

The Advent Review and Sabbath Herald

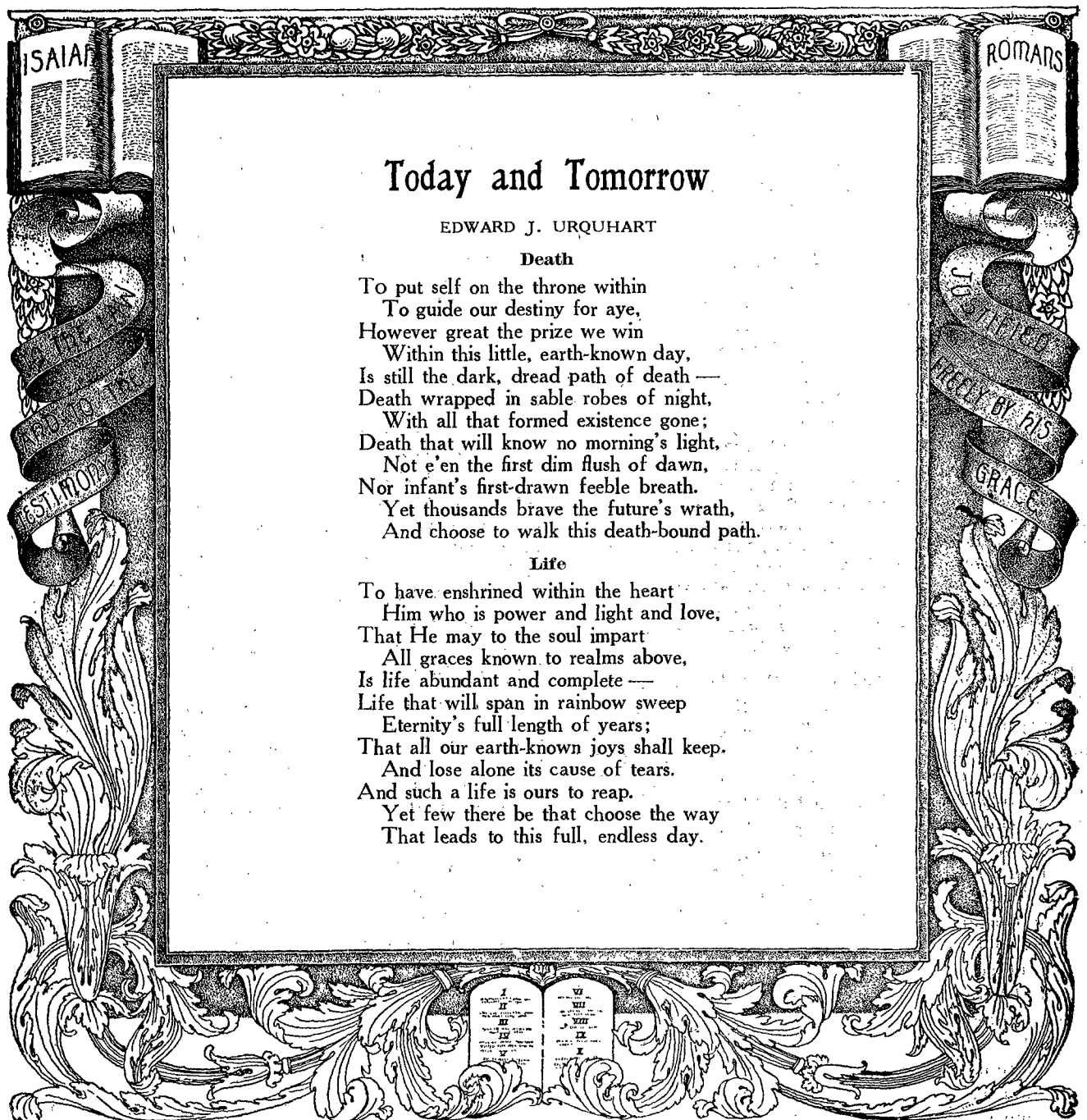


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No. 9

THE GOSPEL TO ALL NATIONS



Today and Tomorrow

EDWARD J. URQUHART

Death

To put self on the throne within
To guide our destiny for aye,
However great the prize we win
Within this little, earth-known day,
Is still the dark, dread path of death —
Death wrapped in sable robes of night,
With all that formed existence gone;
Death that will know no morning's light,
Not e'en the first dim flush of dawn,
Nor infant's first-drawn feeble breath.
Yet thousands brave the future's wrath,
And choose to walk this death-bound path.

Life

To have enshrined within the heart
Him who is power and light and love,
That He may to the soul impart
All graces known to realms above,
Is life abundant and complete —
Life that will span in rainbow sweep
Eternity's full length of years;
That all our earth-known joys shall keep.
And lose alone its cause of tears.
And such a life is ours to reap.
Yet few there be that choose the way
That leads to this full, endless day.

"The Pit Whence Ye Are Digged"

L. M. FISHER

It is essential to a just appreciation of the gospel that we receive and maintain an abiding sense of the awful chasm that separated us in our sins from the fellowship that makes us partakers of the divine nature. A clear conception of the condescension of Christ in our reconciliation to the Father can be obtained only through a realization of the abhorrent character of sin in the sight of God. Through Isaiah we are called upon to view our lowly heritage in the depths of human misery and defilement, to which the matchless self-abasement of Christ reached in rescuing us from eternal death:

"Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isa. 51: 1.

A realization of our inability by nature to lift ourselves from the abyss into which sin has plunged us, prepares our minds for acceptance of the hand extended for our recovery. To awaken heartfelt gratitude and to assure permanency of escape from the power of sin through the renewing of the mind, with the offer of life must be associated a keen conviction of the enormity of our guilt and of the abominable nature of the sin with which we are parting company. This plan is fundamental in the work of redemption. Bunyan in his quaint style has forcibly portrayed the operation of this divine principle:

"In the word which they [the apostles] were to preach there were to be not only lightnings, but thunders — not only illuminations, but a great seizing of the heart with the dread and majesty of God, to the effectual turning of the sinner to Him. Lightnings without thunder are in this case dangerous, because they that receive the one without the other are subject to miscarry: they were once enlightened, but you read of no thunder they had, and they were subject to fall into an irrecoverable state. Paul had thunder with his lightning, to the shaking of his soul; so had the three thousand, so had the jailer: they that receive light without thunder, are subject to turn the grace of God into wantonness; but they that know the terror of God will persuade men. So then, when He decrees to give the rain of His grace to a man, He makes a way for the lightning and thunder; not the one without the other, but one following the other. We have had great lightnings in this land of late years, but little thunders, and that is one reason why so little grace is found where light is, and why so many professors run on their heads in such a day as this is, notwithstanding all they have seen." — *"Riches of Bunyan,"* pp. 144, 145.

It was not with feigned words that Paul spoke when he said: "Christ Jesus came into the world to save sinners; of whom I am chief." It was the unaffected confession of a conscience that had been pricked to the quick when its course of transgression was illuminated by the Holy Spirit. He had beheld the King in His beauty, and before His purity and holiness his own comeliness was turned into corruption. In this is bound up the secret of Paul's inspiration in his tireless efforts for the spread of the gospel. Like his Master, a true conception of the heinous character of sin brought to him also the fulfilment of the psalmist's words quoted in Hebrews, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

No more certain evidence of the decadent condition of religion today can be found than the general lack of conviction of sin. Far more than we should, we are compelled to go to the literature of past generations to find the record of those permanent and refreshing

revivals in which conviction of sin fastened itself with irresistible power upon the conscience, to be followed by thorough and heartfelt confession and repentance, and the joy of reconciliation with God through freedom from the guilt and power of sin.

Do we not find here the root cause for the malady that afflicts the Laodicean church? Lacking a sense of our sinfulness by nature and practice, we are deceived into thinking it possible for old bottles to hold new wine. Of this church it might be recorded, "Ye will not come to Me, that ye might have life." They that are whole need not a physician. And what condition is indicated by the warning, "I will spew thee out of My mouth"? Some would have us believe that the state which necessitates God's spewing out of the mouth is the boundary past which there is no returning. The significance of this act on the part of Jesus is thus revealed by the spirit of prophecy:

"To those who are indifferent at this time Christ's warning is, 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.' The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot indorse your teaching of His word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you." — *"Testimonies,"* Vol. VI, p. 408.

How fitting, then, the counsel to anoint our eyes with the eyesalve of spiritual discernment that will reveal the carnality of the unsubdued heart and the poverty which renders us unable in any degree to cancel the debt of our transgression! The True Witness points unerringly to the only solution: "Be zealous therefore, and repent." This is the door of entrance to that experience which will fit us for the tremendous issues and responsibilities which we are facing. Repentance must be based upon no general or nebulous acknowledgment of sin. Unfaithfulness in view of the responsibilities we have assumed, and in face of the light so bounteously bestowed upon us, would mark us as more guilty than any past generation. The Holy Spirit has not lost His power to convince of sin. Nor has He been recreant to His commission. The purification of the church demands a co-operative work. With unmistakable clearness the path of duty has been pointed out:

"The people of God must see their wrongs, and arouse to zealous repentance, and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans." — *Id.,* Vol. III, p. 260.

Never was there greater need than in the present time of spiritual stupor and indifference, for that holy earnestness described by Jesus in the words, "The kingdom of heaven suffereth violence, and the violent take it by force." Still the door of mercy is ajar. The avenging angel yet lingers for the application of the blood. The sinking sun of probation's day even now gilds the western horizon. With what compassionate entreaty come the words:

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."



"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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No. 9

Immortality Through Christ Only

E. HILLIARD

CHRIST is the source of all life, whether human, animal, or vegetable. These various forms of life are dependent upon Him for continued existence. He upholds "all things by the word of His power." Heb. 1: 3. He is the only one who can restore the forfeited life of mankind. He formed man from the dust, but never designed that the creatures of His hand should return to dust. The dissolution of His workmanship is the cruel work of Satan. Death is an enemy to God and man, and not the doorway into heaven nor the gateway into hell. Nowhere in the Sacred Scriptures is to be found the statement that the righteous go to their reward or the wicked to their punishment at death. Death is to be eternally destroyed. Paul declares, "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. It will be accomplished through Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10. It is through His own death that He will destroy death, and him who has "the power of death, that is, the devil." Heb. 2: 14.

Adam was created capable of eternal existence on condition of perpetual obedience. Life or death depended on his conduct. He listened to the tempter, who promised life but paid in death. Through the love of God, Adam was excluded from Eden, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3: 22-24. This was done that sin might not have an eternal existence. No man since the fall has partaken of the life-giving fruit, and there is no such being as an immortal sinner. If man were naturally immortal, the impenitent sinner would exist eternally in some place; but the Scriptures plainly declare that "evil-doers shall be cut off: . . . for yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Ps. 37: 9, 10; Prov. 2: 22. They are to be consumed root and branch, and "be as though they had not been." Obadiah 16. To claim that the penalty for a few years in sin is punishment of eternal duration, is to charge God with tyranny. It is Satan's studied effort to clothe our merciful heavenly Father with his own cruel attributes.

Death is the result of sin. It is the cessation of life. To be dead is to be "deprived of life," according to Webster. The dead are really dead, inactive, soul and body. "The soul that sinneth, it shall die." "All have sinned, and come short of the glory of God." But, thank God, there is hope for the helpless sinner. "As in Adam all die, even so in Christ shall all be made

alive. . . . Christ the firstfruits; afterward they that are Christ's at His coming." 1 Cor. 15: 22, 23.

Patriarchs and prophets looked forward to the coming of Christ as the time of their reward. One thousand years after the death of the patriarch David, the apostle Peter, on the day of Pentecost, said, "David is not ascended into the heavens." David himself said, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Acts 2: 29, 34; Ps. 17: 15. The fact that David sleeps in the grave until the resurrection, proves that the righteous dead do not go to heaven at death. Paul shows that their reward depends solely on the resurrection. Hear his words:

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

If from the death of righteous Abel to Paul's day, a period of 4,000 years, the righteous had gone to heaven at death, how could the apostle have truthfully written that if there were no resurrection, "they also which are fallen asleep in Christ are perished"? The resurrection would be unnecessary; and yet there is nothing more clearly taught in all the Bible than the doctrine of the resurrection.

We need to have a clear understanding of man's condition in death, for it is an impregnable barrier against Spiritualism in its multiplex forms. That terrible delusion which is sweeping over the world, is dependent upon Satan's lie, "Ye shall not surely die." Gen. 3: 4. It can be successfully defeated on the Bible statements: "The dead know not anything." Man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 9: 5; Ps. 146: 4.

Many have been taught from earliest childhood to believe that the body is simply the casket in which dwells an immortal soul. But the Scriptures teach that "the King of kings and Lord of lords . . . only hath immortality." 1 Tim. 6: 15, 16. Life and immortality are brought to man through the gospel. Man is promised that if he will seek for immortality, he will receive as his reward eternal life. God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish." Rom. 2: 6-9. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Resurrection is an awakening to life. All who

sleep in Jesus will be raised to immortal life. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." The resurrected righteous and the living righteous will receive their reward at the same time, according to the word of God. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

All the Bible worthies looked forward to the resurrection of the just as their passport into glory. Job said, "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26. After stating that "man dieth and wasteth away: yea, man giveth up the ghost," the patriarch asks, "Where is he?" Job 14:10. Some say that he is in purgatory and needs to be prayed out. Others say that he is in some intermediate place awaiting his reward at the judgment day. Still others declare that if he died a sinner he is writhing in torment, or if a saint he is enjoying the bliss of heaven. Job answers his own question: "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13. It is where all the dead wait until Christ calls, "Awake and sing, ye that dwell in dust." Isa. 26:19.

If man is naturally immortal, if he never dies, what propriety would there be in Job's question, "If a man die, shall he live again?" Job 14:14. If his soul goes to heaven at death, he never ceases living. Paul declares that the righteous dead will receive immortality at the sounding of the last trump:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-54.

Satan, who brought sin and death into the world, may triumph for a season by entombing millions of those created in the image of God, but his cruel work of ensnaring, deceiving, and destroying is soon to end forever. The keys of the grave are in the hand of Christ, who "was dead," but is "now alive forevermore." Soon, very soon, He will unlock the graves of the sleeping saints, and they will come forth clad in immortal beauty, to dwell where the sting of death will never be felt. Not one who has gone to the tomb successfully battling against the hosts of darkness and who has fallen asleep in Jesus, will be forgotten. The bars of the grave will be burst asunder. "Death is swallowed up in victory."

The Marvelous Preservation of God's Word

WARREN E. HOWELL

Among the many providences that are easy to see in the work of God today, one of the greatest is the preservation of His word. No other book reaches so far back in time in the record of reliable history. There may have been writers before Moses, but his writings are the oldest that have been preserved in connected and readable form. Other collections of literature may range over as many centuries as the group we call the Bible, but none of them form a united and harmonious whole, dealing with a continuous, underlying theme. Other writings give us fragments of the human story,—of men and of nations,—but none approach the Bible in its authentic dealing with matters of greatest moment, both before and during and after the life of man upon the earth in its present state. None can begin to compare in importance with the greatness of the theme that breathes through every passage from "In the beginning" to the final "Amen."

Possibly as many authors may have contributed to one book or set of books as have produced the Bible. They may have achieved approximately even the same unity and completeness of purpose. But certainly no group of men living apart and unacquainted, over a period measured by centuries, without counsel and without mutual assistance of any kind, have ever produced a book that is at once the richest in truth, the most harmonious in content, and universally acknowledged the acme of all literature.

Not the least marvel in our possession of the Bible in the present day, is the preservation of the original manuscripts, or authentic copies of them, in which its burning truths were penned. The story of that preservation is itself stranger than fiction. The fact of the preservation is one that we are prone to value too little. The significance of the preservation is liable to escape us.

Among all the wonderful facts in the history of this Book of God, it is amazing to consider that it has been preserved to us in only two languages. Amid the confusion of tongues at the tower of Babel, and amid the babel of tongues that have been multiplying ever since, the word of God has come down to us unscathed in two of the most versatile and resourceful languages in the history of mankind,—the Hebrew and the Greek. The one is characterized by its simplicity, picturesqueness, and concreteness; the other by its musical cadences, its wealth of structural elements, and its marvelous adaptability for the expression alike of the most forceful truth and of the most delicate and subtle shades of thought. Both yield us the deepest philosophy and the sublimest flight of the imagination. Each clothes truth with solemn dignity and with the sweetest of cheer and comfort. Neither is unworthy of the high purpose which they were providentially chosen to serve.

If the reader would contemplate still another wonder, let him dwell upon the remarkable fact that both Hebrew and Greek are still living languages. Despite their antiquity and the ravages of time, they live on. Think upon them more concretely for a moment.

The name "Hebrew" comes to us through the Greek and the Aramaic as the equivalent of *'ibhri*, the word used in the Old Testament to designate the children of Israel. Learned Jews interpret it to mean one "from the other side," that is, beyond the Euphrates or Jordan. Abram is called *ha-'ibhri*, the man from the other side, the migrant, the traveler. Hence the very name of the Hebrew language goes back to the time of Abraham's call out of the land of Ur.

Yet the language lives on in the year of our Lord 1921. Go into any Jewish temple at the time of service, and you will hear something of the real Hebrew. It was once thought to be the original language of man,

but philologists question that now. Whether it is that old or not, it is being used today "for the purposes of ordinary life among educated Jews in all parts of the world," for both conversational and literary purposes, and serves as a medium of international correspondence. Its life has doubtless been perpetuated through the power of the living word committed to its keeping.

If we search for the origin of the Greek, we do not go quite so far back as for the Hebrew, but we are lost in the mist somewhere back of 1000 B. C. We have actual inscriptions dating as early as 700 B. C., and the language reached its zenith of rhetorical perfection not later than 400 B. C. Before the first advent of Christ it had been carried by the conquests of Alexander throughout the known world. It had penetrated even into Palestine itself, to the very heart of Hebrew civilization.

There these two wonderful languages first met, and the bridge was built from the old dispensation to the new. While the Greek became the prevailing world tongue, it borrowed in Palestine no little of the simple, picturesque idiom and spirit of the Hebrew. It thus formed the matchless language for the expression of the matchless truths uttered by our Lord—in the beatitudes, the parables, the woes, the words of healing and tenderness. It was an instrument of power in the mouths of the apostles, whether standing before potentates, or raising the humble Dorcas to life. It was adequate to the eloquence and the deep-fathomed reasoning of Paul, and found its climax in the apocalyptic rhapsodies of the exile on Patmos.

Still Greek lives on, not one of the so-called "dead languages," but very much alive among more than twelve million people today whose mother tongue it is. A whole nation of them survives, with a quarter of a million in the United States alone. You can hear its accents in any city worthy the name in our own land. Who can doubt that the life of this remarkable language has been perpetuated through the living word that was committed to its oracles?

Who can doubt, either, that the two languages in which the word has come down to us, have been preserved alive for all the advantages they give us in defending its historicity, in exploring its mines of wealth, in partaking of its sweet reasonableness, and in ministering it with power?

* * *

Christmas --- Shall We Observe It?

M. C. WILCOX

God's injunction—one of them—to His ancient people whom He brought out of Egyptian bondage was, "Neither shall ye use enchantment, nor observe times." Lev. 19:26.

"The man of God" repeats the warning before his death on Nebo: "There shall not be found among you . . . an observer of times;" and then he declares that "these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." Deut. 18:10, 14. When Judah reached the depth of her wickedness, her king "observed times." 2 Chron. 33:6.

In each of these scriptures, observing times is classed with other and various abominable idolatries and practices.

One of the practices of the Christian Gauls that brought fear and sadness to the heart of the great

apostle was their observance of "days, and months, and times, and years." Gal. 4:10. That is, they had turned back to the service of them that were no gods. Verses 8, 9.

Why the prohibition? Such observance turned the heart away from God to acts, practices, customs, that not only were not of God, but were connected with abominable and licentious nature worship.

"Christmas"—the very term itself holds the thought of the idolatrous mass, the offering again of Him who died "once for all."

Its original observance is purely pagan, founded on the great day of the licentious Saturnalian feast of paganism at the winter solstice, celebrated in drunken, lustful orgies and gift giving in honor of the sun. The wreath and yule log are symbols of the abominable worship. Its spirit is of the flesh. Its generosity or gift giving is but for a day; and as at present observed it has become an almost intolerable tax upon many families, and the very gifts are bestowed and received in the spirit of weariness, jealousy, and envy. It is begotten by the same father and cherished by the same mother as Easter, Hallowe'en, and Sunday.

Our Lord was not born on that day. Even some Roman Catholic writers admit this. At the age of thirty, Christ began His ministry about six months before the first of the four Passovers of His three and one-half years' ministry. He was crucified at the last Passover, in the spring of the year. This period of three and one-half years fulfilled the prophecy of Daniel 9:27. Reckoning back six months from the Passover, we are brought to October, the month in which Jesus was probably born, when the shepherds could watch their sheep in the mild autumnal nights. But nowhere in His word does God give us the day or the date of the birth of Jesus. His birth is for every moment of the life, not for a day of a year.

The rapidly apostatizing church, poisoned by human philosophy and led by half-converted heathen sophists, seeking to convert the pagans by human subterfuge rather than through the gospel of Christ, adopted the heathen feasts and days. Therefore we have "Easter" and "Christmas" and "Sunday," and the original spirit of the days sweeps into the church; for "the spirit of Christmas in its true meaning" can in truth be no other than that which gave origin to the day. Think you that God will fill with His Spirit a day that originated with the slayer of His Son, the very name of which day is contrary to the great fact of His sacrifice?

It is sad in the face of all this to hear Seventh-day Adventists argue as some do, that "though heathen in its origin, the spirit is beautiful;" that "as Christianity replaced paganism, the Christians, in the tolerant spirit of the Master, adopted these old usages, merely changing their spirit."

And even so it is said of the springtime Easter, and the joyful Sunday. Why not adopt them, but change their spirit? Think you that God can thus honor untruth and apostasy?

Every pagan custom in God's church hides some glorious eternal truth. Shall we endeavor to adorn the borrowed pagan robe with the tinsel sophistry of expediency? or shall we tear it away, and find the blessed, constantly enriching, ever-radiant truth of God?

* * *

"IN the multitude of my thoughts within me Thy comforts delight my soul."



EDITORIAL



The Planting of the Truth on the Malabar Coast

It was in the spirit of the true pioneer that the Tamil colporteur, Brother Shivishamuttoo, entered the Malabar country. Like many of the Tamils, he could speak some Malayalam. He had Tamil papers and pamphlets to sell to those who could read Tamil. Into this new region he came some years ago and proclaimed to some Christian friends about the village of Puli Koduconum:

"The Seventh-day Adventists have planted a tree in Puli Koduconum which will bear much fruit. Come and eat of it; for its fruit is eternal life!"

The first to hear the call and come to eat of the fruit of this new planting was a man named Abel. He sent an appeal for us to enter. And now the work that once begun never ceases, is gaining a foothold on the Mala-



Workers in the New Malayalam Mission — Elder and Mrs. H. G. Woodward and Their Helpers

bar Coast. Abel is the leading Malayalam evangelist, rejoicing to see the cause extending.

Elder H. G. Woodward met us in Trivandrum, the capital of the native state of Travancore, and by motor car we made the seventeen-mile journey out to this village of Puli Koduconum, where the first tree of this advent message was planted. The pioneer colporteur brother who did the planting, died a year ago. His works in the Malayalam country are following him. We saw here a school work under way with nearly a hundred students, which will keep a band of recruits passing on to the Bangalore training school. Bangalore has already supplied some young Malayalam teachers and evangelists, and others are preparing. Groups of believers are forming in several places. There are four schools operating, with 225 pupils.

Elder and Mrs. Woodward, in charge of this new mission, received the truth some years ago in Madras. They have just returned from furlough in England, and are now planning the erection of a mission headquarters at some central place on the Malabar Coast. This is a beautiful region, in scenery much like the islands of the West Indies or the South Pacific. Here are numerous communities of the Syrian Church adherents, descendants of converts raised up in the early centuries by the missionaries of post-apostolic days.

These were the people discovered by the Portuguese explorers who rounded the Cape of Good Hope and reached India by sea. It is due largely to them that the native state of Travancore has 25 per cent of Christians in its population. Here in Malabar are also the Black Jews. Altogether it is a strange mixture of religions and peoples on this coast, including the Moplahs, the Moslem people who have been making so much trouble for the government.

Our message is planted and fruitage is appearing on the Malabar Coast. By all means there ought to be another missionary family in the field. Who will come?

W. A. S.

Ganges Delta, East Bengal.

* * *

One Means and One Way of Salvation for All

HEAVEN has ordained one means and one way of salvation, and every individual who is saved in the kingdom of God must accept this means and travel this way. This applies to the king on his throne equally with the serf in the field; to the aged, gray-headed sire as well as to the little boy playing at his feet; to the minister in the pulpit as well as to the lowly parishioner to whom he preaches.

There are no exceptions to the divine rule. God will never permit any man to climb up into heaven by some other road than the way He has pointed out.

The means ordained for the salvation of the human family is the sacrifice of the Lord Jesus Christ. In His infinite love He came to this world and gave Himself as a substitute, to pay in His own person the penalty for man's transgression. The divine plan provides that every individual who will accept of Christ as his substitute shall be saved from the penalty of his sins and have everlasting life.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

And there is no other Saviour. Mohammed, Confucius, Buddha, and all the other great teachers or philosophers that ever lived could not bring salvation to their own souls, much less to the souls of others. Of Christ the apostle declares:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Christ is not only the means whereby salvation may be obtained, but He is also the way. He says of Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

The specific steps of the way are definitely pointed out in the Word of Truth:

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10: 8, 9.

What is involved in belief in the Lord Jesus Christ? What is involved in confessing His name? In response to the earnest inquiry of the jailer in Philippi, "What must I do to be saved?" the answer is, "Believe on

the Lord Jesus Christ, and thou shalt be saved, and thy house." The real meaning of this belief in the Lord Jesus Christ is more clearly expressed in the answer which the apostle Peter gave to the men convicted of sin on the day of Pentecost. They inquired, "Men and brethren, what shall we do?" The answer of the apostle was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

We must conclude, then, that saving faith in the Lord Jesus Christ involves repentance. Repentance is godly sorrow for sin and a turning away from sin. The apostle Paul clearly distinguishes between godly sorrow and worldly sorrow:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7: 9, 10.

Worldly sorrow is the regret which one feels that his sin has found him out, that he is reaping in his own experience the fruit of his wrong-doing. Many a criminal has felt this kind of sorrow as he has found himself within the toils of the law. Godly sorrow on the other hand is grief not alone over the personal results of the sin, but for the sin itself, a sorrow that wrong-doing has brought pain to the great heart of God, that others have been misled through the wrong example placed before them. This kind of sorrow will lead, in the words of the apostle, to "carefulness," "vehement desire," "zeal," "indignation," "clearing of yourselves."

But even the sense of godly sorrow alone will not clear a person of sin. The one heaven-ordained way of getting rid of sin is by confession. And he who truly repents of his wrong-doing will seek to make that wrong right by confession to God and to his fellow men. His sin may be of such a character that he will confess it to God alone. His confession may belong to God and to the members of his family circle, to his intimate friends, to his acquaintances, to the church. His confession will be as broad as the knowledge of his commission of sin, but it will be genuine and sincere, a confession which carries with it a high and holy resolve to clear himself of this blot upon his life.

And for this spirit of confession there is promised mercy. Declares the wise man: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." And the mercy which will be revealed to the contrite sinner is the blessedness of forgiveness. To this the apostle John bears witness: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And when this sort of confession is made, then it is the sweet privilege of the humble penitent to believe that God for Christ's sake has forgiven his sins, that the Lord has set him apart for Himself, and considers him one of the household of faith. It is his privilege then to reach out for daily and hourly strength to maintain the victory he has gained, to keep from falling back into the pit from which he has been rescued. As he realizes that he has received justification through the merits of the shed blood of his Redeemer, he will take hold by faith of the living Christ, in order that he may be enabled to live the life of victorious faith. Rom. 5: 8-10; Gal. 2: 20.

These are the simple steps in the way of salvation, and these steps must be taken by every one who gains a home in the kingdom of God. There is no short cut, there is no easy path. The way of life lies through the valley of humiliation, of confession, of renunciation, of sacrifice. This path must be traveled by every man, irrespective of his position in the church. The man of wealth must travel the same road as the lowliest pauper:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

No official or social position will exempt us from the requirements of this one way of salvation. No false conception of dignity will make us an exception. The truest dignity of the Christian, of the humble, earnest seeker after God, even though it may be the man of highest position in the state or in the church, is in humbling himself before his Maker.

We recall an experience of several years ago. We visited one of our institutions where a leading worker had had a serious misunderstanding with his stenographer. Bitter words had passed between them. They appealed to us for help. We found it necessary to point out that the one in official position had sinned quite as much as the wayward boy in his employ, and we sought to impress the necessity of the leader's setting the example in confession and humiliation of soul. We were met with the surprising rejoinder that he had a dignity to maintain, that he could not humble himself to confess to his stenographer. But as Christ humbled Himself and became servant of all, even so the disciple should find his chief pleasure in following the example of his Lord. We as preachers, as conference officials, as heads of institutions, have no dignity to maintain in defense of sin. It is true we should maintain a Christian dignity. We should set before those looking to us for guidance an example in Christian rectitude, but if in an unguarded moment we fail and sin has triumphed, we must remember that the way back to the Father's house, the way back to strength and freedom and liberty in our experience is precisely the same way that we teach to others.

It cannot be emphasized too strongly that position in the church of Christ makes no man an exception. Sin is sin, whether found in the leader of the church or in the humblest church member, and the higher the position occupied, the more terrible becomes the effect of wrong-doing, and the more readily should the one in the wrong put forth every effort to correct the evil influences which he has set in operation. It is time for us to get rid of sin.

F. M. W.

* * *

The Voice of Comfort

OFTEN to the sufferer believing in Jesus have come the messages by the word of Scripture, almost like a voice spoken direct in the time of need. This is a story related by one of our sisters in England, carrying with it evidence that the Lord speaks not only by His ever-living written word, but even directly in time of need:

"I was in the hospital, having had a very serious operation. I was at death's door. The doctors expected that I would surely die. I was lying helpless, just able to think at times of my Saviour. About midnight one night, I lost consciousness, pos-

sibly in sleep or exhaustion. I was awakened by a voice speaking close to my right ear as I was propped up by pillows. The voice, as I remember it, said:

"Triumph gloriously in the blood of Jesus.' 'The dead cannot praise Thee.' 'Wait upon the Lord, and He shall renew thy strength.'

"So distinct and clear was the message that I at once was wide awake, expecting to see some one by me speaking to me. But there was no one near—only the nurses in another end of the ward. I heaved a deep sigh and found all my pain had gone. I said, 'Thank you, Lord.' Then came the thought, 'Why, it must have been an angel of the Lord who spoke to me.' I rejoiced in the assurance of triumphing in the Lord. I passed a restful night, and when the surgeon came in the morning, he said:

"Why, you look fifteen years younger!"

"In three weeks I had left the hospital. The doctor told my husband, 'It is a marvel!'"

W. A. S.

* * *

How to Raise Our Mission Quota

WHILE riding with a friend to the railway station a few days ago, she said, "We were planning to get a new automobile, but that was given up when my husband pledged a thousand dollars yesterday." This pledge was made to help meet an emergency which had arisen in the cause of God.

This suggests how the 60 cents a week can be raised in every conference. The goal is not too high; our self interests are too big. A new car would be nice, of course. Brother So-and-so has a new one, perhaps. "We need a little larger car, with all the latest improvements. It will look better, and we can afford it, and the dealer has made us a very liberal offer of exchange." Many have reasoned this way, and have put hundreds of dollars into new equipment that was not necessary, instead of putting it into the cause of God.

Have you reasoned this way, putting your surplus into a new automobile, another piece of land, a new suit of clothes, or an overcoat that you did not really need?

When the spirit of sacrifice triumphs in our lives, we shall raise a 60-cent quota quite easily. We shall raise much more than this. And this spirit of sacrifice will come, for 60 cents a week is by no means the limit necessary to finish this message in all the world. Do you think it will? What do you propose to do when the work widens and the goal goes up to meet the Macedonian calls? Money will in all probability not be so plentiful then as now. How will the goal be reached then? Through sacrifice; by making God first, by putting the urgent demands of the cause first, by binding about our own needs, by running the old car another year, wearing an old suit a little longer, postponing a pleasure trip we had planned, doing without some new furniture, making fewer presents to friends, buying less real estate, and putting all we have saved into missions. Millions of dollars could be brought into the work in this way, churches built in our cities, and more laborers put into the field at home and abroad. A self-denial box in every home, in which to place all we could save through sacrifice, would enable the Mission Board to send scores of workers abroad to open new stations, and to strengthen those already established.

"We are to place in the Lord's treasury all the means that we can spare. For this means, needy, unworked fields are calling."—*Testimonies*, Vol. IX, p. 49.

"Would you make your property secure? Place it in the hand that bears the nailprint of the crucifixion. Retain it in your possession, and it will be your eternal loss. Give it to

God, and from that moment it bears His inscription."—*Id.*, p. 51.

"In place of complaining of the officers of the General Conference because they cannot respond to the multiplied calls for men and means, let our church members bear a living testimony to the power of the truth by denying self and giving liberally for the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord."—*Id.*, p. 53.

"Some are far from God, variable and unstable as water; they have no idea of sacrifice. When they desire any special indulgence or pleasure, or any article of dress, they do not consider whether or not they can do without the article, or deny themselves the pleasure, and make a freewill offering to God."—*Id.*, Vol. II, p. 187.

"I looked to see who of those who professed to be looking for Christ's coming, possessed a willingness to sacrifice offerings to God of their abundance. I could see a few humble poor ones, who, like the poor widow, were stinting themselves, and casting in their mite. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding, and robbing God, for they are fearful they shall come to want. They dare not trust God. This is one of the reasons that, as a people, we are so sickly, and so many are falling into their graves."—*Id.*, pp. 198, 199.

Let these words of the Spirit be studied in the light of the things which are coming on the world.

G. B. T.

* * *

"The Shorter Bible"

THE book known as "The Shorter Bible" has been much advertised of late, and, it is to be regretted, has received much commendation, even in the religious press. The following excellent criticism of this book we republish from an editorial in the *United Presbyterian* of Dec. 22, 1921:

"Several inquiries have been received recently concerning the *United Presbyterian's* attitude toward 'The Shorter Bible.' We hasten to say that the editors are unanimous in their disapproval of the book. No one is opposed to the publication of parts of the Scriptures in booklet form as a matter of convenience. But the preface of this book informs us that its purpose is to give in smaller space and handier form 'all the material of the Scriptures that is of vital interest and practical value to the present age.' The preface further informs us that only about one third of the Old Testament and two thirds of the New Testament are possessed of this 'vital interest and practical value.' The Old Testament ritual and sacrificial system, with their deep lessons and their forward look to the atonement through the death of Christ, are gone. As a result of this, the New Testament references to Christ as the fulfilment of the Old Testament sacrifices are omitted. Such verses as, 'Behold the Lamb of God which taketh away the sin of the world,' are gone.

Whole books of the Old Testament are gone. Some of the richest portions of the books of the prophets are missing. From the New Testament they have omitted 4,000 verses. Other verses are cut in two, and a fragment left us, for which we are duly thankful. The great commission recorded in Matthew; the epistles of Titus, Jude, First and Second John, are entirely omitted, and but twenty-five verses of the second epistle of Timothy remain. The part of the third chapter of Romans which treats of human depravity, being 'of no practical value to the present age,' is omitted. Only one verse remains from the fourth chapter. The twenty-fourth chapter of Matthew and other passages upon which the premillenarians base their theory, are missing. All the passages which teach the atonement through the death of Christ are gone.

"The entire cleavage is that made by the most destructive of the higher critics. Every textual conclusion of that school has been followed. The work was done by four men and one woman, self-appointed. They are all advanced destructive critics. Dr. Kent, of Yale, was probably the dominating force. It is one of the boldest attempts of the higher critics to advance their views."

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery.
When a denomination ceases to build, it has begun to die."

"By My Spirit"

L. H. CHRISTIAN

IN Europe the Week of Prayer is not held everywhere the same week. This winter in the British Union it was December 3-10; in the German unions, December 17-24; in the Scandinavian Union, January 1-7; and in other fields at some date in between. The reason for this difference is the varying conditions arising because of the holidays.

We are now beginning to receive reports from the various conferences concerning the Week of Prayer. All agree that this season of seeking the Lord was one of unusual spiritual refreshing. In some places, especially in our schools, there were deep and Spirit-filled revivals. There is in the hearts of our people in Europe a desire to draw near to God such as we have never before witnessed among Seventh-day Adventists. The sixteenth century Reformation experiences are being repeated, and these will grow into the full Pentecostal power of apostolic times.

The spirit of prophecy states that as we enter the time of trouble, the Holy Spirit will rest on the church and the days of "the loud cry" will begin. We are now seeing the fulfilment of these words. Our people are humbling their hearts before God. They feel the unrest and uncertainty on every hand. Many of them are suffering persecution or starvation. But in these trials, God is winning His people for Himself alone. He has a purpose in the punishments now resting upon the nations—they are compelled to acknowledge their need of a higher Power. He gives His own servants a new vision and a new love. He wants us to have a genuine experience in things divine. It is not enough that we preach or write about the victorious life; we must have it daily in our hearts and in our work and our homes.

Europe today seems hastening to its doom. "The enormous turmoils of war loosened all the control of character, upheaved old traditions of thought and conduct and belief. The enormous turmoils of peace loosened them still more. The brakes of the civilized world will not hold back the social machine as it speeds downhill." But the very increase of crime and the overwhelming power of godlessness and materialism that have gripped Europe today, are turning many toward God. One writer says:

"By a strange and tragic contradiction, there has been no time in modern history when the peoples of the old civilization have been so desperately eager for spiritual guidance. There is a great thirst for spiritual refreshment among those in the dry desert of our present discontent. I find expression of that among many men and women not 'religious' in temperament nor of sentimental type, but rather among cynics and ironists and realists. In conversation, at the end of pessimism, they are apt to admit that 'nothing can save us all but some new prophet of God.'"

This same writer, who does not seem to be a church member, states that some months ago he made a trip to Rome to seek an audience with the Pope. He said, "The Pontiff is the shepherd and head of the largest Christian church. Perhaps he is the prophet of this age." But he writes that he came away greatly dis-

appointed, declaring, "The Pope has a high office, but he has no 'gathering message' from heaven." We know what "new prophet of God" thousands are longing for. It is the great threefold message now going to all the earth. This is the gathering call from the Lord to His faithful ones in every land.

It made a deep and very favorable impression on our brethren in the European Division that the General Conference appointed a day of fasting and prayer on January 7. We got the word out to our people everywhere, even into the interior of Russia. Our brethren readily understood the urgent need of such an appointment. They see, as all must see, that our only hope is in the mighty power of the Holy Spirit.

* * *

The Advent Message in Mauritius Island

ROBERT GERBER

ELDER PAUL BADAUT, our pioneer missionary to Mauritius Island, who returned to France last year because of failing health, recently spoke to the Gland (Switzerland) church one Sabbath morning. This thrilling story of God's wonderful dealings with His people in that distant island, and the rise and progress of the advent message there, will certainly be of interest to the readers of the REVIEW.

Several years ago, a young woman by the name of Miss Rose Le Mème was converted in Mauritius, at the age of eighteen. She was a fervent reader of the Bible, so much so that her parents became alarmed and spoke to her pastor about it. But he quieted their fears by telling them that he wished all his flock had the same "disease." So this young woman continued studying her Bible, and spent much of her time praying to God for deliverance and for more light.

In answer to her prayers, she was strongly impressed that she should go to Europe, where she would find more light. Her parents were opposed to her taking the trip, because of the dangers and expense of such a long journey. Finally, however, after a prayer meeting in which all prayed for the success of her journey, this young woman left Mauritius for Europe.

Miss Le Mème visited England, Scotland, France, and finally reached Lausanne, Switzerland. But she had not yet found the light she desired. She became half discouraged. One morning she was sitting in her room, engaged in worship, when she heard distinctly these words: "What doest thou here, Elijah?" She then asked the Lord to guide her. When she received her mail that morning, she found an invitation to Elder Dexter's meetings on the prophecies. She inquired about the Adventists, and was told not to have anything to do with them. She followed this advice for one week, determined to find the light by herself. Failing to do so, she attended one of the meetings, and after that she never missed one. She had found the light she desired and was baptized in Lausanne.

Miss Le Mème now had a great longing to return to Mauritius to give to her people this new light she had received. The day she left Lausanne, quite a number of Seventh-day Adventists accompanied her to the

station to bid her farewell. Some unfriendly persons noticed her intimacy with Adventists, and wrote to her relatives and her pastor, so when Miss Le Mème arrived in Mauritius with a good supply of truth-filled literature, she received a very cold welcome.

Two of her sisters finally ventured to read and study some of the books and tracts she had brought with her. As a result, they accepted the truth, for they recognized that it was all according to the word of God. This brought still more persecution on them; and as they remained firm, they were solemnly dismissed from their church. This was a terrible trial to them. Still they remained faithful, and began to do missionary work among the natives.

Soon quite an interest was created. The people desired to have meetings, and our three sisters were unable to fill all the calls. They asked for help from the Latin Union, and in response Brother Paul Badaut went to Mauritius, reaching there July 2, 1914. Shortly afterward, he baptized twenty-three believers. A year later there were fifty baptized members in different places on the island. The work was growing. Brother Badaut trained a few young men to help him in the work, for, as he expressed it, "It was too much for me to fight alone against the two greatest enemies in Mauritius—the devil and the mosquitoes."

The Sabbath school proved to be a good instrumentality for spreading the truth. The members are all missionaries. We now have twenty-five Sabbath schools on the island. In the spring of 1920 there were 130 baptized church members, and all but four have remained faithful. Four others have gone to Portuguese East Africa, and eight to South Africa. These people are all ready to make sacrifices. None are more faithful. They will live on one meal a day, to give to the cause.

Of the 380,000 inhabitants of the island, 250,000 were heathen Hindus, but we are now glad to have some brethren and sisters among them. They have burned their idols, given up their tobacco, and are faithful in paying their tithes.

We have one brother who is a graveyard keeper. He preaches to all who come to bring food to their dead. He tells them to give these provisions to the poor and needy, and then he preaches to them about the love of God and matters concerning His kingdom. This brother has good success in his work, and many families have become interested. In another part of the island a sister teaches the natives to read, so they can understand the word of God. It is quite evident that the power of God is manifested in this work.

Brother Badaut related this personal experience:

"At one time there was a good deal of opposition. One evening when I was preaching in a little hall in the native district of the capital, there was quite an excitement among the audience. It is very strange to see a white man preach to these black people. Some of our enemies had prepared a snare for me. They were to come just after the meeting with an automobile, put me into a bag and bind me fast with ropes, and then take me to a dense forest and throw me there. But a little before the end of the meeting, somebody who was aware of the plot, told me about it, and I immediately closed the meeting and escaped."

Our hearts were deeply stirred in hearing Brother Badaut speak of this great work that is being done in Mauritius. We are more than ever convinced that the Lord is guiding His people day by day, step by step, and in small as well as in great enterprises. How wonderful it is to see the way in which Sister Le Mème was led step by step to a knowledge of this truth,

and afterward enabled to be a light to those poor, benighted natives of Mauritius.

Sister Le Mème has been laid to rest, but the work of God still lives and advances. Even though no foreign worker was in Mauritius from May, 1920, to September, 1921, the work has progressed. The members have so taken hold of the message and of the work that others have accepted the truth.

Brother Raspal, who is Brother Badaut's successor in that field, reached Mauritius at the beginning of September, 1921. He reports several baptisms, and speaks of many interested persons.

The influence of this message is felt far and wide. It has penetrated Madagascar by the tracts and papers which our Mauritius brethren are sending to their acquaintances in that island, and where there is now a good opening. Surely "the isles shall wait for His law."

* * *

Chief Rampa and the Sabbath

J. R. CAMPBELL

RECENTLY, with the assistance of Brother J. B. Baker, I conducted a short tent effort at Chief Rampa's village in Basutoland. The chief is a descendant of Moshoeshoe, the unifier and first chief of the Basuto nation. He had gained some knowledge of the truth through meeting some of our workers at the mines in Johannesburg, and had come to believe the Sabbath. He is quite well educated, and has some knowledge of the world, having been a sergeant in the native contingent in France during the late war.

Unfortunately, the weather was not favorable during the meetings. It rained almost daily, snow fell on the near-by mountains, and the wind was cold; but in spite of weather conditions our 24-foot circular tent was often nearly full, as many as two hundred fifty people crowding in. The pictures thrown on the screen illustrating the subject of the evening were much enjoyed, especially by the younger ones; but for many the pictures were not the principal attraction. They were listening to words they had never heard before, and their eyes scarcely left the speaker to look at the pictures.

The chief became thoroughly convinced of the truth during the meetings, and often at the close of the service he would stand up and exhort and plead with his people to take heed to what they had heard. One Sunday he called together forty of his counselors and head men, and read to them the following:

"The people of my father, I greet you:

"I inform you that I have been keeping the day of the Sabbath for quite a long time, the very one of which the Holy Scriptures speak, that is the very one on which God rested. He sanctified it and blessed it. Now I cause you to know that I will not do any work on this day, even as you are my witnesses that I keep the Sabbath. I do not force any person to keep this day, but only I would be exceedingly glad if you could follow me in this matter. I say that from this day, the 20th of November, 1921, no person may bring his case to me [to be tried] on the Sabbath day, nor get a pass for selling his cattle.

"I do not ask you to advise me in this matter. I say, I moreover affirm, that as long as I live I will go on keeping the Sabbath, I and my house. Understand me well, I say I do not ask advice of you in this matter, because I am persuaded by the Holy Scriptures that the day of the Sunday is the beginning of the week, and of the Sabbath the ending of the week, that it is the very one on which we ought to rest.

"CARLYLE D. RAMPA."

We believe it is in the providence of God that influential men be raised up among the Basutos for the finishing of the work.



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."

THE ROCK THAT WAS RIVEN

- "IN the great and terrible wilderness
I wandered in thirst and dread;
The burning sands were beneath my feet
And the fierce glow overhead.
The fiery scorpions and serpents dire
Dwelt in that lonely land,
And around and afar, as a glimmering sea,
The shadowless, trackless sand.
- "There came a day in my journey drear
When I sank in the weary road,
And there fell a shadow across the waste,
The shade of the wings of God.
The shadow solemn and dark and still
Lay cool on the purple sand;
The shadow deep of a mighty Rock
In a weary, thirsty land.
- "Of old from heaven the thunder fell,
And that mighty Rock was riven,
And a river of water flowed down to me,
A stream of the rain of heaven.
And the hand that rift with the thunder dread
The Rock of Ages hoar
Down to my lips the waters led,
And I thirsted nevermore,
- "For out of the great eternal deep
Those glorious waters flowed;
They flowed from the fathomless depths of joy;
They flowed from the heart of God,
From the depths of the tenderness all unknown,
That passeth knowledge, they flow;
I know it as ages of bliss roll on;
Yet I never shall say, 'I know.'
- "And there, before the Rock that was riven,
At the feet of the Lord who died,
I drink of the depths of the love of Heaven,
The mighty, exhaustless tide.
'Drink, drink abundantly, O beloved!
I was smitten, accursed for thee.'
O lips as lilies, O mouth most sweet,
That tell Thy heart to me!"

* * *

Love, "the Bond of Perfectness"

ROLLIN D. QUINN

ACCORDING to the late Earl Grey, governor-general of Canada, the World War, the bloody struggle across the seas, came because love was driven from the hearts of men, and materialism had taken its place. Therefore, his farewell message to the world was, "There is nothing can help humanity—I am perfectly sure there is not, perfectly sure—except love. Love is the way out and the way up."

The thirteenth chapter of first Corinthians is not only one of the most familiar, but also one of the most important and remarkable chapters in the Bible. The translation of this chapter in the Revised Version is much better than that in the Authorized Version; but by far the best translation of all, is the translation into life. Paul's description of love is doubtless the finest specimen to be found in Christian literature. He contrasts, describes, and exalts love. Love is first contrasted with five other gifts in succession, each of which was held in high esteem in Corinth and is highly esteemed today. But Paul says no one of them, nor all of them together, will supply the lack of love.

The gift of tongues in its highest conceivable form, not only as displayed in the Pentecostal miracle when all men heard in their own tongues, but as it would be if an angel himself should speak, would be just a brazen noise, without love. The world

considers the eloquence of man's lips, but God looks at the love in his heart.

The gifts of the Spirit are greatly to be desired, but the graces of the Spirit far more. 1 Cor. 12: 31. The world applauds the seer, irrespective of what he is in heart; but God asks, "Is he actuated by love?" The gift of prophecy is absolutely nothing without love. There are persons in these days who are counting on the gifts of healing. They would better ask themselves, "Have I love?" Though the mountains may disappear before their onward march, they are ciphers, without love.

Paul next brings forth magnificent giving. Over it he shakes his head. Even if you give every dollar, every cent, for the most philanthropic purpose, but have not love, you will gain by it just nothing. How many false hopes that annihilates!

The brave martyr who marches to the stake, whose body is burned, is profited nothing without love. There is nothing, absolutely nothing, that will take the place of love. One question is driven home with tremendous emphasis, "Have you love?"

The Everyday Manifestation of Love

God will not leave us in any self-deception as to whether or not we have love. Fifteen marks of identification are given, not one of which is wanting where love exists.

The first mark of love is that it "suffereth long." Love endures injury after injury, wrong after wrong, slander after slander, and still keeps right on loving and forgiving and forgetting.

The second mark of love is, it "is kind." When we have learned to be kind and never to engage in harshness or unkind words, our troubles will practically be over.

The third mark of love is that it "envieth not." When John the Baptist was told that the ministry of Christ was superseding his own and all men were following Him, John answered and said, "A man can receive nothing, except it be given him from heaven." When one knows that every gift that comes to men comes from God, there is no room for envy. Love knows no envy. How could it? He that really loves is as much interested in the welfare of others as in his own.

The fourth mark of love is that it "vaunteth not itself." There is no surer mark of the absence of love and the dominance of selfishness than that we talk much about ourselves and our achievements, for "out of the abundance of the heart the mouth speaketh."

The fifth mark of love is that it is "not puffed up." Love has such a humble opinion of its own virtues and victories, and is so much taken up with interests outside itself that it will not even dream of becoming inflated.

Sixth mark, love does not "behave itself unseemly," does not commit rude, ill-mannered, boorish acts. Nothing else will teach good manners, true etiquette, and social and moral ethics, as will love.

Seventh mark, love "seeketh not its own." The question is a personal one. Are you seeking your own, or others' good?

Ninth mark, love "taketh not account of evil." Love never puts down in its books or its memory the wrongs done to itself.

Eleventh mark, love "rejoiceth with the truth"—this is a sure mark of love. Are you given much to that sort of rejoicing? Paul says that is the way love works.

Thirteenth mark, love "believeth all things." How complacent some of us are over our ability to see through men, and over the impossibility of their deceiving us. Love is far greater than shrewdness; it would rather be imposed upon a hundred times than to misjudge once.

Fourteenth mark, love "hopeth all things;" when it gets beyond believing, when a person has proved a deceiver so often that believing is simply impossible, love still hopes. Love sees wrong-doers as they may become by the transforming grace of God. Jesus spoke to men in terms of their finished manhood.

Fifteenth mark, love "endureth all things;" when believing is impossible, when even hoping seems utterly out of the question, love endures. It does not grow angry, nor give up; it loves on, works on, endures on.

Let the example of Jesus serve as an illustration. Reproach has broken His heart, and He is dying, but He summons all

His fast-waning strength and cries, "Father, forgive them." That was love. Nine times in the brief record of His life, the word "compassion" is used. The expression means to have the heart, the seat of emotion, greatly stirred. It means that the sufferings of others move one till the same sufferings are his. Christ lived to win men. He died to win men. Even in the act of dying, He forgot the pain of His own body to turn His head as far as He could speak the word that meant the difference of a world to the poor thief.

Examined in the light of these facts, and of the fifteen marks that Paul gives in the thirteenth chapter of 1 Corinthians, have we much love? Have we any? If not, whatever else we may have, according to Paul's theology, we are nothing. Love is the one pre-eminently divine characteristic, and possibly the scarcest article in all the world. God is love. If love is lacking, all else counts for nothing, and the life is not only incomplete, it is worthless.

We come now to the very practical question of how to obtain this life of abundant power, peace, and love. We are told that these are "the fruit of the Spirit." They are set over against "the works of the flesh." In other words, the condition and actions described under "the works of the flesh," are those which are natural to us. The "fruit of the Spirit" is what the Holy Spirit works supernaturally in us. The Holy Spirit bears these fruits in us, and all we need do is to come to the end of our resources and realize our own utter inability to attain to the complete and symmetrical standard here given. Having received the Holy Spirit to dwell in us, let us surrender the entire control of our lives to His dominion, for Him to work in us what He will; and when He is thus given complete control, the result will be that His fruit will appear on the tree of our own lives. There will be joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, and love, which is the "bond of perfectness."

* * *

Being on Time

SUCCESSFUL men, no matter what their calling, know the value of time. William Matthews calls them "misers of minutes," and what waste should they guard against more carefully than that of the golden minutes which means success? Napoleon won scores of battles by being on time or a little before time.

In business a man should not only be punctual to the minute with engagements which he makes, but with all implied engagements. He should be at his desk or at his post in the office, store, or shop, on time and regularly during business hours, just as a soldier should be on duty at any hour.

There is no excuse for irregularity, and the man who isn't on the job all the time will find himself out of a job in double-quick time.

Watch your business or working minutes. Make each of them pay you a real return, for "in time-currency, minutes are the precious pennies that, saved or lost, make the millionaire or the bankrupt." — *Dwight Harrison.*

* * *

Something to Take Care Of¹

"O MOTHER, I wish we had a cat or a dog or a baby — or some kind of an animal," sighed the little boy one day. He was expressing the natural desire every child has to care for and protect something smaller than himself. This is a very good wish for a child to have, and the wise mother uses it at once to develop a feeling of tenderness and responsibility.

The cat and the dog and the baby should be in every family if possible, but there are other ways to please the child if these are out of the question. One mother put a bowl of goldfish on a low magazine stand, and let her little boy feed them each day. He was interested in watching their habits, and he and his mother often talked about the tiny, beautiful fishes. Another boy was given a geranium at a church concert, and he cared for it all winter. He was very proud when it blossomed before his brother's did, and watered it carefully every morning.

A small bed of pansies was given to a little girl one spring day, and she was told it was her flower-bed to care for. Her mother suggested that she supply the table with pansies, picking a few at a time for a low dish; then she showed the child how to combine colors to make lovely effects. The little girl learned many things about flowers that summer, and tended her garden faithfully, with love in every touch she gave the pansies.

The boys have their games, the girls have dolls, but these do not satisfy the need for something alive, something that grows

and shows the results of care and attention. A kitten, a puppy, some rabbits, a few white mice — whichever suits the needs of the family best — can be easily supplied, if the mother thinks it over. Of course it will be a little more care for a mother in one way, for she must see to it that the child does not shirk the responsibility after the novelty wears off; but with gentle firmness the child's own "growing thing" may become the means of helping toward an understanding and realization that all helpless things need constant, steady love and care from the stronger ones of the world. — *Lydia Lion Roberts.*

* * *

Avoid Nagging

THE greatest defect in home discipline is continual nagging. Children who are exposed to a constant hailstorm of faultfinding grow hardened to it by repetition, and it makes no healthful impression on their minds. Resentment is aroused by reproof given in public. A sensitive child hates ridicule, and loathes comment that is unsparingly bestowed before the family or the family friends. One of the most brilliant and beautiful women in America told me that as a child she was unspeakably wretched because her mother and her elder sisters never omitted an opportunity to criticize her when she made a mistake or transgressed a rule of etiquette. She was a large girl who had long limbs and an awkward carriage at twelve, and her mother would say, "I am so mortified at Elizabeth's clumsiness. We keep her out of sight as much as we can, but she is so big that it is hard work." It was always "Sit up straight, Elizabeth," or "Go back and see if you cannot enter the room more quickly," until poor Elizabeth wished that the ground would open and swallow her up.

Mothers who do not understand what mother-brooding means, have much to answer for, since the one lack that can never be made up while life lasts is the lack of happy memories in childhood. Fortunate are the men and women who, looking back, recall with gratitude a mother whose smile was their sunshine, whose deft hands cut out garments and made them, who knew how to make a little money go a long way, whose children appeared well, took prizes at school, and never missed any pleasure that belonged to their age, because behind them was a mother who added to love common sense and tact and a faculty for making the best use of things.

If you find that the habit of criticism is creeping over you, that you are readier to blame than to praise, to reprove than to reward, call a halt. Remind yourself that fruit and flowers ripen in the sunshine, and that affection has before now been winter-killed. Not the belongings in a home, but the people in it, make it a place of charm and repose. — *Selected.*

* * *

Cleaning Rag Rugs

SOAK the rug in cold water for at least an hour. Before you begin have on hand plenty of hot water, and a small, stiff hand scrubbing brush. Go over every inch of the rug, using the little brush with a lather made of white soap. Push up and down in hot water, and then take fresh water and repeat the process on the other side of the rug. Rinse well in several waters.

The rug will be too heavy and bulky to wring, but squeeze out as much water as possible, and hang it on a line perfectly straight. A day on which considerable wind is blowing is preferable to one on which the sun is shining brightly. After the rug has been hanging for half an hour, wring out the water that has accumulated at the bottom, then pull it into shape and let it hang the rest of the day. It will look like new.

* * *

"ONE Christian mother writes thus concerning the importance of child training: 'Children who are allowed to come up to manhood or womanhood with the will undisciplined and the passions uncontrolled, will generally in after-life pursue a course which God condemns. The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority. False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame.'

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



YOUNG MEN and YOUNG WOMEN



The Reason

VEVA EDWARDS

"O, THIS is such a beautiful afternoon!" exclaimed Norma, as she stood gazing out of her window. "Surely it would be a shame to confine myself within the four walls of my room on a day like this. I must take a little stroll."

Upon leaving the room, she paused for a moment in front of her small but well-chosen collection of books, and drew from the shelf her favorite Sabbath book, "Alone with God," intending to find a cool, shady spot in which to read and meditate.

She had scarcely started down the old cobblestone path when she heard some one calling her. As she turned, Louise caught her by the arm, and said rather shyly, "If you wouldn't mind, Norma, I should like to go with you."

"Indeed, I shouldn't mind," said Norma. "I shall be delighted to have your company." And the two started off together.

The girls walked along silently for a short time, neither one knowing just what to say. They had lived in the same boarding school for a whole year, but, so far as they could remember, this was the first time they had ever found occasion to be in each other's company. This circumstance is easily understood, however. Norma was not only the college book-keeper, but also a senior, and was consequently very busy; while Louise was merely one of the younger girls, and associated continually with those of her own age.

As they drew near a large oak, overspreading the banks of the creek, Norma suggested that they sit down for a while, and Louise gladly consented.

"Norma," said Louise, "I have been wishing for this opportunity a long time. I have admired you from the moment we first met. You are always so happy and cheerful. You never appear the least bit ruffled or irritated, no matter what difficulties arise. As I have watched you, I have longed to be like you, but it seems that all my efforts have been in vain. Please tell me the secret."

This was such a surprise to Norma that for a moment she was speechless. Finally she said, "Louise, dear, each morning, even before I speak to my roommate, I have a little talk with Jesus. I ask Him to go by my side and give me strength to bear cheerfully the perplexities that must come; and He never fails me. It is not I whom you admire, Louise, but Jesus in me."

"That, then, is the reason," mused Louise, as she reflected later upon Norma's words. "It is a good reason, too, and one worth trying for myself."

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Putty or Rock--- Which?

ERNEST LLOYD

THAT young man is a hero who quietly, yet firmly, stands loyal to the principles of clean living in the midst of the cheapness, profaneness, and irreverence of the times. He does not force his ideas out of place, does not provoke the taunt that he makes it his business to set the world right, but calmly says and does what he believes to be right. He points to the better way those whom he can influence, and makes his own life a comment on that noble text which in speaking of another hero—Daniel—says "an excellent spirit" was found in him.

The importance of decision of character cannot be overestimated. It differs from mere boldness in the moment of excitement. The Christian youth, like Daniel, knows he has principles upon which he acts. These principles abide in him and influence his conduct on all occasions. He has made up his mind to a certain course, and cost what it may, believing it to be the right course, he pursues it to the end. This spirit is essential to usefulness, to happiness, and to the setting of a right example before others.

There is nothing that will so mar the happiness of a young man as making up his mind one moment and unmaking it the

next. If he is hesitating and "halting between two opinions," he is in a state of misery. As one has well put it, "He has religion enough to show him what is right; he has not religion enough to make him do what is right. He has too much religion to make him happy in doing what is wrong; he has too little religion to make clear the real joy that comes in doing what is right."

To win out for Christ, to bring honor to His cause and the sweetness of victory to your own heart, there must be that decision of character which shall make you say, "As for me, I will serve the Lord." Men of steel are needed in these days, men whose purposes, like those of Daniel, are set deep in the heart and cannot be shaken. Jesus came to make this sort of men, to turn "Simons" into "Peters"—putty into rock. The man who will go all the way with Jesus will grow in strength both to resist and to achieve. Remember, "Them that honor Me I will honor."

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The Young Woman's Ideal--- No. 5

BY A FRIEND OF GIRLS

INTELLECTUALITY

"SHE openeth her mouth with wisdom."

Wisdom, so says the dictionary, is the ability to use knowledge aright. Intellectuality of the highest order, then, belongs to the woman of Proverbs 31.

Intellectual fitness is as desirable in a young woman as in a young man. In fact, a lack of mental fitness on the part of the wife for her important and sacred responsibilities brings about as deplorable a condition in the home as does a similar lack in the husband. The age-old proverb, "The hand that rocks the cradle rules the world," shows the powerful and far-reaching influence of woman.

Who has not seen the painful spectacle of an educated man united in marriage with an uneducated woman? I do not mean one who has had a few grades less in college than her husband, but one who has an untrained mind, one who is mentally lazy; one to whom the years bring no increase of capability, no enrichment of mind.

A noted artist was once asked what he mixed his colors with in order to produce such beautiful and wonderful results. "Brains," was the laconic reply. Even a brief study of our ideal in Proverbs will teach us the need of mixing brains with the wide range of activities there mentioned in woman's legitimate sphere.

Once there was a man of fine education and intellect who married rather late in life, and, truth to tell, his friends were rather amazed at his choice. Soon after their marriage, at a social gathering of old college acquaintances, he was talking to an interested group. Several times he mentioned the name of a man who has loomed large in international affairs for half a generation. Finally the young wife looked up into her learned husband's face and sweetly asked, "Who is he, anyway?" The surprise of the little group could be felt. It wasn't only that she did not know, but, as Kipling says in one of his poems, it is the woman that "doesn't know that she doesn't know" that makes the case so deplorably hopeless.

The young woman who is too indolent mentally even to sit in an easy-chair and read the latest news magazine, but prefers instead a story magazine, is well on the way to becoming such a companion as the one just mentioned. It is too much to expect that such a woman can keep the love and respect of an educated man. The prolonged and intimate acquaintance of marriage will surely reveal the utter emptiness of such a mind.

I have long felt that our schools should be doing more for our young women, to cultivate an ambition to be more intelligent with regard to present-day events. Perhaps interest in these matters might be cultivated by having an attractive bulletin board at either end of the dining-room, on which on certain days of the week a short list of the important events of the week could be written for the convenience of busy students who lack the time to hunt through the papers for themselves,

but who should be conversant with matters of world-wide interest. The tables could choose different topics, and also select the persons to bring in interesting information.

I recently had the pleasure — and profit — of sitting at lunch with our guest of honor, a man who has done as much, perhaps, for the uplift of mankind in certain directions as any other living man. His conversation was an education, and all so easily and pleasantly carried on that we, who have almost come to think that a table is wholly a place to devour food, fairly forgot to eat. O yes, there are pleasures of intellect as well as of sense at the dining-table. Let us study for that "feast of reason" and "flow of soul" that come with intelligent converse on the worth-while things of life.

The widely varied activities mentioned in the last chapter of Proverbs, and the efficiency with which the woman here portrayed discharges her responsibilities, give abundant evidence of a highly trained mind, and also indicate the honored position God meant woman to occupy in the home, and in the social, religious, and even the business life. This is in sharp contrast to the degraded place of woman among the Christless peoples of the Orient.

"She openeth her mouth with wisdom," and with genuine executive ability manages her efficiently organized household. A fit companion to stand beside her husband, Judge So-and-so, whose eminence among the men of his profession is due in part to the sterling qualities of his estimable wife. "Her husband is known in the gates, when he sitteth among the elders of the land," is the record given us in verse 23 of this remarkable chapter. In the phraseology of that day the wise man adds his meed of praise in these words: "Many daughters have done virtuously, but thou excellest them all."

* * *

The Greatest Enduring Monument

ELLIS P. HOWARD

KHUFU, the Cheops of the Greeks, built the great pyramid at Gizeh. It contains, according to Professor Petrie's reckoning, 2,300,000 blocks of stone varying in weight from a few hundred pounds to fifty tons, totaling 6,840,000 tons — enough stone to build a substantial wall around the British Isles; or, according to Rawlinson, sufficient stone to build twenty-two thousand good, roomy houses. It covers thirteen acres and is more than half a mile around. Historians tell us it was originally four hundred eighty-one feet high, but it is now about four hundred fifty.

A hundred thousand men were employed for thirty years to erect it. Percy Withers says, "A whole nation must have been set to the slavish task, a whole nation striven to do, and agonized to do, this bidding of a single man. The pyramid of the Pharaoh Cheops is the result, a monument of royal prowess and skill, of heedless cruelty and sublime folly." In this great pyramid was placed the mummy of its builder. It has stood for millenniums without any great change, a memorial to his selfishness.

Nebuchadnezzar, portrayed in the book of Daniel, made Babylon a great city. He built immense walls around it, considered sufficient to withstand the assault of any force. In it he built a great palace and temple, and erected the wonderful hanging gardens to please his Median queen. What the king intended as a lasting monument to his greatness, now lies beneath mounds of dirt and clay.

The world is full of monuments of various kinds. Some are built to honor self, to gain fame and world renown. Some abide in the memory only, and some remain as records.

There are other wonderful monuments little known to the world at large. One of these was on the east side of Lake Titicaca, Peru, high up in the Andes. It was not built of brick and mortar, but nevertheless it was tangible and real. The memory of this monument will never be blotted from the place where it is recorded. It was not stationary, yet it was building day by day. It attained to greatness, though in an obscure place. Strange to say, it was barefooted and dressed in an Indian woman's homespun garments. In one sense it was not a monument of art. In appearance it was paradoxical. Just a brown skin in customary Indian garb, yet on the face was written peace, joy, and gratefulness. She was building for all time a lasting and wonderful monument. Each brick was a deed of kindness. Her willing hands would often bring a bottle of milk, perhaps a few eggs, potatoes, or some native cheese to those she had learned to love.

Paula Añamorro Condori had given up much that once attracted her, to gain this unselfish greatness. She no more partook of the evil "fire or burning water," nor attended the dance.

The chewing of the coca leaf (from which cocaine is made) was a thing of the past. The images had disappeared, and the wooden cross was gone from the roof of the house. Instead, the cross had become a reality in her life. In place of the drum and reed for the noisy dance, a calm and restful quiet pervaded her place. Her actions were now governed by principle, truth, and love. Former customs were changed to good habits by a higher Power, and the enduring monument of character was built. Today this dear old Indian woman lies in the cold sod, but her character stood the test, and when the great Judge shall call forth the sleeping saints, her record will not fail her.

* * *

Be Cheerful

ONE day a girl said to me, "It is of no use to tell me that some people are not born under a lucky star and others under an unlucky one. I work just as hard as Mary does — we are at the same counter; but customers will go right by me, even if I'm doing nothing and she is busy, and wait for her. And the head of the department is talking of promoting her. It isn't fair."

It really wasn't — on the face of it. I acknowledged that, having a customer's acquaintance with both girls and an interest in them. One was just as capable as the other, and yet it seemed quite true that Mary was forging ahead — if I might credit Margaret's doleful story.

One day not long afterward, I went to the store. It was "bargain day" and there was a crowd. I wandered up one aisle and down another, keeping always a position from which I could watch my girls and study their methods, in the hope of finding some solution of the troublesome problem that had been set for me.

I found it. Margaret waited on her customers with all the alacrity possible; she took down and replaced boxes without a look or word of impatience or demur. But there was a droop to her mouth corners, a straight line between her pretty eyes, and I did not once see her smile. She somehow gave you the impression that she was doing things because she had to, and that it was rather a piece of presumption than anything else to ask her to do it. At least, that is the way I should have been impressed if I had been an average customer and had not known the girls. And most of the women on the outside of the counter were average customers.

Mary worked no more willingly or rapidly than did Margaret; but the corners of her mouth did not droop, and there was a sparkle in her eyes — which are not as pretty as Margaret's — when she raised them once in a while to smile at a customer. And somehow you felt — that is, if you were one of the afore-said average — that she did things because she liked to, and that it was a favor to ask her.

I went home and straightway wrote a little letter to Margaret, because I can really write even kindly criticism better than I can talk it. I copied a little "preachment" I had jotted down, and sent her that, too. It read as follows:

"Courtesy — genuine, uniform courtesy — is one of the greatest assets one can have in the business world. 'It is so important,' said an efficiency expert recently, 'that too much cannot be said about it, for without it the highest success cannot be made.' So closely allied to courtesy is another quality — cheerfulness — that they cannot be separated, and yet it is sometimes overlooked as being a part of the former. 'Melancholy courtesy,' as it has been called, is at a discount in the business world, for whoever heard of a very successful saleswoman with a weebegone expression on her face?"

"The girl worth while is the one who can smile when conditions do not appear to be to her liking, and can put aside all thoughts of them in her interest in the business. A cheerful salesgirl will find her sales mounting much higher than will the one beside her whose thought is wandering to unpleasant conditions, and who permits a gloom to be expressed to the customers through her manner, words, or looks."

"Cheerfulness is just as important when applied to any other line of business, for it pays the dressmaker, the stenographer, the telephone operator, in fact, there is no worker who does not do better and more satisfactory work by expressing cheerfulness. Whether one is at the head of the concern or one of the errand girls, cheerfulness pays."

The very next time I stopped at Margaret's counter she looked up at me and smiled. "Thank you!" she whispered; "it was every word true!" And I couldn't see but there were just as many average customers waiting for her attention as for Mary's. The problem had been solved! — A. G. F., in *Needlecraft*.



Paragraphs from Contributors



Following the Man with the Pitcher

T. E. BOWEN

It is Passover week. Jerusalem is astir, preparing for the crowds gathered and gathering for the commemoration of that eventful night in Egypt when God spared the first-born in Israel whose doorposts had upon them the blood, and Egypt's first-born were slain. Jesus, the true paschal lamb, had about finished His work for the world. A few — yes, many important scriptures during the next few hours were to press in for their literal fulfilment, and the Lamb of God, about whom the prophets had written, would give His life for a lost world.

Jesus, knowing the scriptures and what was before Him, also began preparations for the end. To two trusted disciples, who took the instruction from His lips in silence, He said: "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the Passover with My disciples? And he will show you a large upper room, furnished and prepared: there make ready for us." Mark 14: 13-15.

None but God could make such an explicit statement as this and every detail work out exactly as foretold. Imagine the thoughts of the two disciples as they wended their way into the city. They were to "meet a man bearing a pitcher of water." Usually women carried waterpots in those days. They were to watch for a man. They were not to overtake him on the street. No, they were to meet him. They perhaps wondered how Jesus knew. But they had learned by this time to act upon what He said. No street was designated where they were to go, or where they would meet this man. "You will meet a man bearing a pitcher of water: follow him," was the word.

Entering Jerusalem, filled with its busy throngs, they espied their man. He had a pitcher of water, not an empty one. They stopped. He came on. He went by them. Their eyes followed him. As he passed them, they turned around and followed him. Presently he turned in at a door, to them doubtless a strange door. They followed. By this time they may have asked this stranger if they might speak with the man of the house. When the owner came, they repeated to him the words of Jesus. He graciously showed them his upper room, his guest chamber, all ready or nearly so for some company to use to celebrate the Passover feast. Quite likely the man with the water pitcher, whom they had followed, had the very water that went into the basin in which Jesus that night washed the feet of Peter and John and James and Judas, taking the attitude of a servant — a place none of them at that time would stoop to take, because they were each striving for the most honorable position in the new kingdom they supposed was very soon to be set up.

The scripture says, "His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the Passover." He who had made the earth, speaking the word by which a world appeared from nothing, had no place of His own in which to eat the Passover with His disciples. Yet one was being made ready for Him. A good man was preparing his guest chamber for some one, he knew not for whom.

This man may have known Jesus. He may have secretly believed in Him. Yet it is very unlikely that he in the least degree realized the import of the events to take place in that upper room in the next few days. He did not know that he would have as his guest the only begotten Son of God; that in that room would be instituted ordinances that throughout the world to the close of time would point the believer in Jesus to His death on the cross; that one disciple that very night would seal his eternal doom as he left that upper room door to betray his Lord; that the same upper room should become for some time a home, an asylum of refuge, for the eleven, and a meeting place for the other disciples, including Mary, the bereaved mother of the Lord; that in that very room, about seven weeks afterward, would be heard the mighty rushing inflow of the Holy Spirit from heaven, announcing to the believers that their Lord and Master with whom they had eaten that last supper, had been seated at the right hand of His Father on the throne of the universe in heaven, clothed with all power. Yet it was in this "upper room" that all these wonderful events took place.

Jesus was providing a place for His own, although they knew it not — this little band of loved ones He was to leave "in the world" when their Shepherd should be smitten. A wonderful exhibition of the Saviour's love and care for His own is thus given us in this simple story of His two disciples' following the man in the city with a pitcher of water. No one knows the possibilities bound up in following implicitly the instruction given us by the Master.

And let us not overlook the blessed truth that He who in His love provided a place for His disciples before the storm broke about Him and He was led to His cross, in His love for His own still in the world will provide for them so long as He shall leave them here. Even when their work shall have been finished, He will say, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26: 20. To be thus shut in with the Lord will mean to God's people what it meant to the little band of followers back there to be shut in with the Saviour before and after His resurrection, in that upper chamber — the place where His divine presence in the Holy Ghost was made manifest after He had ascended on high.

"Having loved His own which were in the world, He loved them unto the end." John 13: 1. "Lo, I am with you alway, even unto the end of the world." Matt. 28: 20.

* * *

High Esteem for the Word

A. R. P. JOHNSON

IN the midst of all his affliction Job had, by his reliance upon God's word, such a deep Christian experience that he could say, "I have esteemed the words of His mouth more than my necessary food." Job 23: 12.

Listen to the sweet singer of Israel as he chants, "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth." "More to be desired are they than gold, . . . sweeter than honey and the honeycomb." "Thy word hath quickened me" (given me life). Ps. 119: 50, 103; 19: 10.

Jeremiah had a similar experience with the word of his Lord, and exclaimed, "Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15: 16.

The eloquent Paul exhorts, "I commend you to God, and to the word of His grace, which is able to build you up." Acts 20: 32. "The Holy Scriptures . . . are able to make thee wise unto salvation." 2 Tim. 3: 15. "Thou shalt be . . . nourished up in the words of faith and of good doctrine." 1 Tim. 4: 6.

The Master speaks: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

How highly do we esteem the word of God? Do we ever plead lack of time for not having obtained a more thorough understanding of His Book of wisdom? Have we ever felt handicapped by this lack of knowledge, and forced to admit in an emergency that we were not "ready always to give an answer to every man" that asks us a reason of the hope "that is in us"? Are we sure that we esteem the words of His mouth fully as much as we do our necessary food? Have we ever gone without our breakfast that we might have time to listen to the words of His mouth? Would we prefer to eliminate our evening meal rather than forego the opportunity of a quiet talk with God?

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5. "Study to show thyself approved unto God." 2 Tim. 2: 15. "Seek ye out of the book of the Lord, and read." Isa. 34: 16. "Search the Scriptures." John 5: 39. "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting [spiritual growth] may appear to all." 1 Tim. 4: 13, 15. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 25, 32, 33.

How many are starving spiritually because they are trying to keep alive without partaking of the bread of heaven—Christ, the Word. They seek first the temporal comforts of life; they turn the text about, and esteem their necessary food more than the words of His mouth. The transient things of the world will soon pass away, but those of the kingdom “cannot be moved.”

“Come ye,” bids the Scripture, “buy, and eat.” The word of God is the food that satisfies.

* * *

In His Image

ALLEN MOON

“LET us make man in our image, after our likeness. . . . So God created man in His own image.” Gen. 1: 26, 27. God used a more comprehensive word even than “image.” He said “after our likeness,” signifying not only image of person, but likeness in attributes and character.

The human race experienced a terrible fall. We witness this in the personal envy and hatred of mankind, resulting in all the murder and bloodshed, all the wars with their attendant misery and suffering, culminating in the anger of nations for which the loving Father must blot them out of existence.

But is there no remedy? Did God’s love fail in the extremity of man’s fall? or has He provided a new creation by which His image may be restored in man?

God imparted to the Son a glory equal to His own. Jesus declared, “Thou lovedst Me before the foundation of the world.” John 17: 24. But the Father was not content to bestow all His love upon the Son, for “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” And this Son, before He departed from the earth, declared in His prayer to the Father, “The glory which Thou gavest Me, I have given them; that they may be one, even as we are one.” John 17: 22. Thus is restored to man the glory which he had in the beginning. This is accomplished in the manner expressed in the Saviour’s next words: “I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” John 17: 23.

Here, then, is the secret: The Father loved the Son, and glorified Him with a glory equal to His own. The Father loves the believer as He loves the Son; the Son, in turn, glorifies the believer with Himself. The glory which the Son received was likeness to His Father, and the glory which the believer receives is similar to that of the Son, so again the creature is in the likeness of his Creator.

Since the divine nature is “merciful and gracious, long-suffering, and abundant in goodness and truth,” it follows that man, when re-created in God’s likeness, will reveal these heavenly attributes. Peter seemed so to understand the purpose of God, for he wrote, “Add to your . . . patience godliness.” 2 Peter 1: 5, 6.

* * *

Signs of the New Birth

GEORGE S. BELLEAU

WHEN Nicodemus came to Jesus by night, hungry for truth, Christ said to him, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” This was a mystery to the ruler, and he asked, “How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” John 3: 3-5. Being a member of a Christian church is not sufficient proof that one is born again. Thousands of nominal Christians have none of the marks or signs of the new birth as given in the Scriptures.

We will consider five of these signs. “Whosoever is born of God doth not commit sin.” 1 John 3: 9. “We know that whosoever is born of God sinneth not.” 1 John 5: 18. “Sin is the transgression of the law.” 1 John 3: 4. Therefore the one that is born again strives to obey the ten commandments. Sin does not hold dominion over him. Before the new birth the man and sin are friends, but now he hates sin and flees from it; he fights against it. His whole aim and purpose is to do the will of God.

“Whosoever believeth that Jesus is the Christ is born of God.” 1 John 5: 1. Scores of theologians and so-called scientific men deny that Jesus is the Christ. Yet to believe in Christ is one of the signs of the new birth. The man who is born

again believes that Jesus Christ is the only Saviour from sin, that He is the divine person appointed by God for this purpose, and that besides Him there is no Saviour. The man who has experienced this new birth believes in the virgin birth, the death, burial, and resurrection of Christ. He also believes that Jesus is his high priest in the heavenly tabernacle. He has no room for higher criticism, for it destroys his faith.

“Every one that doeth righteousness is born of Him.” 1 John 2: 29. The newborn man is a holy man. He endeavors to live according to God’s will and to do the things that please Him, avoiding everything that God hates. His aim is to love God with all his heart, soul, mind, and strength, and his neighbor as himself. In other words, he believes that the law of God is binding upon all men, and he tries in Christ’s strength to live this life before the world. His desire is to be continually looking to Christ as his example and his Saviour, and to show himself Christ’s friend by doing whatsoever Christ commands.

“We know that we have passed from death unto life, because we love the brethren.” 1 John 3: 14. The man, or woman, who is born again has a special love for all true disciples. He loves all men with a general love, but the brethren with a special love. He feels that they are of the same family with himself. To him they are fellow soldiers warring against the same enemy, fellow travelers to the same city. They are the people of Jesus Christ. They are his Father’s sons and daughters. Therefore he cannot help but love them.

“Whatsoever is born of God overcometh the world.” 1 John 5: 4. At the second birth this new creature is born an overcomer. One who is born again does not make the world’s opinion his rule of right and wrong. He has overcome the fear of the world. He does not mind going against the stream of the world’s way; his chief aim is to obey God.

Do we find these signs of the new birth in our lives? If not, shall we not like Nicodemus go to Christ, confessing our sins? He will give us power to live the overcoming life. All who are saved will first have to experience this new birth. Tomorrow may be too late. If you have not yet experienced this in your life, will you not right now lift up your voice in prayer to God? You are not too great a sinner. Christ came to save you. He came all the way from heaven to save the worst sinner. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 22: 17.

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Troubled Waters

S. H. CARNAHAN

THE temporal bread which we eat to maintain physical life is a type of that true bread from God which, if we partake of His Spirit, will give us eternal life. John 6: 31-35.

To those who have received this bread the commandment is given: “Cast thy bread upon the waters: for thou shalt find it after many days.” Eccl. 11: 1.

Thus we are to continue morning and evening to sow this seed which is the word (Luke 8: 11); for we know not which shall prosper, either this or that (Eccl. 11: 6); one may plant and another water, but God gives the increase. 1 Cor. 3: 6.

There is a blessing pronounced upon them “that sow beside all waters;” for “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Isa. 32: 20; Ps. 126: 6.

And in regard to those who hear these messages the Lord says: “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isa. 48: 18.

* * *

Affliction

OWEN A. TROY

STARCH is a white, odorless, tasteless substance that is insoluble in cold water. By putting it in boiling water a rather gummy solution is formed. Of course, in such solution, we know its use in laundering. It is a good stiffener.

Every person has a certain amount of starch lying dormant in him. Fair weather, the cool stream of pleasant times and “slippery ease” do not develop the inward starch to its best use.

The boiling water of hard times, affliction, and even persecution itself is sometimes necessary to transform the latent starch of indifference and capriciousness into firmness and decision of character.

Thus “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”



PROGRESS IN THE ATLANTIC UNION

THE statement in the "Testimonies" (Vol. I, p. 149), "When the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished," is being fulfilled, we believe, in a great forward movement in all forms of church endeavor. As we take a retrospective glance at the work done during the past year in the Atlantic Union Conference, a year bringing to us many new and untried experiences, and observe the progress made, we are led to believe that we are living in the time to which this prophecy refers. Surely the message is advancing with much power in the East.

God has set His hand of approval upon the work performed by our faithful evangelists and ministers as they have loyally proclaimed the truth in the large cities of New England and New York, cities that stand as citadels of concentrated iniquity in our midst. A large number have seen the light of present truth and are walking in its rays, and as a result some of our conferences with enlarged constituencies will be materially strengthened in carrying forward progressive plans. New educational institutions, requiring considerable administrative attention during their formative period, have been erected, and the grade of work that is being done in these schools is affording a class of young people a training that will especially enable them to meet the urban population. These new training schools, turning out their finished product each year, will become the very life centers of our work, keeping the field well manned with efficient laborers.

During the past year a decided missionary awakening has taken hold of the rank and file of our people, and as a result more gospel-filled literature has been distributed than in any previous year. More than \$70,000 was raised in the Harvest Ingathering campaign alone. The book and magazine sales for 1921 amounted to \$239,721.94, as compared with sales amounting to \$216,552.21 for 1920, or a gain of \$23,169.73 for the year. This represents more than was collected by the entire denomination twenty years ago.

It was in this field where our great publishing work had its beginning, where loyal and God-fearing pioneers put forth every effort and made every sacrifice to establish a work that has encircled the globe. For many years it has seemed that larger results have been obtained in the circulation of our literature in other unions having more rural territory; at least it has been a problem with us to make the colporteur work a success in our cities. With practically 80 per cent of the population of the Atlantic Union Conference, largely foreign, living in the cities, we are led to recognize that this is our task. Our field leaders in recent years have, by precept and example, applied themselves to this feature of our book work. The Lord has helped us to solve some of these problems, so that at the present time our best records, both in orders and deliveries, are made in city

work. Thousands who will never have any inclination whatever to attend a church service are being searched out in the "streets and lanes of the city." Colporteurs with their hearts fired with holy zeal are uniting in the forward movement, and are doing their noble and just part in the proclamation of the message that is returning with power to the East.

E. E. FRANKLIN.

* * *

THE "SEMINAIRE ADVENTISTE DU SALEVE"

THE new school to which we looked forward so long has now been in operation for three months. As we look back we see the evidences of God's guiding hand all the way. When first the property was discovered, and after a meeting of all the available members of the Latin Union and Swiss Conference committees, it was voted to buy it, we saw God's providence in that we were able to secure it within the price decided upon among ourselves. While Brother A. V. Olson, Brother J. Robert, and the treasurer went to the

supplies for our tables, and learn the lessons God wishes to teach us in handling the soil.

Another principle the testimonies have given us, is that of working with our hands. In accordance with this, all students, without exception, work seven hours a week; many do more than this. This is done in a spirit of hearty good will. It has been a great encouragement to see students take hold of unpleasant work with cheerfulness equal to that which they manifest when more pleasant tasks fall to their lot.

The Lord has greatly helped us in the problem of the work for a colony of one hundred people, which is done without other hired help than those who direct. One of the most difficult departments of such an institution is the laundry, but we have been providentially directed to find laundry equipment at a low price. This is being installed at the present time, and will do much to solve our difficulty in this respect.

We have been told by the spirit of prophecy that the blessings of our schools



Faculty and Students of the Seminaire Adventiste, Collonges, France, for Year 1921-22

auction, the others remained at Collonges, awaiting their return. On a little knoll below the buildings we gathered under the open sky, the city of Geneva and the lake below us; across the valley, the Jura Mountains; behind us, the building; and towering above, the Salève. There we knelt in prayer, asking God if it was His will for us to establish our school here, so to work that we might secure it within a certain sum. Thus the institution was born in prayer. We were not surprised when the brethren returned saying the property was ours, having been bought at a price less than the sum we had fixed upon.

Our plant consists of two hotel properties, one of which gives us buildings for the girls' dormitory, the cottage which we have remodeled for apartments for some of our professors, and the barn. The other property gives us the boys' dormitory, the chapel, and another building not yet available, which we may use for classrooms or further dormitory accommodations for the boys.

In addition to these two properties, we have secured more land in order that we might have sufficient for agricultural purposes; for we aim to follow the Testimonies, which say that we should settle away from the city with its evil influences, and be where we can raise our own

are not to be limited to a few chosen ones, but that all should have the privilege of a Christian education. In harmony with this we have opened our doors to any young person who wishes to abide by our rules. As a result sixteen of our students came to us unbaptized. With great joy it is that we are able to say that half of these have already followed their Lord in baptism since school began.

Our school entered heartily into the Harvest Ingathering campaign, collecting upwards of 5,000 francs. In this we all obtained a great blessing, and rejoice that our success has been an encouragement to the brethren throughout the union. Various forms of missionary activities are being attempted, though we are hampered for lack of means of conveyance to take us quickly to the various neighboring towns. A number of young women from the Bible readers' class recently walked to St. Julien and back, a distance of 10 kilometers, to distribute literature, looking toward securing Bible readers. Having to go on foot, they consumed an entire afternoon, while otherwise the work might have been done in an hour or two.

Ours is a polyglot school. We have among our ninety-four students, twenty-eight Swiss, twenty-three French, thirteen Alsations, thirteen Belgians, five Span-

iards, three Italians, three Portuguese, two Armenians, two Americans, one Argentinian, and one Welshman. During our Week of Prayer, when God richly blessed us, it was interesting to hear prayers for our field and testimonies to God's blessings in different languages. We pray that with the help of God many workers may go out from our institution to carry the message to the hundred thirty-three million inhabitants of the Latin Union.

L. L. CAVINESS.

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SELLING BOOKS TO CHINESE IN THE UNITED STATES

DURING the past year I have been working among the Chinese in the larger cities of the country, with the book, "Health and Longevity," written in their own language by Dr. A. C. Selmon, one of the pioneer medical missionaries to China.

When I left Shanghai, one year ago last November, I planned to sell this book in order to earn the funds necessary to finish my medical education. I set my goal to sell at least ten copies a day, although I had had no previous canvassing experience. I am thankful to say that by the help of the Lord I have been able to more than reach this goal. I have never been satisfied to stop my work until I had sold the ten, even though I had to work some days till twelve o'clock at night. But when I worked that late, I usually sold more than the ten, for the chop suey restaurants do much business late at night.

In California, where I started my work, I sold over \$4,000 worth of books in three months to the Chinese and Korean people. Much credit for my early successes is due to Brethren E. H. Abbott and E. C. Peifer, who helped me in getting started.

The first two days, when I began work in San Francisco, I failed to sell even one copy, and was greatly discouraged. I worked hard, with all my might, but somehow my heart failed me as I stood before those great stores in Chinatown, and I was afraid to enter. I walked back and forth along the main street from sunrise to sunset, trying to get courage enough to make a canvass. Finally, the second day, I determined to enter the largest store. When I went in, the manager demanded, "What you want?" His cold attitude scared me, and I could not explain to him about my work. I left the store, and the courage I thought I had was gone. So I spent the rest of the day walking back and forth, making no further effort to sell my book.

I went back to my hotel much cast down, wondering what was my mistake. I said to myself, I set a goal to sell ten copies of this book a day, and now I have not sold one copy in two days. As I thought over the matter, I found that I was depending on my own ability and talents and determination, instead of upon the Lord's help. That was the whole trouble. I believe that determination and self-confidence are both absolutely essential in this book work, but one needs something else besides, and that is to consecrate himself to the Lord and trust in Him. I was not praying enough those first two days, and that is why I failed. I had to go to the Lord and ask Him to forgive me and help me.

While I was praying on the evening of this second day, Brother Abbott, of the California Conference, came over to see

how I was getting along. He prayed with me and encouraged me by repeating many of the promising words of the Lord. Somehow I felt that I could reach my goal if I could only sell the first copy, and after we had talked and prayed I asked Brother Abbott if he would stay with me until I sold my first book. He was willing to do so, and I determined to make another effort that evening. We went to the Oakland Chinatown. We were refused at the first stores, but in the fifth, a chop suey house, I sold my first copy. Then I asked my friend to leave me, for I wished to sell the other nine without his help. This I was able to do in one hour and a half.

The next morning I went back to Chinatown in San Francisco, and called at the very store where I had been so frightened on the first day, to see if the manager could scare me this time. I sold him two books. This third day I sold in all twenty books. In fact, never since I sold that first copy have I failed to sell ten books every day I have worked.

When I went to work in Northern California, Brother Peifer took me in his car to the scattered ranches where Chinese are employed, and I was able to do some "wholesale business at a retail price." That is, I sold three to seven copies of the book at each place, and in one week sold \$500 worth in that conference.

From California I went to Portland, Oreg., where I had unusual success. I wish to take this occasion to express gratitude for the kindness of our brethren and sisters in that place.

Next I visited the State of Washington, and began working toward the East, stopping at all large cities on the way. While working in St. Paul and Minneapolis, I was entertained most of the time by Brother C. S. Stewart, who kindly took me about in his car. Others in the church also helped me. I did a 100-percent business there. In St. Paul I met a young Chinese Christian, a doctor, who became much interested in our truth. One of our brethren followed up this work with Bible studies, and we hope to see him take his stand for this message. There are others in different cities where I have worked who are interested, not only in the health book which I sold them, but in more strictly denominational literature which has been given them by our brethren and sisters who have followed up my work.

In Chicago I had excellent success. There I met Brother F. D. Hibben, whose sister is a worker in Korea, and he drove me about in his car to the scattered Chinese stores, where I sold my book. I visited our institutions in the city and vicinity, and it gave me great pleasure to see on how much larger scale the work is being carried on than that we are doing in the Orient.

From Chicago I went south, visiting in Indiana, St. Louis, Mo., and Nashville, Tenn. I was delighted with my visit to our Southern Publishing Association, and much interested in the rural school and sanitarium work represented at Madison. This method appealed to me as being adaptable to our work in the Orient. I also visited Southern Junior College, at Ooltewah, Tenn. There I had the pleasure of greeting again Elder and Mrs. F. W. Field, who were formerly mission-

aries in Japan and Korea. Our work in Korea started through the efforts of Elder Field, and he claims me as one of his "boys." I met relatives of many of our workers in the Orient, especially those in Korea, and it was a great privilege to visit them.

Next I went to Columbus, Ohio, stopping in a few large cities en route. I also visited Mount Vernon Academy, from which so many of our workers in the Orient have gone forth, and found a fine spirit in the school. I had good success in selling my book in Detroit, Mich., and then started eastward, stopping first at Cleveland, Ohio, then at Pittsburgh. Nearly every Chinese in that city bought my book. In other cities of Pennsylvania I also had good success. Before coming to Washington, D. C., I visited a few towns in New Jersey and New York.

I am happy that I am now here in Washington Missionary College, where I am to take some special work. I will also have some experience at the Washington Sanitarium before going elsewhere to complete my training. I realize that I am here through the blessing of the Lord, and I wish to render to Him grateful thanks. I also wish to express my sincere appreciation to the brethren and sisters who have shown me hospitality and kind favors all along my way. But for their help I could not have done my work so quickly. I shall be glad to hear from any whom I met on my journey, and especially from those who are following up my work among the Chinese in different cities. My address for the coming three months will be Takoma Park, Washington, D. C., care Sanitarium. I ask again that you remember me in prayer, for I need power from above to live the victorious life.

S. C. KIM.

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OPPORTUNITIES AND QUALIFICATIONS OF A LEADER FOR VERNACULAR LITERATURE WORK IN THE MISSION FIELD

THERE are none who have wider opportunity to exercise an influence for good than the men who are chosen to act as leaders in our colporteur work, whether it be in the home or the foreign field. This is evident from the nature of the work—the circulation of gospel literature—the value and importance of which cannot be overestimated.

But there is another element in the work of these men not so much spoken about, which is of the deepest importance, and which radiates a far-reaching influence on all our work. A very large percentage of all our laborers gain an initial experience in the canvassing field. As year follows year, students, new believers, inexperienced recruits, press into the book work, many to remain there only for a time. Our colporteur force is a changing band,—changing not only because occasionally some leave the work to resume a former vocation, but also very largely for the more gratifying reason that so many pass to outschools, sanitariums, offices, to the ministry, or to the mission fields. The leaders in the book work are kept busy continually training new men. This places on them a weighty responsibility. They exert an influence that will have its effect on the subsequent life-work of men who may be called to the ends of the earth to witness for the gospel.

Just as the mind is most plastic in youth, and the impressions of early years are deep and lasting, so in the life of one who sets out to devote himself to the work of God, ideas imbibed during the early days of his service exert a telling influence upon his after-life. How important it is, then, that those who stand as leaders in our literature work should be men of God, men of faith, devoted, spiritually minded, Christlike men, whose influence on others will be wholly for good! Shallowness of experience and cheapness of method should not be found in such leaders.

In the mission fields our supreme need is a numerous force of trained, efficient, and wholly consecrated native workers. Here also, as in the homeland, the majority of those who enter the work will gain their initial experience in the canvassing field. Most of our bright and promising young people will at some time or other be placed under the care and leadership of the man in charge of the vernacular literature work. He will seek to teach them lessons of faith, steadfastness, thoroughness, patience, tactfulness, enterprise, and self-denial. No easy lessons, these, for the sons of Adam in any land. But O, how necessary they all are to the Christian worker! And how great the influence of the men who inoculate such principles in the lives of our native colporteurs! This work will gradually spread a helpful leaven through all branches of the cause. The man who trains and leads the canvassers, in making up his annual reports will estimate from them the measure of success attending his work; but in heaven there will be traced out the far-reaching effects of his influence on the workers under his care.

Besides being a godly and devoted man, it is essential that the leader in this branch of work be himself a successful and enthusiastic canvasser. He must lead as Jesus did by saying, "Come, follow me." According to an old proverb, it is the devil that drives.

The leader of colporteurs must be discreet in dealing with other men. He must be quick to discern the possibilities in others and to rejoice in their development. A young evangelist once said to the writer, "Above all else, I desire to be able to look back over my life and see that I have helped other men to become successful workers for God." That is a noble ambition, and the men who cherish it will see their hopes fulfilled. We are too much concerned about making our own lives a success. Success, like happiness, does not come from seeking it for ourselves, but from seeking it for others.

This leader must be prepared to remain in the book work. Any change should come only as the result of the insistent call of God through His providence and through His servants, our brethren, and not through the persistent restlessness of the man himself when perhaps he is needed in the book work far more than anywhere else.

This man must be young, so that he can more readily acquire a foreign language. He must be studiously inclined, systematic and persevering in mental effort. He must not be careless and faulty in the use of his mother tongue. The man who will not take the trouble to train his ear and tongue to a correct use of his own language, is a poor candidate for vernacular work in the mis-

sion field. The young men who are continually striving to improve their knowledge and use of English are the ones most likely to succeed in acquiring a foreign tongue.

This leader must magnify his office. Men of little discernment may disparage it, but he must magnify it. In Paul's day no one wanted to be an apostle to the Gentiles. That was not accounted a very desirable position. The office was accepted by Paul rather reluctantly at first (Acts 22: 17-21), but afterward he saw matters differently and began to magnify his office. He did not magnify himself; he magnified the office. Now, we look back to Paul's day and see at a glance the scope and importance of the apostleship to the Gentiles.

The great day is swiftly approaching when we shall look back over our present age and see details in their true perspective. At that day some undertakings will stand out with a peculiar importance that is but dimly discerned by the narrowed vision of the present, and the responsibility of leading out in our literature work at home or abroad will be more clearly seen. In view of this, should we not now value any position or work, not because it may appeal to the fancy, but because of the opportunity it offers for useful service?

W. W. FLETCHER.

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EASTERN NEW YORK

HAVING closed the year's record in the Eastern New York Conference, we pass on a few items of interest.

The picture here inserted is the foundation of our new church, at Glens Falls. Elder H. A. Vandeman held a series of tent-meetings in this city during last summer, and this is a monument to his work. He reports a full attendance each Sunday night this winter, and the outlook is growing brighter. The auditorium seats 300.

Mrs. B. M. Heald, the conference medical secretary, has lately held a series of health meetings in this new church, taking up healthful cookery and simple treatments in the home, with practical suggestions to housewives. A large, growing interest was shown by the citizens.

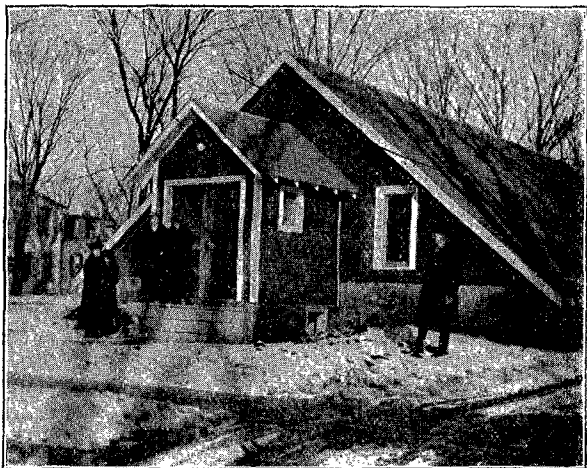
Elder L. H. King, Jr., has been conducting a series of meetings in Herkimer. One interesting feature of his work has been the large newspaper space given him. The editors are very cordial, and this has helped much in the proclamation of the truth.

A conference workers' meeting was held in Utica, Dec. 27-29, 1921, and all the workers were present. Elder G. B. Thompson from the General Conference, Elder E. K. Slade of the union, and Elder F. H. DeVinney, on furlough from China, were the instructors, and many subjects of vital interest to the gospel worker were discussed. As a family we drew near to God, and a deep spiritual revival came into each heart. All sought for the outpouring of the latter rain, and

the workers returned to their fields of labor refreshed. Personal victories were won, and the field has felt the influence of the meeting.

The tract society sent out over \$1,000 worth of our truth-laden literature in excess of last year. Our people are of good courage, and we look forward to 1922 with confidence in the God of our salvation.

The Sabbath school department has shown a marked advancement, and in almost every school a higher goal for missions is set. Mrs. Joseph Schnetzler, the secretary of this department, is planning for more active work for missions in our schools.



Foundation of New Church Building at Glens Falls, N. Y.

Elder Joseph Schnetzler, secretary of the home missionary department, has already organized our churches for work, and is leading the members into broader fields of activity. Last year he led in a special campaign for the sales of literature to the amount of more than \$3,000. It was called the "Finish the Work Campaign."

Our church schools are all successful this winter. An educational institute is soon to be held in the Union Springs Academy.

This academy, which was purchased from the Society of Friends last summer, is growing in strength, and has an enrollment of eighty students the first year. One hundred twenty-five is our goal for next year.

In these perilous days we in Eastern New York feel the great need of a closer walk with God. We dare not walk alone. We remember in our prayers God's remnant people and His missionaries in all lands, and we solicit the prayers of all REVIEW readers in return.

B. M. HEALD.

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SOUTH CARIBBEAN CONFERENCE

MANY and varied were the experiences that attended a tour I made through the islands of the South Caribbean Conference during the last three months of the year 1921. This tour, taken primarily in the interest of the Harvest Ingathering campaign, resulted in accomplishing more than one ministerial duty which brought joy and blessing to the souls of many, including the writer.

The financial outlook in most of these islands is discouraging, but faith in the mighty arm of a living God changed the aspect and enabled His people to see great

possibilities lying before them. Though the goal set for them this season seemed at first like an impossibility to some, after realizing "the need of the mission fields, the serious financial situation confronting the mission treasury, and the need of their own hearts for the inspiration that comes from this phase of Christian service," all took hold of the precious promise found in Matthew 21: 21, and believed the mountain would be removed and cast into the sea. The workers on all these islands are full of courage, and they helped greatly in arousing the general enthusiasm which prevailed throughout.

Interesting as it would be to tell of experiences in the special meetings held at Barbados, Dominica, Montserrat, and the other islands in connection with the campaign, we must omit these, giving instead others of a different nature, which show how the Lord is working with and for His people.

Arriving at Antigua on Sabbath, October 15, I found the church anxiously awaiting me. Brother T. J. Warner, who is a native of this island, has been greatly blessed in his labor here. On Sunday we visited Rat Island, where a home department Sabbath school with a membership of nine has been organized among our leper brethren. They are visited regularly every Sabbath by arrangement, and though afflicted, are rejoicing in the hope of a soon-coming Saviour.

The church in the city is too small for the attendance on Sunday nights, being able to accommodate about two hundred fifty persons, so plans have been laid for enlarging the building. Efforts held in different parts of the island resulted in forty-five candidates being ready, waiting for me to baptize them.

On Monday we went to Liberta, a village about seven miles from the city, where we held meetings two nights and invited the few candidates there to meet us on Thursday at Old Road to be baptized along with others. At the same time we invited every church member to be present at St. John on the following Tuesday, which we had set apart and called "Adventist Day." On that day we visited the home of one of the candidates. This young lady, Miss Ethel Browne, who formerly was regularly engaged at the hospital to do needlework, had been invited to attend meetings held some distance from the city and had become interested and continued attending, even when alone. Brother Warner observed this, and speaking to her, pressed home the importance of obedience. At the close of the meetings she visited the city church on Sunday nights, gave her name for baptism, and as she could not get the Sabbath off, had to resign her position. This change of religion greatly troubled her mother, who was a faithful Moravian, striving to live the light as far as she knew. We found both Mr. and Mrs. Browne at home, introduced ourselves, and were invited into their neat little cottage. When we were seated, Mrs. Browne turned to Brother Warner and said, "Mr. Warner, I received your letter which, when it was read, brought great peace to my heart. When Ethel was a child one day she asked me, 'Mammy who is God?' and I prayed that she would know God; and if Ethel is not making a mistake at this time, I take it as an answer to my prayer." After we had talked together for some time she looked up to heaven and said, "Father,

if there is more concerning you for me to know, reveal it to me, and give me grace to obey you in all things." The time spent at that home was sweet, for Jesus was enthroned. Prayer brought our interview to a close. I received a letter from Brother Warner dated Dec. 15, 1921, in which he stated, "I know this will cause you to rejoice; Mother Browne has taken her stand for the truth,—I mean Mrs. Browne at Bailey's Hill, whom we visited when we were at Liberta. She kept three Sabbaths at home, then last Sabbath (the 10th) she worshipped with us here. She is very happy. I understand that her husband may soon do likewise, and all the daughters are serious; they attend services as often as they can."

Wednesday, October 19, we went over to Old Road, where we spent two days that were brimful of blessing. Two baptisms took place on Thursday, after this wise: Twelve were presented and baptized, at the conclusion of which service a young man came forward and requested the rite, saying that his father had given his consent. Brother Warner told me he was worthy, but being directly under his father's control, he had to be careful. This young man was suffering from the effect of an affliction in childhood which prevented his being free as other young men of his age. He had encountered great opposition, but at last God opened the way for him; his father came to us and not only did he give consent, but promised to relieve him from all duty on Friday evening so that he might carry out his convictions. Later in the day he was baptized, during which service we were assured of the presence of the Holy Spirit.

Tuesday, the 25th, was our Big Day at St. John. Members came in from all around the island. At 9 A. M. the church was crowded with those who had come to hear the baptismal sermon and the examination of thirty-two candidates. At the close of the service we marched through the streets of the city to the sea, where the candidates,—twelve brethren and twenty sisters,—were baptized in the presence of about two thousand witnesses. The city was moved; business men, and men of every description were impressed by the scene. The remainder of that day was spent in receiving the newly baptized members into church fellowship; forty-five by baptism, and nine lepers were voted in. The administration of the ordinance of humility and the Lord's Supper brought this eventful "Adventist Day" to a happy close.

These are a few of the many experiences met with. Not wishing to encroach too much on the space of this valuable paper, I close with the sincere hope that these will cause rejoicing and confidence as we see the work of the Lord prospering on every hand, in spite of adverse circumstances.

S. L. ASH.

* * *

A REAL REFRESHING

THE colporteurs' institute for the Tennessee River Conference, which was held in the chapel of the Southern Publishing Association, Nashville, Tenn., closed January 26. While the institute was not a large one, only about a dozen regular colporteurs being present, the meetings took a very spiritual turn. This was not only a refreshing to our colporteurs, but also to those of the Nashville church who attended.

As it was not possible for the president of the conference to attend during the first part of the institute, he kindly arranged for Elder T. F. Hubbard, the pastor of the Nashville church, to give the nine o'clock devotional study each morning, and also to preach at night. Every one present felt that Elder Hubbard's message on consecration for definite service was indeed meat in due season. The meetings became so impressive that one morning at the nine o'clock devotional hour it was decided to suspend operations in the publishing house plant so that the entire Southern Publishing Association family could attend. It was the intention that only one hour be spent in this way, but the meeting took such a spiritual turn that no stopping place could be found for it until noon. Thus the field and factory workers were drawn very close together.

In view of this experience it will not be surprising to see many of the publishing house workers getting a burden to go out into the field with a prospectus, and thus enter into some of the blessings enjoyed by our colporteurs. In this connection it may not be out of place to state that the board of directors of the Southern Publishing Association have always shown a disposition to co-operate with the field work in every consistent way.

It is good to realize that the factory and field parts of our publishing work are all one great family, and through this channel it is said that in a large degree the latter rain is to be brought about. We very much desire that the factory end of this work share with the field in the outpouring of the Holy Spirit, and it may be that this is one way the Lord desires to bring it about.

V. O. COLE.

* * *

WHO WOULD HAVE MISSED IT?

IT was a unique ceremony for New Year's Eve in a city like Brussels, Belgium, and it took place in the swimming pool of a public bath in the presence of some two hundred persons.

It could perhaps be supposed that this was a swimming race. But no. Those who took part in the ceremony were to go deeper in the water than those who swim on the surface. They had each something quite heavy to carry down to the bottom of the pool. Their purpose was to bury the "old man," and to begin the new year with the "new man." It was a rite worth seeing. Besides the Flemish and French churches, and the friends invited by them, there were a number of persons invited by the owner of the bath. It was the first time that they were seeing baptism performed in the purely evangelical way.

Five were baptized by Elder J. Wibbens, of the Flemish church, and four by Elder A. J. Girou, of the French church.

The youngest was the son of a family where the truth had already taken hold in the heart of the mother. But the son, like many other young boys, chose the pleasures of the world and his own way. He enlisted in the army before his time. Now his own way led him to a point where he saw the door of prison before him and a severe punishment at the end by martial law. There, he began to think about his past and his present, and about the prayers his mother had offered for him. He decided to pray. He wrote to

Brother Girou to pray for him. Along with the praying Brother Girou thought of writing a letter to the judge in behalf of the young boy. The very day the letter reached him the judge went down to the prison, calling the young boy by name and saying, "Now, Joseph, what are you doing here? Get away to your regiment."

Soon after this, permission was given him to pass a few months at his home. It also happened that Brother Girou had started Bible studies in their house, and the subjects were just suited to the case of Joseph. When the Week of Prayer came, he was present at every meeting, and at the last one, when a call was addressed to those who wished to join the flock of the Lord, he was the first to stand up. He has done a successful work in the Harvest Ingathering campaign. And since his baptism he has sold hundreds of pages of our tracts. The enemy of his soul is not asleep. As a young man coming out of the world he will have much difficulty in continuing his new life, but the Father who forgave him will also uphold him.

The second one baptized was another fruit of that home Bible study group that came to the same house week after week. And here, I feel it my duty to confess my fault in advising Brother Girou to stop these studies until the very cold weather should pass, thinking to spare him from getting some sickness in coming back so late in the evenings. I am glad that he did not take my advice, and that finally another soul accepted present truth. He is a promising member. As a reward for his faith, upon his first demand he obtained his Sabbaths free from the railroad company with whom he works.

The case of the third convert also is not less interesting. She was a sincere Catholic in her forties. Having seen the vanities of the present life, after the death of her husband she had entered a convent, thinking this the only way of serving her Lord best in this world. Only three months more, and she would have been shut up altogether from outside relationships. God's ways are wonderful! Through a person who himself is not an Adventist she heard the present truth, came in contact with us, and was glad to begin the new year by leaving the convent behind and walking in the footsteps of her Master in the ceremony of baptism. She cannot find words to express her joy for having heard the truth just in time. Her home is a few kilometers from Brussels, but every Sabbath morning she comes to the meetings, and she spends the afternoons with us studying different parts of the Bible. In her village there are several others interested, and every alternate Sabbath afternoon Brother Girou goes there for Bible studies with them.

The fourth one who took part in the ceremony was a sister who had heard the truth some seventeen years ago. In spite of her slowness in answering, the kind voice of the Spirit had not ceased calling. She acknowledges that the Lord has been exceedingly gracious toward her in having waited so long.

It was surely a happy new year that was beginning for the whole company of believers. And as the choir sang the "Glory" song, every one felt the blessedness of the occasion, and none would have liked to miss it.

There is a great work to be done in this city. Since September, 1920, that is,

since my husband's return from his field in the Levant Union, twenty-one have been added to the French church.

(MRS.) EUNICE A. GIROU.

4 Place des Arcades Watermael,
Bruxelles, Belgique.

* * *

WASHINGTON MISSIONARY COLLEGE

THE college opened Sept. 7, 1921, and finished the work of the first semester Jan. 10, 1922. There are many evidences of the Lord's prospering hand in the work of the college thus far during the school year.

Enrolment

The enrolment up to date has reached 306, which is very gratifying, being unexpected in view of the serious financial depression that prevails throughout the country. The goal of 300 students set by the Students' Association last spring has already been passed.

Students and Faculty

Not only the quantity but also the quality of the student body is gratifying, for most of the attendants are serious and energetic in their work, endeavoring to make the most of their opportunities to prepare for efficient service in the cause of God.

The college faculty is an earnest, consecrated corps of teachers whose efforts are sincerely appreciated by the students, as shown in their eager attempts to assimilate and appropriate their instruction given in the various branches of study pursued. Many of the students have come to the school with the purpose of preparing for some definite form of gospel service. The largest representation of those planning for definite service is found in the ministerial and normal departments.

Student Activities

Among the more important activities carried on by the students and supported by the faculty, may be mentioned the raising of the Harvest Ingathering and the school improvement funds. The amount raised in the Harvest Ingathering campaign exceeded by \$500 the amount of the previous year, and the Sligo church raised \$3,500 more than its mission goal of 60 cents a week. In the Student Improvement campaign, about \$500 was secured, which is one half the goal set. It is hoped the balance of the \$1,000 can be raised in time to be expended for much-needed improvements before school opens the coming year.

The college board has promised a dollar for every dollar raised by the students for improvements up to \$1,000, and this generous offer tends to stimulate persevering, continued effort until \$2,000 shall be in hand for improvements in the library, school home furnishings, and added facilities in the commercial and music departments.

Something has been done to make the dormitories more homelike and attractive, but better chairs are needed, and rugs and pictures would improve the appearance of the floors and walls.

Giving Special Emphasis

Special emphasis is being given to the matter of strengthening the vocational branches. In addition to the instruction given in sewing and millinery, a room has been fitted up for custom sewing, with a view to giving students work to help them meet their school expenses. Efforts are also being made to develop the car-

pentry department, with the same end in view.

The work of the English department is now being emphasized by requiring courses in spoken as well as written English. Accordingly two courses in expression have been added, giving the student opportunity to become efficient in the use of spoken as well as written language, an acquisition so necessary to those who herald the gospel message.

Spiritual and Missionary Activities

There is a constant endeavor to keep spiritual and missionary activities to the front in Washington Missionary College. Answering to the midweek prayer meeting, Wednesday morning chapel hour is given over to instruction regarding prayer and the study of the Bible; and the closing fifteen minutes are used by the students and teachers in prayer band meetings held in the various rooms of the college. This is the only time when all students are present in a religious service, as the regular church services are held in four different places on Friday evening and on Sabbath morning, the students attending where they have church membership, or at the place of meeting nearest them. So the Wednesday morning chapel service for prayer and religious instruction largely takes the place of the students' Friday evening social meeting. However, on alternate Friday evenings the Young People's Missionary Volunteer and students' social meetings are held, and prove to be a spiritual and missionary uplift to the school.

The young people's society has done earnest and active work in the Harvest Ingathering campaign in connection with the Students' Association, which has direction of this annual solicitation of funds from the people. The young people's society has also done aggressive work in the distribution of literature, missionary correspondence, and Christian help work. It has done a good work in relief by soliciting funds, food, and clothing for the aid of those suffering in Russia and the Near East, and has not forgotten the needy at home, making many hearts glad on Thanksgiving Day and during the holiday season. The young people's society meets for forty-five minutes each Friday evening in various working and study bands. These bands are composed of those interested in foreign missions and active work in the society. At present there are three bands for studying foreign mission fields, as follows:

1. Oriental band.
2. Near East band.
3. South American band.

There are also four working bands:

1. Ministerial and Bible workers' band.
2. Literature band.
3. Christian help band.
4. Leaders' band.

The Week of Prayer

The Week of Prayer brought a spiritual uplift to the school. We were favored with the help of Elder R. D. Quinn during the week, and Elders A. G. Daniells and C. K. Meyers were with us part of the time. These brethren gave very timely and valuable instruction. Two services were held each day, one for an hour at the time of the evening vespers in the chapel, at which time the Week of Prayer readings were read; and the other service was held at the regular chapel hour.

From the first these meetings were well attended and the interest was good, but

on Wednesday morning there was a very manifest visitation of the Spirit of God in our midst. All felt the heavenly Visitor was present and took charge of the meeting. It was evident that the Lord desired a greater spirit of unity and co-operation on the part of students and teachers. With a change of administration, and many of the students and teachers being new in the school, there had come into the hearts of some a spirit of contention and antagonism to part of the plans and policies that were being carried out. But the "Spirit of Truth," who guides into all truth, took charge of the meeting, and the rest of the session until dinner hour (three hours) was spent in confession of sin and seeking a right relation with God and with one another. It was a wonderful occasion, and one that will long be remembered both by teachers and students. It seemed fitting to lay aside the school work and give opportunity for the Great Teacher to teach us lessons of the highest import. The next two days (Thursday and Friday) beginning with the chapel hour, the rest of the session was freely and gladly given to waiting on the Lord, and truly these occasions were recognized as a heavenly sitting together in Christ Jesus. The meeting Friday evening was an expression of praise in songs and testimonies for the victories and blessings of the week.

As a result of the Week of Prayer a greater spirit of unity and harmony pervades the entire school, and the one aim and endeavor of teachers and students is to build according to the pattern shown in the mount. The prayers of patrons and friends are earnestly solicited for Washington Missionary College, that this memorial for God at the capital of the nation may fulfil the purpose for which it was established, sending forth from its halls messengers of truth to all the world.

M. E. CADY.

PROGRESS OF THE WORK IN SOUTH DAKOTA DURING 1921

We are very glad to report that under the blessings of heaven and because of the loyal support and co-operation of our workers and brethren in the South Dakota Conference, the record for 1921 is one of which we need not be ashamed. Quite a few of our members have said to us, "I do not see how you can operate the work in the conference at all while money is so tight."

Our Harvest Ingathering campaign for the year brought in the sum of \$12,626.18, which is \$9.72 for every member in the conference. This is considerably above the goal fixed for us by the General Conference. In fact, had every member in North America secured a like amount, about one million dollars would have been raised in this continent alone, whereas its goal is only \$750,000. We are very thankful for the faithful efforts of our workers and church members, which made possible so good a degree of success in spite of the financial depression which has made itself felt in a strong way in South Dakota during the past fifteen months.

The total offerings for missions during last year amounted to \$31,601.86, or a per capita gift of about 47 cents a week for the conference membership. During the past three years our conference has

raised the full goal fixed by the General Conference. Last year we fell a little short of the goal, but this was more than made up for by having exceeded our goal the previous two years. Half of the past three years we have had normal conditions to work under, while the other half of that time we have suffered from the financial crisis. The fact that during this period of years we have raised our quota for missions would surely indicate that the General Conference goal is not too high.

We are aware of the fact that many of our members throughout the conference fully expected we would show a loss in the year's operation, amounting to some ten or twelve thousand dollars. Such will be glad to know that when Brother J. H. Nies, our conference treasurer, closed the books on the fifth of January, instead of showing a loss of several thousand dollars they showed a gain of \$801.71. We know that our people will thank God for such a record, especially in view of the financial depression from which South Dakota has suffered so long.

The facts that our workers donated one month's salary, that the union helped us with \$3,000, and that so many of the camp-meeting pledges were paid before the close of the year, all helped to make the record for the year such an encouraging one. During the past year the total indebtedness on the conference office and residence buildings was reduced to the small sum of \$2,000. We rejoice over this.

Brothers Nies' books show that our local funds are all in good condition. We have \$710.23 to the credit of our tent fund. The miscellaneous fund shows a credit of \$1,030.93, while the "come-back" fund has a credit of \$351.58. We have \$222.26 in the poor fund, while the church school fund shows a credit of \$318.39. We have also a credit of \$273.75 in the Plainview Academy building fund.

We realize that the past year has been one of uphill climbing so far as money matters go, but one in which our people have demonstrated their loyalty to the conference as they perhaps never have before. We thank God for a people who love this truth and are willing to make real sacrifices in order to see the work finished in this generation. With the co-operation of every worker and member in the conference, what can we not undertake for God? Let us renew our consecration to Him and to the work, that under His blessing the year 1922 may be still better than last year.

S. A. RUSKJER.

"DON'T WORRY ABOUT US"

A FEW days after the baptismal services held near the famous holy mountain, Nan Yoh, Brother Liao wrote to us as follows:

"After you left we were visited by the headman of this district, who represented the people and the large landowners. He told us that the people were very much displeased, and that the gods were greatly offended because we had accepted the Christian religion. In order to allay the excitement of the people and to appease the wrath of the gods, the headman demanded that we recant and sacrifice a pig on the river bank where we were baptized.

"We replied that we could not deny the Lord or give up His truth; that we

would not sacrifice a pig to their gods; and that by the help of God we would continue faithful to Him.

"The next day our landlord came and ordered us to leave. We told him that our family had rented his rice fields on shares for fifty years, and had always treated him respectfully and justly, and that according to Chinese law a tenant who had planted crops could not be required to leave until after the harvest. We also reminded him that we had deposited with him \$600 as guaranty for the rented land, and that in the fall we would receive this money from him and rent land elsewhere.

"This year the crops suffered from the drouth, and the rice fields yielded but little grain, but our crops were as abundant as in past years. When the different tenants brought to the landlord his share, they had very little to give him, but we had much. He was surprised at this, and later told the headman and the people that 'Tien-lao-yeh djuh-fuh-liao ta-men' (the old man of the skies) had blessed them.

"Later we were informed that we were permitted to remain on this land and still occupy the buildings that have been our home for fifty years. The people continue the persecution, but we are peaceful in the Lord, and He is helping us. Don't worry about us."

O. B. KUHN.

Appointments and Notices

OAKWOOD JUNIOR COLLEGE

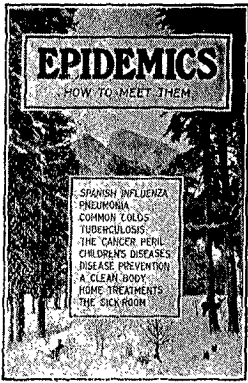
Notice is hereby given that a meeting of the constituency of Oakwood Junior College is called for March 8, 1922, at 7:30 P. M., in the college chapel on the Oakwood campus, Huntsville, Ala. This constituency consists of the executive committees of the Southern and Southeastern union conferences, the mission committees of these union conferences, and the faculty of Oakwood Junior College. J. L. McElhany, Chairman, J. I. Beardsley, Secretary.

CANADIAN WATCHMAN PRESS

Notice is hereby given that the second annual meeting of the constituent members of Canadian Watchman Press is called to be held at 11 A. M., March 8, 1922, at the offices of the company near Oshawa, Ontario. The object of the meeting is to elect five trustees for a period of two years, to take the place of five trustees 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, the Executive Committee of the General Conference of Seventh-day Adventists, the trustees of the Review and Herald Publishing Association, of Washington, D. C., the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Western Canadian Union Conference of Seventh-day Adventists, the executive committee of each local conference or mission field of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists, the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Canadian Watchman Press, the managers of the publishing house departments and branch offices.

C. F. McVagh, President,
C. L. Ashley, Secretary.



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10,000 Cases Reported in One Town
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The morning newspapers report ten thousand cases of "flu" in one town in Pennsylvania--- more than half the population. It would seem that this epidemic is returning. Several hundred cases have been reported in New York City, with a less number in other cities. Protect yourself and others. *Now is the time to circulate*

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WASHINGTON, D. C., MARCH 2, 1922

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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.

OUR STARVING BRETHREN IN RUSSIA

THE appeals which have come to us during the last year from regions suffering from famine and distress, have stirred the hearts of our brethren and sisters throughout the field. We are glad that God gave them such liberal hearts in responding to the appeal last spring for the famine sufferers in China. Later they made a similar response to the appeal for help in famine-stricken Russia. And only a few days ago there was taken in all our churches an offering for the orphans and famine sufferers in the Near East. The calls from these fields are still insistent, and particularly is the call from our brethren and sisters in the famine region of Russia one which must awaken the sympathy of every reader of our church paper.

Several thousand of our brethren live in the famine district. Already some of them have succumbed to the ravages of disease and famine. Our brethren in Europe are making Herculean efforts to alleviate the need as far as lies within their power. But we are told that help must be furnished in addition to that which has already been provided. Unless these stricken ones are able to sow their fields and plant their crops for another year, the experience of this winter will be duplicated. We quote from a letter which we have just received from Elder L. H. Christian, associate vice-president of the European Division:

"I had an interview with Dr. Fridtjof Nansen a few days ago. He proposed to us some good plans for the relief of our starving brethren in Russia. I am sorry to say that we have learned that a number of our people have already perished, and many more are in danger of dying from starvation. We have now bought foodstuffs of the Nansen Relief Committee for \$20,000. This food is already in Saratov, Russia. We pay \$33 a ton for the rye, and they mill it and distribute it. We pay what Dr. Nansen paid when he bought it in Poland last fall. The transportation, milling, and distribution are taken care of by the Nansen Relief Committee and the Russian government. We have also arranged for a man to go into Russia to stay there a few months to see

to it that our brethren are taken care of. Dr. Nansen is very willing to have him look after the Adventists. He also suggested that I should go in, so as to get the work started and make proper arrangements with the Soviet government. I have now received from Moscow an invitation to enter, and I suppose that I shall go. It is said to be a dangerous trip because of the plague, but when three or four thousand of God's people are in danger of dying, the rest of us must be willing to risk something to help them. If I go into Russia, I shall try to get in touch with our brethren and plan with them concerning the work, especially the publishing, the educational, and the medical missionary branches.

"There is great need in Russia of seed grain this coming spring. Our people have nothing to sow. At the very best the relief provided will come far short of saving all the people who are starving. They cannot lay by any grain for seed. I am leaving today for our winter council, so I cannot write much. We have voted as a committee to ask the General Conference to make an appeal to our brethren in the States for money for seed. I do not know that it can be done. The money thus far provided for our people in Russia is not adequate, but a man hesitates to ask for any more because of the many calls that are coming in."

This appeal should be met on the part of our brethren and sisters in America. It is not contemplated that another general offering will be taken in our churches for this purpose, but all who feel led to respond with an offering of any amount should send it through the regular conference channels, or direct to Elder W. T. Knox, treasurer of the General Conference, Takoma Park, D. C. All such offerings will be promptly forwarded.

THE JANUARY CAMPAIGN

READERS of the REVIEW will be interested in learning the results of the effort which was made in January to increase the REVIEW subscription list.

Most of the orders handed to church officers or mailed to tract societies as late as January 31, reached our office by February 8. From January 1 to February 8 we received 10,845 subscriptions. About half of these were new, bringing the list up to a little over 27,000.

About 6,500 of the above orders reached our office January 25 or later. Our list clerks did well in handling this large number of orders. To some the time may have seemed long before receipt of the first paper, after the order was given, but we believe the above statement will explain the situation satisfactorily.

A few subscribers have written us that they were getting two copies of the REVIEW each week. Upon investigation we find it is because of a difference in the initials or name. To illustrate: A subscription has been going to J. A. Smith at a post office where no local address is needed. In transmitting the renewal to us, the name came as Mrs. James Smith, or Mrs. Anna Smith, or in some other way than J. A. Smith. There is no way for our list clerks to know that these two Smiths are in the same family. It frequently happens that relatives of the same surname have the same post office, and if a subscription comes to us with even a very slight difference in the initials or name, we must consider it as an-

other subscription. If you are receiving two REVIEWS, won't you write us at once explaining the situation so that the matter can be corrected? Do not wait until these subscriptions have expired and then write us for a certain number of months you received two REVIEWS when one subscription was intended as a renewal of the other, and therefore we ought to extend your subscription for the period of time the two papers were coming to you. Now is the time to correct inaccuracies.

The Review and Herald management wish to extend their heartfelt thanks to all who helped in making the campaign a success.

L. W. GRAHAM, *Circulation Mgr.*

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We are glad to greet Prof. A. W. Spalding in Washington, as one of our general workers. Some time ago he was appointed by the General Conference as a field secretary for the Home Commission, to give his entire time to this work. After spending some time in the Lake Union, conducting home institutes, he has come to spend a little time at headquarters. He is not moving to Washington at this time, but still lives in Nashville, Tenn. It is the purpose of the Home Commission to develop and set in operation such plans as may lead to the betterment of that most important of all institutions — the home.

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We have received from Elder J. G. White the sad particulars attending the death of his wife, which was occasioned by the carriage in which she was riding being struck by a railway train near Loma Linda, Calif., Jan. 10, 1922. Sister White was an earnest, devout woman of God. She did most efficient work for years as matron of the New England Sanitarium, later uniting with her husband in labor in China, and when his failing health necessitated their return, assisting him in his pastoral duties at the Loma Linda Sanitarium. An obituary will appear later.

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