforces because of the discomfort arising from intemperate living, must not cause us to forget that there are really "motes and beams" to be cast out, and that there still remain right eyes that offend and that must be plucked out. Bones sometimes need mending, tumors often must be removed, centers of infection that cannot be eradicated by physiological improvement of the patient's resistance, may require surgical treatment; but we are also getting to the place where one can justly caution against concluding that every operation has been needful or advisable because the patient revives and thinks he has been marvelously healed. The truth is that we ought to question the soundness and rationality of any medical theory or treatment that causes us to exalt our methods over those of nature, and diverts our attention from the value to the body and soul of obedience to the laws of our being.

As medical missionaries you cannot be content merely to wait upon the sick, though you may often show your fitness for missionary work by doing that alone faithfully and well. By example and work you will teach the way to health and the way of life. You will be interested in enabling people to secure good food, good clothing, clean homes, proper education, and spiritual instruction. You will appreciate the close relation between material benefits and spiritual welfare; and devoting yourselves to helping your fellow men, you will thus "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

* * *

"THE fear of the Lord is the beginning of wisdom."

Appointments and Notices

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in the Sanitarium Gymnasium, Takoma Park, Md., Feb. 21, 1922, at 2 p. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting. This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the association.

W. T. Knox, Pres.
H. W. Miller, Sec.

* * *

WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the next annual meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 9 a. m., Feb. 21, 1922. The object of the meeting is to attend to the usual business, and to any other matters which should properly come before the membership of the association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two officers of the General Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

F. H. Robbins, President.
R. G. Bowen, Secretary.

* * *

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the eighteenth 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., Feb. 21, 1922, for the election of six trustees for a period of two years, to take the place of six 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 Sev-

enth-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

A brother, writing from Idaho, desires prayer for the restoration of health.

A sister, writing from California, desires prayer for healing from cancer, if it is God's will; also for the conversion of her two sons.

An aged brother in Missouri asks prayer for deliverance from spiritualistic manifestations which are troubling him every night.

"Please pray for the conversion of my husband and ten children; also that my two sons and two brothers may be freed from the tobacco habit," writes a sister from Louisiana.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Stepp.—William Alexander Stepp was born in Monroe County, Ind., Dec. 5, 1851, and died at Livonia, Ind., Dec. 18, 1921.

C. W. Curtis.

Row.—Mrs. Ann E. Norton Row was born Jan. 9, 1843, and died Dec. 8, 1921. Interment at Spring Dale Cemetery, Peoria, Ill.

C. C. E.

Servoss.—Mrs. Emma Servoss was born in New York State, May 14, 1840, and died Dec. 7, 1921, at her home in Mount Pleasant, Mich.

A. A. Servoss.

Dick.—Dorothy Elisabeth, little daughter of Conrad and Mary Dick, was born Feb. 19, 1915, near Hillsboro, Oreg., and died Nov. 20, 1921.

John Isaac.

Germain.—Caroline J. Noble was born in Ann Arbor, Mich., Jan. 30, 1845. She married Isaac Germain on Jan. 30, 1869. Her death took place Nov. 25, 1921.

M. M. P.

Davis.—Bessie Alma Davis was born in San Diego, Calif., April 12, 1913, and died in Santa Barbara, Calif., Sept. 12, 1921. The parents, one sister, and two brothers mourn.

W. Milton Adams.

Langdon.—Carrie Burleigh was born in Quincy, Ill., in 1868. Most of her early years were spent in Nebraska, where she heard and accepted the third angel's message. She spent two years in Battle Creek College, and there met George E. Langdon, to whom she was married in 1886. Unitedly they gave their lives to the service of the Master, and labored in a public way in Nebraska, Canada, and the Far West, and also in the Eastern States. They came to College Place, Wash., in 1918, and there she fell asleep in Jesus. The funeral was held Dec. 10, 1921. Her husband, two sons, her aged mother, three brothers, and two sisters survive.

G. W. Rine.

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C.

WE well recall in the early days of our connection with this movement, the united effort of the entire denomination in raising money for the erection of the Battle Creek Tabernacle. As a result of this general solicitation and the many dimes which were given by young and old, the building was known for many years as "The Dime Tabernacle." Erected in this way, and associated for years with the development of our work at headquarters, the scene of so many General Conferences and large church conventions, it had become one of the historic landmarks of our progress. It will therefore be learned with the greatest regret that the building was destroyed by fire the evening of January 7. We have no information as to the insurance carried. We hope to have further particulars for early publication in the REVIEW.

* *

MEXICO NOT NEEDING FOREIGN COLPORTEURS

THE men in charge of our work in Mexico desire us to advise the students in our schools and others who may be thinking of going to Mexico to sell books, that the Mexican Mission does not need them and would rather not have any more canvassers at present from north of the border.

Since Brother J. D. Leslie went to that field, the Lord has especially blessed him in developing native Mexicans for the colporteur work, and he reports that they have at present as large a company as they can well place and care for in the Mexican field. N. Z. TOWN.

* *

A GOOD DAY IN THE GREATER NEW YORK CONFERENCE

THE day of fasting and prayer brought signal blessings to many of our dear people in the Greater New York Conference. In their desire to have the day bring the greatest possible help to the churches, the conference committee arranged for all the members to meet in four union meetings. One of these meetings was held in the Temple; another was held in the large colored church; the third was held in the English church on

the Brooklyn side; and the fourth in the large German church in Brooklyn. The meetings all began Friday night. The next day the Sabbath schools were held at the usual hour, and the rest of the time was given to the great spiritual interests for which the day of fasting and prayer was appointed.

In response to urgent requests from Elder J. E. Jayne, the president of the conference, and the pastors of the churches, three of the brethren in Washington joined the Greater New York brethren in their efforts in behalf of the churches. Elder G. B. Thompson assisted Elder W. R. Andrews in Brooklyn; Elder R. D. Quinn united with Elder J. K. Humphrey in the large colored union meeting; and I joined Elder C. B. Haynes at the Temple. In each case our meetings lasted until nearly sunset, with a brief intermission about one o'clock.

At the Temple we had most excellent meetings. The attendance was large, and the people were truly serious. This was the first time many of them had ever observed a day of fasting and prayer. Their faces wore expressions of deep earnestness. We all tried to understand God's attitude toward us, His children — His remnant church. Then we searched our hearts to know the real attitude we were maintaining toward God. Then we faced the solemn question of complete personal surrender to the whole will of God. Having endeavored to count the full cost, we joined in solemn covenant to God, giving Him our whole hearts and lives forevermore. Every person, old and young, in that large audience, entered into this covenant. The sight was beautiful. There was no excitement, no thoughtlessness. It was a profoundly solemn hour. God walked in our midst and blessed His people.

Through the entire year these dear people had been preparing for a special blessing. They had been faithful to their various trusts, — working for the salvation of their fellow men, paying a faithful tithe, making large gifts to the cause of God, and endeavoring with all their hearts to do those things that please Him. It was the earnest hope of all that this day should mark the beginning of great days for the cause of God in this old world, reeling under its terrible burdens.

A. G. DANIELLS.

* *

MEETING WITH THE BROOKLYN (N. Y.) ENGLISH CHURCH

IT was my privilege to spend the day of fasting and prayer, Sabbath, January 7, with the Brooklyn church. This was a day of great spiritual blessing. The pastor, W. R. Andrews, with all the members, entered into the spirit of this day of seeking God with all their hearts. At the service at the beginning of the Sabbath a number from the German church were present. On Sabbath, as we studied the promises of God for a victorious life, the Holy Spirit led all to a more full surrender, and almost the entire congregation moved forward in a consecration service. We greatly enjoyed the testimony meeting which followed. This large church is putting into operation active plans for missionary work, confidently believing that there will be an encouraging ingathering of souls during 1922.

G. B. THOMPSON.

THE OFFERING, FEBRUARY 11

ON page 2 of this number of the REVIEW, presentations of the situation in the Near East have been made that will surely touch the heart of every reader. In that unhappy land the terrible World War has left a mark that will long remain ineradicable. It is not destroyed cities nor ruined industries that are held before us for contemplation, nor yet a nation that has been ruthlessly well-nigh obliterated, but rather the pitiful and helpless remnant of many homes that a cruel war and an age-old hatred have left as a heritage to us of more fortunate conditions.

Surely we cannot close our eyes to, nor steel our hearts against, the silent appeal of the thousands of helpless children of that unhappy land, the orphans that war and vindictive persecution have left to suffer and perish, and whose only hope is found in such assistance as the committee of Near East Relief is seeking to extend to them.

The General Conference Committee has felt confident that the readers of the REVIEW and our union conference papers will agree with them that we must take cognizance of this appalling situation and do our part to relieve it, and that this approval will be manifested in a liberal offering upon Sabbath, February 11, the day set apart for this purpose. These offerings should be forwarded promptly through local conference treasuries or sent direct to the General Conference treasurer. W. T. KNOX.

* *

ONE by one the pioneers are falling by the way. We are indeed sad to record the deaths of Elder J. B. Scott, who fell asleep at Eau Claire, Wis., Dec. 21, 1921, aged 79 years; Elder M. C. Israel, who died at Oakdale, Calif., Dec. 23, 1921, aged 87 years and 7 months; Dr. M. G. Kellogg, who died at Healdsburg, Calif., Dec. 20, 1921, aged 89 years and 8 months. These were earnest men of God. The cause of truth owes much to their self-sacrificing efforts through the years.

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

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