

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

## Come --- the Divine Invitation

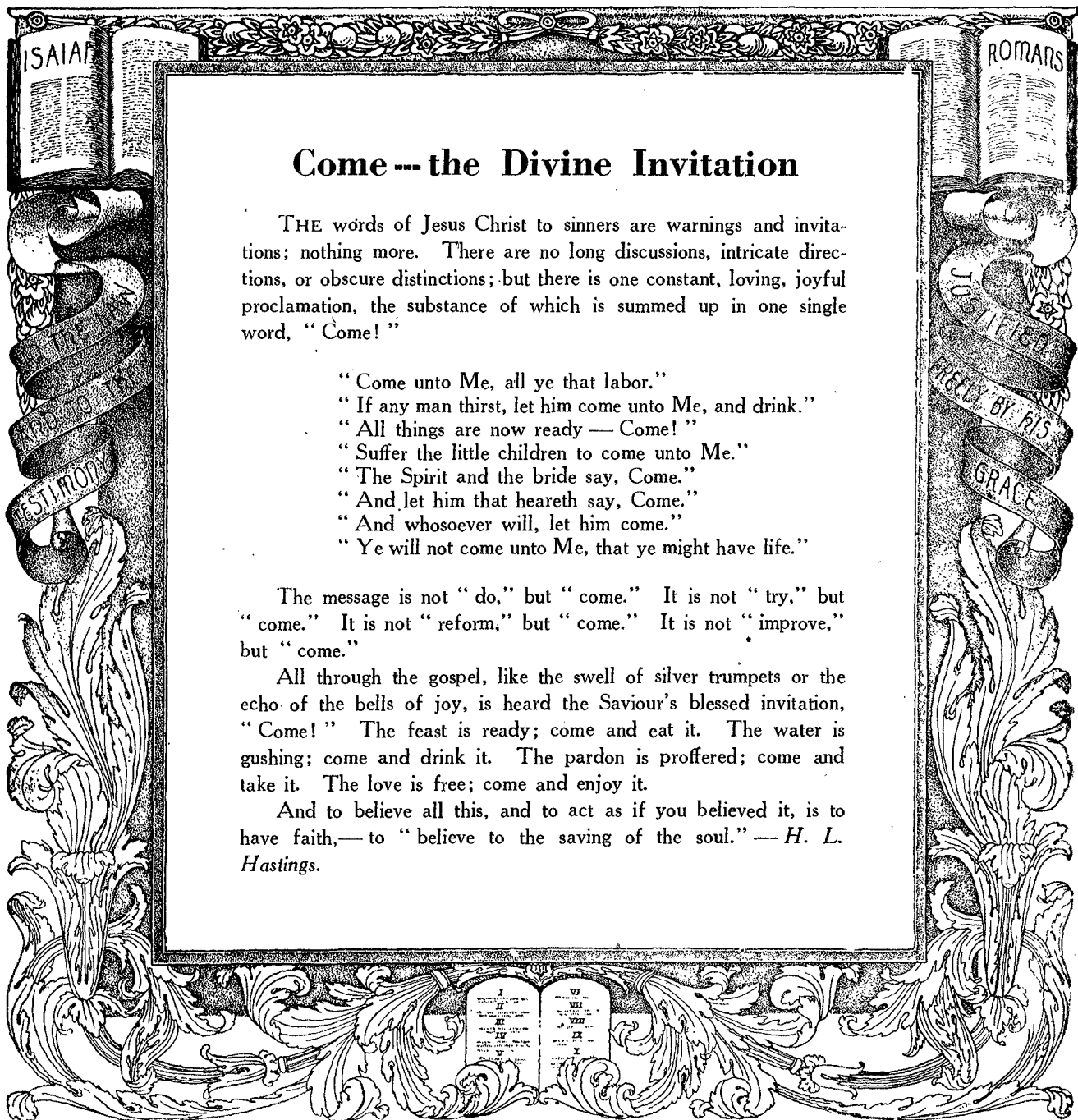
THE words of Jesus Christ to sinners are warnings and invitations; nothing more. There are no long discussions, intricate directions, or obscure distinctions; but there is one constant, loving, joyful proclamation, the substance of which is summed up in one single word, "Come!"

"Come unto Me, all ye that labor."  
"If any man thirst, let him come unto Me, and drink."  
"All things are now ready — Come!"  
"Suffer the little children to come unto Me."  
"The Spirit and the bride say, Come."  
"And let him that heareth say, Come."  
"And whosoever will, let him come."  
"Ye will not come unto Me, that ye might have life."

The message is not "do," but "come." It is not "try," but "come." It is not "reform," but "come." It is not "improve," but "come."

All through the gospel, like the swell of silver trumpets or the echo of the bells of joy, is heard the Saviour's blessed invitation, "Come!" The feast is ready; come and eat it. The water is gushing; come and drink it. The pardon is proffered; come and take it. The love is free; come and enjoy it.

And to believe all this, and to act as if you believed it, is to have faith,—to "believe to the saving of the soul." — *H. L. Hastings.*



# God's Plans the Best

MRS. E. G. WHITE

OUR plans are not always God's plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. But of one thing we may be assured, He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory. If He sees it best not to grant their desires, He will counterbalance the refusal by giving them tokens of His love, and entrusting to them another service.

In His loving care and interest for us, often He who understands us better than we understand ourselves refuses to permit us selfishly to seek the gratification of our own ambition. He does not permit us to pass by the homely but sacred duties that lie next us. Often these duties afford the very training essential to prepare us for a higher work. Often our plans fail, that God's plans for us may succeed.

We are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good.

In the future life, the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings.

We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, "Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour."

## A Lesson from the Life of Moses

Consider the experience of Moses. The education he received in Egypt as the king's grandson and the prospective heir to the throne was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. He received the highest civil and military training. He felt that he was fully prepared for the work of delivering Israel from bondage. But God judged otherwise. His providence appointed Moses forty years of training in the wilderness as a keeper of sheep.

The education that Moses had received in Egypt was a help to him in many respects; but the most valuable preparation for his life-work was that which he received while employed as a shepherd. Moses was naturally of an impetuous spirit. In Egypt a successful military leader, and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble.

In this work Moses was drawn nearer to the chief Shepherd. He became closely united to the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work com-

mitted to his charge. He recognized the presence of God in his surroundings. All nature spoke to him of the unseen One. He knew God as a personal God, and, in meditating upon His character, he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms.

After this experience, Moses heard the call from heaven to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep and take the leadership of Israel. The divine command found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting his whole trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, fitted for the greatest work ever given to man. Of him it is written: "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face." Deut. 34: 10, A. R. V.

Let those who feel that their work is not appreciated, and who crave a position of greater responsibility, consider that, "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another." Ps. 75: 6, 7. Every man has his place in the eternal plan of heaven. Whether he fills that place depends upon his own faithfulness in co-operating with God.

We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord. "Seekest thou great things for thyself? seek them not." Jer. 45: 5. The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward,—men who are more solicitous for principle than for promotion.

Those who are humble, and who do their work as unto God, may not make so great a show as do those who are full of bustle and self-importance; but their work counts for more. Often those who make a great parade call attention to self, interposing between the people and God, and their work proves a failure. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her." Prov. 4: 7, 8.

Because they have not the determination to take themselves in hand and to reform, many become stereotyped in a wrong course of action. But this need not be. They may cultivate their powers to do the very best kind of service, and then they will be always in demand. They will be valued for all that they are worth.

If any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who perform faithfully their appointed work day by day, who in God's own time will hear His call, "Come up higher."

(Continued on page 10)



"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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## Darwinism Bankrupt

GEORGE MCCREADY PRICE

A VERY remarkable address was recently delivered before the British Association for the Advancement of Science, at its meeting at Edinburgh, this past September. This address was by H. D. Scott, president of the Section on Botany, and it was entitled, "The Present Position of the Theory of Descent, in Relation to the Early History of Plants."

I shall quote from the report as printed in *Nature*, Sept. 29, 1921:

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the rediscovery of Mendel's work and the consequent development of the new science of genetics. Not only is the 'omnipotence of natural selection' gravely impugned, but also variation itself, the foundation on which the Darwinian theory seemed to rest so securely, is now in question."

The reader will remember that Mendelism is a system of experimental breeding, and Mendel's laws are the laws governing hybridization. It has been found that when tall and dwarf peas are crossed, the first generation of hybrids are all tall,—there are no dwarfs, and no intermediates. In the next generation from these hybrids, however, 25 per cent will be tall, that will breed true, 25 per cent will be dwarfs that will breed true, and 50 per cent will be mixed tall, or hybrid tall, which again will break up in the same invariable proportion as before.

I may illustrate how it works out in another case. In 1910, at Boulder, Colo., a sunflower was discovered growing by the roadside, which had petals strongly suffused with chestnut red. As sunflowers are always sterile with their own pollen, this new variety could be propagated only by crossing it with the ordinary, or yellow variety. The red proved to be *dominant*. A pure-bred red was next crossed with a variety called "primrose," which had existed as a "sport" for some time in England, this "primrose" sunflower being a pale yellow. The result of crossing this red and primrose was simply an ordinary red. This would have been very disappointing in the days before Mendel's laws had been discovered; but the botanist who was conducting these experiments was prepared to understand that as the red was dominant, it would probably hide or cover up any other weaker color. And sure enough, when another generation was grown, a wholly new color, a wine-red or old-rose sunflower appeared, or about 25 per cent of them, in about the same mathematical ratio as was to be expected from an application of Mendel's law.

Here, then, was a wholly new kind of sunflower which had been deliberately *manufactured*, so to speak; and it is now being widely taught that this is the

only possible way in which new kinds or new varieties can be produced, namely, by Mendelian crossing.

These specific examples were, of course, not quoted by Dr. Scott in his address before the British Association. But as he was speaking to a company of botanists, they all had such examples in their minds when he alluded to the changes which have come over the scientific world regarding these subjects of heredity and variation and their consequences. I may now resume my quotation from his address:

"The small variations, on which the natural selectionist relied so much, have proved, for the most part, to be merely fluctuations, oscillating about a mean, and therefore incapable of giving rise to new types."

Thousands of people, trusting merely to their common sense, could say to the evolutionists, "I told you so." For it has always seemed highly incredible that these slight variations could go on increasing in any particular direction until a wholly new form or color had been produced. And now we have this high authority acknowledging before the British Association for the Advancement of Science, that these slight variations cannot go on thus accumulating, and are "therefore incapable of giving rise to new types."

Some twenty years ago, a Dutch botanist, Professor de Vries, made a good deal of stir in the scientific world by bringing forward examples of new kinds of plants which had originated in nature and by artificial crossing, much like the red sunflower and the old-rose sunflower previously mentioned. De Vries called such things "mutations;" and for many years the scientific world was all agog over these discoveries, and these "mutations" were always pointed out as really new species in the very process of being developed right before our eyes. But these hopes have been blasted. As Dr. Scott goes on to say:

"The mutations of De Vries, though still accepted at their face value by some biologists, are suspected by others of being nothing more than Mendelian segregates, the product of previous crossings; opinion on this subject is in a state of flux. In fact, it is clear that we know astonishingly little about variation."

Very obviously there has been much variation in the past among all kinds of living forms. We believe that all the human race sprang from one stock. Hence this original stock must have possessed latent capacities many more in number than could possibly find expression in any one example. The hair of the head cannot be both straight and kinky at the same time. It cannot be both jet black and bright red at the same time. A man cannot have both a pug nose and a Roman nose at the same time. These are only a fraction of the multitude of variations which have arisen in the past; and

although we strongly suspect that now these variations follow Mendel's laws in some way, yet, as Dr. Scott acknowledges, "it is clear that we know astonishingly little about variation." He goes on to say,

"At present, all speculation on the nature of past change is in the air; for variation itself is only a hypothesis, and we have to decide, quite arbitrarily, what kind of variations we think may probably have occurred in the course of descent."

If this does not indicate the bankruptcy of Darwinism, then I do not know the meaning of language. But Professor Scott uses even stronger language, and expresses his conclusion in even more explicit terms:

"For the present, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved — all is again in the melting pot. By now, in fact, a new generation has grown up that knows not Darwin."

There you have it, in bald, candid language. Darwinism, or the whole biological part of evolution, is bankrupt. But in the very next breath this same speaker says that he and all the rest of them still believe in evolution, somehow, "as an act of faith." His words are:

"Yet evolution remains — we cannot get away from it, even if we hold it only as an act of faith, for there is no alternative, and, after all, the evidence of paleontology is unshaken."

A superstition is defined as a belief without any adequate reasons or foundations. According to this definition, Darwinism is only a superstition, — unless, indeed, we admit the claim of geology that the various kinds of life have occurred in a long serial or historical order, the small and generalized having been fol-

lowed by the larger and more specialized, for millions and millions of years. This is the supposed rock-bottom fact on which the evolutionists are still resting, the only thing in the way of supposed objective fact which can relieve their doctrine from being a genuine superstition, or a belief without evidence.

But who that has read the detailed scientific evidence now available in such books as "The Fundamentals of Geology," or even such an outline of the evidence as is given in "Back to the Bible," or "Q. E. D." — any or all of which can be obtained through the Review and Herald Publishing Association, — who that has read this scientific evidence can any longer believe in the old theories of the geological "ages" and the long succession of life in a definite and invariable order?

This reform of the science of geology, and the freeing of it from speculation and superstition, and the placing of it on a basis of real inductive science, is the work of Seventh-day Adventists. It is their contribution to this long-drawn-out question about the origin of things, the origin of the plants and animals of our world. And this work is a part of the message which they are proclaiming to the world, a message which is grounded in a call to "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The whole scientific world is in perplexity; with them "all is again in the melting pot." But thousands of them are honestly trying to find out the truth. Surely now is the opportune time to give them the real truth as we have it and as we believe it.

## Consecration for Service

A. R. BELL

SERVICE is an enchanted word. Activity — service — is the law of life. Service is that which counts for success. The high point in all service is that mentioned of Himself by the Son of God when He said, "The Son of man came not to be ministered unto, but to minister." He came not to be served, but to serve.

Christ's whole life was dedicated to a task, and every fiber of His being, every ounce of energy that He possessed, was bent to that one end, in order that the task undertaken should be accomplished. And that wonderful life was not brought to a close on the earth until He was able to say, "I have finished the work which Thou gavest Me to do."

And let me impress it upon you, it is the one who serves best that is honored most. He who served as never man served, unselfishly and voluntarily; who bore your grief and mine, carried your sorrow and mine, was bruised for your iniquity and mine; upon whom was laid the iniquity of us all; who never once turned from the service He had undertaken; who was the servant of all, and the sufferer for all, — our Saviour, was given a name which is above every name, and a universe shall do Him homage.

This record stands for everything there is in consecration. You may call it fidelity to a purpose; you may call it devotion to the accomplishment of a task; or you may call it consecration of heart and life; but the fact stands that the whole life of Jesus may be summed up as one all-absorbing, unconquerable passion for men, and because of this it was written of Him, "He shall not fail nor be discouraged, till He have set judgment in the earth."

You and I are bidden, "Behold the Lamb of God." For what reason? That by beholding we may become changed. We are living in a fateful hour. Nineteen centuries ago the believers whom Christ was leaving in the earth were given the command, "Go ye into all the world, and preach the gospel to every creature." More than eighteen centuries passed, and the world in its need was scarcely touched with the tips of the church's fingers. The generation in which we are now living was reached, and it seemed as if great portions of the world were to remain in ignorance of the Christ who had died for sinners, when in the providence of Heaven and in fulfilment of prophecy a called-out people arose and in humility of heart, yet burning with unquenchable zeal, placed their backs beneath the greatest burden and assumed the mightiest task ever committed to human beings. They consecrated their lives to the doing, in one generation, of what the professed church of Jesus Christ had failed to accomplish in almost nineteen hundred years.

Beginning in weakness, yet gathering power at every step, a movement was set in operation that will not cease until God Himself shall call from heaven, "It is enough."

They consecrated their lives that you and I might consecrate our lives. They began the task that you and I are to finish. The neighbor at our doors, the strangers within our gates, the men and women of our community, as well as the natives of India, Africa, and China, are to be reached with the everlasting glad tidings of good things. Men and women at our own doorstep, as well as the hosts of earth in the fields afar, are to be told the good news of the Saviour's soon

coming, and of the approaching end of the reign of sin.

A host has been raised up, an organization has been effected, with unlimited possibilities before it: printing presses are established all over the world, and north, south, east, and west in the homeland; the printed page in scores of languages and also the living messenger are already in the field.

What more wait we for? Ah, we need the spirit of dedication to a task that will vitalize every agency we possess and quicken every life. We need consecration for service, a consecration that alone can come

into and take possession of the life by the power of the Holy Ghost.

"God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit." — *"Testimonies," Vol. VIII, p. 47.*

That means consecration and a task finished, for which God and a world still wait.

## God's Abounding Love, Mercy, and Grace

### A Bible Reading

A. T. ROBINSON

Rom. 15:13: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

2 Cor. 1:5: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

2 Cor. 8:1, 2: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

2 Cor. 8:7: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

2 Cor. 9:8: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Phil. 4:17: "Not because I desire a gift: but I desire fruit that may abound to your account."

Phil. 1:9: "This I pray, that your love may abound yet more and more in knowledge and in all judgment."

1 Thess. 3:12: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

1 Thess. 4:1: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

2 Peter 1:5-8: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Rom. 5:15: "If through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

Rom. 5:20: "The law entered, that the offense might abound. But where sin abounded, grace did much more abound."

1 Cor. 15:57, 58: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Eph. 1:7, 8: "In whom we have redemption through His blood, the forgiveness of sins, according

to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence."

Col. 2:6, 7: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

1 Kings 18:41: "Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain."

Isa. 60:5: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Ps. 72:7: "In His days shall the righteous flourish: and abundance of peace so long as the moon endureth."

Jer. 33:6: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

2 Thess. 1:3: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

Rom. 5:17: "If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Ps. 37:11: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

2 Cor. 4:15: "All things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."

Phil. 1:26: "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

1 Tim. 1:14: "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

1 Peter 1:3: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Ex. 34:6: "The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Ps. 36:8: "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures."



Ps. 132:15: "I will abundantly bless her provision: I will satisfy her poor with bread."

Ps. 145:7: "They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness."

Isa. 35:1, 2: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

Isa. 55:6, 7: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

John 10:10: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that

they might have life, and that they might have it more abundantly."

Titus 3:5, 6: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

Heb. 6:17: "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath."

2 Peter 1:11: "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Eph. 3:20: "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

## The Need of Hezekiahs

E. HILLIARD

IDOLATRY in various forms is as prevalent today throughout the religious world as when Elijah faced four hundred fifty false prophets to test the question as to who was the true God. Through Jezebel and these false prophets the great majority of Israel had been seduced into the grossest forms of heathen worship.

Today, instead of heathen idolatry, we see on every hand covetousness, pride, unholy ambition, the worship of mammon, which becloud the spiritual vision and tend strongly downward. Covetousness is classed with the vilest sins, — "fornication, uncleanness, inordinate affection," — and is declared to be idolatry. Col. 3:5. It is a most dangerous sin. It has a deadly grip on men in all vocations of life.

On the very borders of the Promised Land the people of ancient Israel were thoroughly tested, and they shamefully failed. They listened to the discouraging story of the ten faithless spies, instead of the encouraging report of faithful Caleb and Joshua. They rebelled against Moses, their patient, heaven-appointed leader, and even contemplated the appointment of a captain to lead the rebellious host back to Egypt. They gave way to their rebellious feelings, not realizing that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23. Do we find any of this kind of idolatry among the professed followers of the meek and lowly Jesus today? Or are we daily learning the lesson of being "subject one to another," and being "clothed with humility," knowing that "God resisteth the proud, and giveth grace to the humble"? 1 Peter 5:5.

The low ebb of piety and the high tide of worldliness in all religious organizations loudly call for some modern Hezekiah who will inaugurate a reform based on the fundamental principles of repentance, confession, and faith in the pardoning love of Christ. In Hezekiah's day idolatry had so permeated his kingdom that the doors of the sacred temple were closed, and no services were held within. But he and his consecrated associates, by giving the straight testimony, soon had the temple reopened, and the voice of prayer and praise again resounded within its sacred walls.

The remnant church cannot afford to be recreant to her duty. Christ is soon coming to "judge the quick and the dead." In view of this, a weighty responsi-

bility rests upon all whose duty it is to give meat in due season. The gospel minister is to "preach the word;" to "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2. Some who idolize self will rise up against reproof, no matter how kindly it is given. Listen to the following admonition:

"Let none refuse to be reproved for evil, nor charge the servants of God with being too zealous in endeavoring to cleanse the camp from evil-doing. A sin-hating God calls upon those who claim to keep His law, to depart from all iniquity. A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel. There is a limit beyond which the judgments of Jehovah can no longer be delayed." — "*Prophecies and Kings*," pp. 416, 417.

The straight testimony must be given, although many will rise up against it, and will "turn away their ears from the truth," and will be "turned unto fables." 2 Tim. 4:4. Some of the professed followers of Christ do not follow the world as closely in pride as do others, but imitate it as closely as they dare. Such are Satan's decoys. Unconsciously they scatter with the powers of darkness. How sad that this is done at the peril of the soul! We are all frail, sinful beings, weak and unworthy; and yet we cannot plead our frailties or our weaknesses as an excuse for half-heartedness. Our heavenly Father demands full heart service. Is it not time to turn wholly away from the love of a world which is soon to sink never to rise again, and to seek the Lord with all our hearts, that we may find Him? The promise is, "Thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." Deut. 4:29. No listless, lazy, half-hearted effort will save any soul. The work is rapidly being finished, and God says He will "cut it short in righteousness." Rom. 9:28. All who do not bid good-by to the world, and in faith and humility put on the beautiful robe of Christ's righteousness, will have no part in the finishing of the work nor any part in the reward that awaits the penitent followers of our crucified Lord.

Are we covetous? Why not starve covetousness to death by giving of our means to the cause of Him who gave all for us? Why idolize self and pamper pride at the expense of eternal life? May God help every one who names the name of Christ to cut loose from every worldly influence, and to do so quickly, for pro-

bation is rapidly drawing to a close. All heaven is on our side, and if we will humble ourselves, sitting teachably at the feet of our Lord, He will guide our footsteps along the narrow way, pass us through the pearly gates, and with the faithful of all ages grant us the freedom of His universe. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21:7.

Here is everlasting royalty in the highest degree — adoption as sons and daughters of the King of kings. O what high honor to once debased sinners, now cleansed and brought into the closest relationship with Him who upholds all things by the word of His power! But all this is conditional. "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." 1 Sam. 2:30.

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### TRIED AS GOLD

MRS. J. C. BROWER

We went through fire and through water,  
But Thy presence abode with us still;  
Men rode o'er our heads, breathing slaughter,  
But their devisings could do us no ill.

Thou laidest affliction upon us,  
Thou broughtest us into the net;  
But Thine ear was open to hear our cries,  
Thy mercy abode with us yet.

We afflicted our souls with fastings,  
And with prayers beneath Thy rod;  
Thou broughtest us into a wealthy place;  
But with humbled hearts, O God.

## Our Faith and Hope

### Justification by Faith

#### 1. What is the ground of justification on God's part?

"Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. See also verse 26.

#### 2. What is the means through which this justifying grace is made available to the sinner?

"Much more then, being now justified by His [Christ's] blood, we shall be saved from wrath through Him." Rom. 5:9.

#### 3. How is justification laid hold upon?

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28.

#### 4. What is the only way sinners may be justified, or made righteous?

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

#### 5. What concrete example makes clear the meaning of this doctrine?

"He brought him [Abraham] forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:5, 6.

#### 6. How is the righteousness thus obtained described?

"I have suffered the loss of all things, . . . that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9.

#### 7. Upon what basis is justification granted?

"Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

#### 8. Is this true of all men, whether Jews or Gentiles?

"Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3:29, 30.

#### 9. What did Abraham obtain in answer to faith?

"It was imputed to him for righteousness." Rom. 4:22.

#### 10. How may we receive this same imputed righteousness?

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Verses 23, 24.

#### 11. Why must justifying faith lay hold upon both the death and the resurrection of Christ?

"Who was delivered for our offenses, and was raised again for our justification." Verse 25. See 1 Cor. 15:17.

NOTE.—The resurrection of Christ, the promised Seed (Gal. 3:16), was necessary in order to fulfil to Abraham the promise of an innumerable seed. His faith laid hold upon that which made imputed righteousness possible. Heb. 11:17-19.

#### 12. What is inseparable from the experience of justification by faith?

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38, 39.

#### 13. How has Christ made it possible for righteousness to be imputed to the believer?

"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

#### 14. On what basis is there no possibility of justification for the sinner?

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20.

#### 15. How does the death of Christ bear testimony to this?

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:21.

#### 16. What is proved by any attempt to be justified by the law?

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:4.

#### 17. What is revealed by the law?

"By the law is the knowledge of sin." Rom. 3:20.

#### 18. What bears witness to the genuineness of the righteousness obtained by faith, apart from the deeds of the law?

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Verse 21.

#### 19. Does faith set aside the law of God?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Verse 31.

#### 20. What scripture shows that the righteousness which is received by grace through faith must not be made an excuse for continuing in sin?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid." Rom. 6:1, 2.

#### 21. Does faith exclude works?

"Wilt thou know, O vain man, that faith without works is dead?" James 2:20.

#### 22. What is the evidence of genuine, living faith?

"Show me thy faith without thy works, and I will show thee my faith by my works." Verse 18.

#### 23. What, then, are visible proofs of genuine justification by faith?

"Ye see then how that by works a man is justified, and not by faith only." Verse 24. See also verse 22.

#### 24. What great exchange has been wrought for us in Christ?

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.



# EDITORIAL



## *In the Heart of Telugu Land*

It is really difficult to keep from speaking always in enthusiastic terms of the work one meets in India today. Everywhere I have gone, the outlook has exceeded my expectations. The work in each language area is small, it is true. Measured in statistics, there would not appear to be so much cause for enthusiasm. But the plan of campaign our brethren have developed, is placing the work on vantage ground in every large area entered, and the results already seen are full of promise of much greater developments if only we can keep the recruits and the supplies coming to the field.

The biggest of the South India fields is the Telugu language area; and we are in the very heart of it. It stretches along the east coast from about Cuttack to Madras. The Telugus are 25,000,000 strong. The central part of the field and the most populous, is marked by the great river Godavari. The villages are thickest in the delta region, where the river mouths pour out their flood into the Bay of Bengal. Here, along the canals and streams, and north and south of the river, are millions of Telugus.

In the delta itself is our Telugu mission headquarters. Elder T. R. Flaiz is the superintendent. The Lord is blessing him and his little band of workers, who are facing this task of evangelizing 25,000,000 Telugus. Our young people simply have to develop experience rapidly out in these fields, directing workers and schools, bearing burdens alone, and finding the living God true to His promise to give guidance and wisdom and experience to His workmen.

The mission home is near Narasapur, about fourteen miles from the sea. It is forty miles from the railway, and is reached by canal boat. Here also is the Telugu Intermediate School, with about fifty boys.

"We had to reduce the number attending," said Elder Flaiz, "in order to keep within our appropriations. So we required half a day's work of every boy. This caused some to drop out, but nearly all stood by. These we have now we simply cannot drive away by hard work. But we shall have to dismiss some of them, or somehow find ways of securing more support."

The head master, Brother O. Bhooshanam, invited the visitors — Elders W. W. Fletcher, S. A. Wellman, and myself — to a reception at the school, and these young people acquitted themselves with honor in speeches, recitations, and songs. It is such material that is being passed on to the Bangalore training school to be turned into workers, by God's help. Out in the Telugu field already two village schools are operating to keep the supply coming on to Narasapur. There is success in this plan of developing our workers from our own young people. On the ground, looking these bright young people in the eyes, it was really hard to contemplate having to cut down the attendance on account of lack of funds; for as yet the industries do not supply sufficient additional income to keep all who are in the boarding school.

The workers report interests in many villages. Just following our visit, Elder Flaiz was to make a ten-day trip, on which he expected to baptize twenty-five persons. Forty others were reported nearly ready. This trip was to be among the villages south of the Goda-

vari. Mrs. Flaiz and Baby Theodore were to accompany Elder Flaiz on the visit, not only because of the good the missionary's wife can do, especially among the women, but because in the unsettled state of the country it is not wise to leave a wife and baby alone on a remote station. The trip will have to be made mostly by the small private canal boat, with its little patch of rounded covering of palm leaf as shade and shelter. Yet all about this country are fine roads. What a blessing and what an economy a motor car would be! The division is working to place a few automobiles in service at strategic points. Any one who joins these workers but once or twice in the crowded canal boats, or in bumping native carts, will ever be an enthusiast for a cheap and serviceable missionary motor car in these regions providentially provided with roads running from village to village.

Many villages must be visited in this Telugu country. There are interests all along this coast for over 200 miles. God has given us some strong Telugu laborers. Here we met M. Prakasam, a Telugu brother in business, but who spends a good proportion of his time in direct mission work, supporting himself. Here also is Brother V. J. Benjamin, our pioneer in the Telugu work.

Our call to the Telugus came first by way of Burma. Years ago Elder and Mrs. H. H. Votaw were kind and friendly with the postman who called at the Rangoon mission home with mails. He was led to inquire about their religious faith. He never has accepted the truth; but he wrote to his brother in India, now our worker, Brother Benjamin, telling him of Seventh-day Adventists and their faith. Our brother, then a teacher in the Lutheran mission, went over to Rangoon to study into this belief. He attended Elder Hamilton's meetings, securing work meanwhile as a public school teacher in order to go thoroughly into the study of the message. The result was that he returned to India a full believer, and began to spread the truth. Over six months he worked, meeting opposition and having a trying time financially to support his family. His wife stood loyally by him. Then they came in touch with our workers in India, of whom they knew nothing before, and rejoiced to learn that we had a mission work in India as well as in Burma. After a course of study in Lucknow, our brother returned to labor among the Telugus.

Just now he reports unusual interest in the villages between the Godavari and Kistna. Elder Flaiz is naturally conservative about counting interests prematurely. But Brother Benjamin assures us that an interest new to all his experience is developing in these regions. "There are many villages," he told us, "more than twenty of them, where the people, mostly Hindus, are deeply interested. They are drawing to us and asking to be taught."

As the Lord is stirring the deeps in Telugu land, it is for us to press in. Another foreign family should be in the field. Elder H. L. Peden was to have continued in this Telugu region, with Elder Flaiz; but it was necessary to call him to assist Prof. E. M. Meleen in the Bangalore school, as the furlough of Elder G. G. Lowry, of the South India Union, lays the leadership of the union upon Elder Meleen. So



it is in these fields where a few workers must fill so many posts. All will agree that we cannot leave one foreign family alone in this immense Telugu field, with its twenty-five millions. Somewhere in the homelands must be the second family being prepared of God to come, and somehow the Lord's stewards will be helped to lengthen the cords just a length farther into this land of the Telugus.

These cords of light and blessing are a wonderful reality. As we see them touch one dark region after another out here, we follow them back in vision and see them running out from consecrated homes and hearts and churches. God bless those who are holding the ropes in the homelands!

W. A. S.

S. S. "Angora," Bay of Bengal.

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### **An Inspired Definition of Faith**

As rendered in the Revised Version (not the A. R. V.), Hebrews 11:1 is a most beautiful and enlightening definition of faith: "Now faith is the assurance of things hoped for, the proving of things not seen."

As defined by Webster, *assurance* means "the state of being assured;" "firm persuasion; full of confidence or trust; freedom from doubt; certainty;" "firmness of mind; steadiness."

Luther rejected the book of James because he was unable to discern harmony between it and the writings of Paul on the subject of faith; but let us examine just a few verses from the epistle of James and see how perfectly they harmonize with the definition of faith quoted in the first paragraph of this article:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2: 19, 20.

Note the perfect agreement. When properly rendered Hebrews 11:1 tells us that faith is "assurance," "firm persuasion," "full confidence or trust," "firmness of mind." Now read one of these definitions into the text thus: "Faith is full confidence or trust." This is good as far as it goes, but the text says not only that faith is "assurance," or feeling sure, having perfect confidence that what God says is true, and that He will fulfil His promises, but that it is "the proving of things not seen." "Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

Suppose that Noah had said, "Yes, I believe," but had done nothing more; would his name have been recorded in the book of Hebrews among the heroes of faith? We know it would not. And so Hebrews 11:1 teaches us that faith is made perfect in obedience. Its complement is expressed in works—a working faith; for it is not only the mental process of feeling sure, but it is also the yielding of the whole being to the Lord and acting in harmony with the belief; so proving God, by giving Him opportunity to demonstrate the verity of His promise. And this is just what God asks us to do, as for example in Malachi 3:10:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This is something that must appeal to every child of God, for how often it is that in Christian experience we take a certain course solely because God's

word tells us so, take it perhaps with fear and trembling; and lo, the sequel is a demonstration that it was the right course to pursue.

We sometimes talk of the evidences of the truth of divine inspiration, and they are many; but is not the highest evidence the power that comes into our own lives when we yield to God and He comes into our hearts and reigns there, overcoming sin in our flesh? This thought is beautifully expressed by Robert F. Horton, in "Inspiration and the Bible," in these words: "By reading it [the Bible], we have found our way to God; by searching it, the will of God has become clearer to us; by living according to its precepts, we have proved that they are divine."

Remember that in James 2:19, 20, we have exactly the same thought expressed as in Hebrews 11:1; namely, that belief alone is at best dead faith; it is without life, and therefore without power. And this is demonstrated by the experience of every one who believes without doing. How soon the light that is in him becomes darkness! Assurance gives place to doubt, and instead of victory the soul meets constant defeat. There is nothing so utterly unsatisfying and well-nigh hopeless as trying to live upon a dead faith, a mere theory of religion without the living power, which comes, not from believing only, but from believing and by divine grace doing the will of the Father who is in heaven.

C. P. B.

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### **Who Shall Be Greatest?**

THE natural desire of the human heart is to be first. This is illustrated in all human experience. The strife for supremacy, the love of pre-eminence, the struggle for personal, selfish mastery, is the cause of the world's great burden of sin, sorrow, and death. It originated with the prince of evil, and by him has been transmitted to the whole human family.

The love of pre-eminence produces in the individual heart envy, jealousy, pride, malice, hatred, and every other evil. It separates very friends. It breaks up homes, distracts churches, and divides the state into political factions and many camps. It produces national and racial rivalry. It creates wars which deluge the earth with blood.

We very naturally expect to see the struggle for pre-eminence in the world, in society, in the political and economic life of the nations. This is but the natural expression of their aims and ideals. It is when this spirit enters the church that its baneful spirit is strikingly and painfully revealed in contrast with the principles of love, gentleness, and humility as exemplified in the life and teaching of the great Head of the church.

But, sad as the record reads, we find the inspired penmen portraying many notable examples of the workings of the desire to exalt self.

The family strife between Jacob and Esau, with the plottings and schemings of Rebecca to carry out her selfish purposes; the rebellion of Korah, Dathan, and Abiram; the efforts of Absalom to turn the hearts of Israel away from his aged father; the long fratricidal strife between Joab and his family and the family of Abner,—these and other incidents recorded in the Sacred Record reveal the malicious workings of the evil principle, and show how foreign is its very nature to the unselfish, noble principles which God designs should govern His church.

Even the Master was compelled to rebuke the spirit of self-exaltation on the part of His chosen disciples.

The envy and jealousy which had been insidiously working in their hearts during their three years of association with Jesus, manifested itself near the close of His ministry in a "strife among them, which of them should be accounted the greatest." It was to teach His followers then and in every subsequent period of the church the lesson of true greatness, that Christ instituted the ordinance of humility, or foot-washing. By taking a servant's part, He illustrated the nobility of service, the greatness of humility. And this He taught:

"He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Luke 22: 25-27.

The apostle John refers to one "Diotrephes, who loveth to have the pre-eminence." This love of pre-eminence led him to reject the messages of the apostle.

There is need today, as in all the past ages of the church, that we seek to eliminate from our hearts this spirit of love for pre-eminence. We can do this only as we realize that the church has one head, even Christ Jesus, and that His disciples constitute one brotherhood. We can do it only as we "let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

We can do this only as our hearts are constantly renewed by divine grace, and as the spirit of love, meekness, and humility which characterized the Master constitutes the molding, motive power of our lives.

When this spirit shall fully possess every believer, how it will revolutionize our relationships! How it will change our viewpoints! How it will reform our methods of working! We shall see no policy working on the part of any believer, no double-dealing, no political maneuvering, no strife for personal mastery.

We shall be willing to let God work, and shall be anxious that His plans shall carry, instead of our own. We shall desire no position, seek no honor, which does not come to us by His ordering and the clear revealings of His leadings.

O that God may give to every advent believer this spirit! When this spirit of unselfish unity is possessed, we shall see of the marvelous revealings of His power. Until we obtain it, we shall seek in vain for the outpouring of the latter rain.

The servant of the Lord speaks of a time when the remnant church is surrounded by the dangers of the last days:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom."—*Testimonies*, Vol. I, p. 268.

We have reached the dangers of the last days. May we indeed seek after that experience which will bring to us the mighty workings of the Holy Spirit in the finishing of the gospel message. F. M. W.

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GREAT movements of every kind have been fostered in the schools. The foundations that endure are laid in youthful hearts. This has its application to the mission problem, as is emphasized by Dr. Harry Emerson Fosdick, quoted in the *Continent*:

"The encouraging spot to look at in China, the spot through which the new is welling up to take the place of what is corrupt and superstitious in the old, is the student life of the nation. There are 25,000 to 30,000 of these young men of promise in the single city of Peking, studying with passionate intensity what they believe is destined to redeem the life of their people,—science, economics, democratic politics. No such passion of youth for education prevails anywhere else in the world. They are not simply the sons of the wealthy and the powerful. Some of the strongest potential leaders of the renewed China of the future are sons of the humblest households, the forerunners of a genuine Chinese democracy. . . .

"The overwhelming mass of educated young China has turned to agnosticism. They cannot think of religion in any other terms than terms such as they have known in the immemorial worship of their own people. And the unhappiest thing about it all is that the most of the influences which come out of the Western lands to inspire young China are frankly irreligious. . . . There is no answer to these influences except Christian education. There is no way out for the missionary enterprise except the road of education."

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### HIS NAME

S. I. CORNISH

Ah, when will cease that waste

Of time, of strength, of talent not thine own?

All these, and more, are only lent —

They are God's loan.

The world seeks but for pleasure at great cost,  
The gold will stand the test, but not the dross;  
Gladly receive what God is pleased to give;  
Our strength is weakness; by His power we live.

Think not so much to please thyself and men,  
But God, who is thine everlasting Friend;  
Look up to Him when thou'rt assailed by sin;  
Cast all excuses out, and let the Saviour in;  
His love has cheered the martyr while in flame,  
Cast off thy garb of self and triumph in His name.

### God's Plans the Best

(Continued from page 2)

While the shepherds were watching their flocks on the hills of Bethlehem, angels from heaven visited them. So today while the humble worker for God is following his employment, angels of God stand by his side, listening to his words, noting the manner in which his work is done, to see if larger responsibilities may be intrusted to his hands.

#### True Greatness

Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess, and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.

"Ye know," Christ said, "that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister." Matt. 20: 25, 26, A. R. V.

Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1: 29.—*The Ministry of Healing*, pp. 473-478.

# 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."

## *Solusi Mission and Its Outstations*

H. M. SPARROW

ABOUT a year ago we opened our first school in what is known as the Malungwane country. Previous to this time we had no school at the chief's kraal, but had held several series of meetings there, and a number of natives had taken their stand for the truth.

When Elders W. H. Branson and W. E. Straw accompanied me there last year, we decided that it would be well for Jim to make his headquarters there instead of at Bulawayo. It was not long before he had a school of more than sixty students. He conducted the Bible classes, while his assistant teacher and his daughter Ruth did the ordinary school work. He now has seventy-five on this school roll, and has started two other schools in the same country, with an average attendance of over fifty in each.

The first time we visited this place last year we baptized ten believers, among whom was Chief Majinkila's wife. This chief is one of the most powerful in the country, ruling over about 5,000 people.

This time when Brother F. R. Stockil, our field superintendent, and Brother J. E. Symons accompanied me, we were privileged to baptize thirty-eight more. There are still thirty-nine in the baptismal class, taking further study. There were fourteen families in the group of thirty-eight persons baptized. Most of them were old people. The chief's mother was baptized. This brought great joy to Chief Majinkila's heart. When we were going down to the river, I told the chief I should like to have the privilege of baptizing him in the same place where his mother was to be baptized, and this is what he said:

"Mfundisi [teacher], the day I know that you will accept me in your church with all my families and children, I will put away this little Satan that is keeping me back," at the same time pulling out a little nugget, a boot polish tin, full of snuff. He said, "I will give it to you for a keepsake, to show you that I have forsaken all my evil habits." He has already given up beer, and so have all in his kraal. By Friday evening everything is clean and swept for the Sabbath.

Among the number baptized was a man who had overcome the evil habit of smoking. When he joined the baptismal class, after he saw the truth, he gave all his pipes to Jim, saying he had no further use for them. We then presented them to Brother Stockil, who will see that they get to the coming General Conference, so all who are interested may see them. This man not only left off the habit of smoking, but also gave up the trade of making pipes; for he was a pipe maker by trade. This business brought quite a little sum of money to his home each year. In the sack will be seen a couple of new pipes that he made, as well as the one he used himself.

While we were there at the chief's home, another big chief came over on his horse to beg us for a teacher. He said he must have some one to tell his people about this great truth. He had heard from others that we were doing a good work at this place, and he wanted the same done for his people. Truly

the harvest is great, but the laborers are few. We told him we would do what we could, but our finances are very low. I hardly think we shall be able to send him any one this year.

At one place where Jim went to visit, they threatened to beat him and "spill his blood," as they termed it.

Jim said, "I wish you would spill some of my blood, then you would see people accept this wonderful truth. That's why these people are so hard and bitter—they haven't done anything to me to arouse their interest."

As a result of this conversation, the private secretary to a certain Fingo chief has accepted the truth, also his wife and children.

In a few days we shall be having our camp-meeting, and there will be at least half of the congregation from this new district. Chief Majinkila plans to be present. We expect to baptize a good number at the camp-meeting. This will be a record year for old Solusi. Our courage is good, and we desire to be faithful to the end and to hear the "Well done" said to each one of us at last.

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## *How God's Love Changed Satsat's Heart*

LEON RODA

AN Igorot by the name of Satsat was notorious all over the subprovince of Bontoc, Philippine Islands, for his criminal career. Two months ago he was serving a long-term sentence in the provincial prison for many murders and other dark crimes. The restraint of the penitentiary seemed only to harden him. But suddenly a radical change for the better was observed in him by the inmates and prison officials. The curiosity of all was aroused. "What is the cause of this change, as sudden as it is wonderful?" passed from lip to lip.

A humble Christian woman had become interested in the spiritual condition and needs of the unfortunate inmates of the prison. She told them that in the midst of their sufferings and unsympathetic surroundings, there was a Father who pitied and loved them. Her life, filled with the fragrance of God's love, was an eloquent witness to the truth of her message.

Hardened hearts began to melt, and that of Satsat was the most affected. The Holy Spirit began to work upon his heart, and there was a complete change. The defiant and disobedient prisoner became submissive and obedient. His tongue, that used to utter curses and blasphemies, began to utter blessings and praises to God. The enemy of every one became the friend and helper of all. Finally he was released from prison.

Satsat is now going over the scenes of his former crimes, no more to steal and kill, but to proclaim the new hope he has found. The love of God that changed and fills his heart, constrains him to tell it to others. Now he is loved and respected, where before he was hated and feared.

What caused this change which years of discipline in prison failed to accomplish? It was the love of God. What force failed to do, love did.

*Ilocos Sur, Philippine Islands.*

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## Among New Tribes of Indians in Peru

From two letters written by Brother F. A. Stahl to Brother F. C. Varney, at Lima, we learn more concerning his pioneering among the Indians in northern Peru who have not heard the gospel. He writes:

"I have arrived among the Chunchos. I like them very much, and believe there is a good opportunity here for our work. No gospel work has been done here. I like the climate, and the altitude agrees with me. I have found the high altitudes hard to bear.

"I have made several trips out among these people, and find that they worship the moon and have many awful customs and superstitions. But one advantage in favor of the message God has given us to proclaim, is that there are no *curas* (priests) here. Some of them have been in, but for the most part have left, not being able to get a hold upon the people.



Two Chunchu Indian Men

are the most powerful tribe in this region. I go inside in a few days to learn where their main roads are, that is, where they travel the most. There is a mountain of salt near here, where all these people go to get salt, and on or near this road it would be well to establish our work. I brought letters of recommendation from senators and others, and these have been a great help to me in meeting the head people. God has given me favor with them all."

Later he wrote:

"I have just returned from a very interesting trip, and am more than ever persuaded that these Chunchu Indians need a work done for them. They are in great need of the gospel, and while they are very conservative and rather distant, God is giving me favor with them.

"The Chunchos that come in from the far interior, the really painted ones, seem to be more interested. I am on the track of a fine place for our first station, and am praying very earnestly that God will guide. I do want to continue in the work here.

"I expect to meet Mr. Cooper (the head of the Peruvian Corporation) in a day or two to see what he will do for us, and then go down the Perene River to get acquainted with the people in that region and to gain a better idea of the whole situation. They say that the people are quite savage, but nevertheless it is well to start something down there. God will go before us, and prepare the way and the hearts of the people."

"There are bright prospects for our work in this region, and now is the time to make a start. It will mean hardship and labor, but God will help us. I have begun to study the language of the Anahuacas and the Campas tribes. When I was in La Merced, I helped in a medical way a Mr. Cancha, a man who has explored this whole region and knows the languages. He let me take a book that he has written. I count this very fortunate. These languages are on the order of the Aymara.

"The Campas

## Klee Bow Karens

On the Trail of the Bishop

E. B. HARE

(Concluded)

It was night when Thara Tha Myaing, our Karen evangelist, and I jumped down from a crowded third-class carriage at the city of Toungoo. It had been a tiresome journey, and as we were utter strangers here, we settled down in the waiting-room to stay till morning. We were going to visit Bishop Thomas Pellako, and he lived somewhere near this place.

Before the sun was up we had selected a change of clothes, a blanket, a mosquito net, and some tracts, and slinging them over our shoulders, intrusted the rest of our luggage to a baggage clerk at the station and started off for somewhere. We had been directed to the bishop's son, Kephass, who lived in the city; but we had to do a good deal of turning and questioning before we found his humble hut, only to learn that the bishop lived in the village of Maw Ko Der, three days away.

Space permits the mere mention of the glories and the vicissitudes of that day's journey,—fifteen miles across the plain to the hills, the betel plantations, the herd of elephants, the many villages, the tangled jungle, the nine miles of mountain climbing where the path led up small river courses, the blistered feet, the aching knees, and the leech bites. We reached the village of Baw Mo Der just as the sun was setting Friday night. There was great excitement in that mountain-top village built of bamboo. "What! a white man? a seventh-day preacher? He doesn't eat pig!" and they crowded around to hear the Bible support the step they had taken as they blindly followed the bishop in keeping the Sabbath. The next day being Sabbath, we preached in the Klee Bow chapel on the subject of the Sabbath and its change, and great was the joy of these people to hear some words of commendation after so many months of ridicule. As soon as Sabbath was over, they flocked around to buy tracts, and the next morning sent us off early on our next stage.

Huge mountains, with the laborious ascent and the painful descent; the rivers to be crossed and recrossed; the numerous springs; the huge stones called God's fireplace, pillow, and sword sheath; the most beautiful waterfalls; another quaint village on the top of a mountain, and the evening spent in the Klee Bow chapel, preaching on the Sabbath question and strengthening the people's stand against Sunday,—and the second day's journey was done.

The third day brought us through similar country, past some scalding hot springs, and set us down all weary and worn out at the home of the bishop. It was a very humble dwelling, and the bishop himself, a small, unassuming, gray-headed man, after hearing who we were, received us with that royal welcome known only to Karens. After a bath and the afternoon meal, we fell to chatting and studying, and continued far into the night. He bought all the tracts we had left, and we hope we have sown seed that will some day yield a good harvest.

Here is the bishop's story in brief: His parents were Baptist Christians, but being a poor lad, he gladly accepted the offer of a Church of England missionary to educate him, and continued in that faith, rising in the ministry till it was thought to make him a Karen bishop. Being a diligent Bible student, he studied

out the second advent truth, and, colored a little from his legendary poems, started to preach it in his church. His action, however, brought upon him the disfavor of the missionaries.

He claims to have had a vision in 1895 in which he saw Jesus glorified, proclaiming that He was not Jesus Christ, but Jesus Klee Bow. The preaching of this vision brought increased disfavor upon him, and in 1906 he separated from the Church of England and started the Klee Bow Church. He of course took with him quite a following, and this aroused the jealousy of some of the missionaries, who through misrepresentation caused him to be arrested in 1910 on the grounds of sedition—preaching the coming of the Karen King. After being in jail for five months, he gained a hearing, and was very honorably acquitted, the judge making the remarkable statement that his only fault seemed to be that he was an early Adventist.

Since that time he claims to have had several other visions, and says that on Oct. 27, 1920, the Lord stood before him and commanded him to change back to the seventh-day Sabbath. He told me that up to this time he had never seen a Sabbath tract, and his church seemed reluctant to follow him; but within a month or two a Karen Sabbath tract came to light, and with this further evidence the church changed around little by little till now he estimates that his whole church of about four thousand members, rests on the Sabbath of Jehovah.

Dear brethren, we have been greatly moved as we have come in contact with these people. They are for the most part ignorant, blindly following their leaders, who with a poor organization and no definite creed, teach and preach all kinds of doctrines. The bishop himself is straight on many points of doctrine, and we hope that he is sincere; but some of his preachers are very wide of the mark. The stepping out of this sect into the Sabbath truth is indeed remarkable, and besides kindling in us the hope that many of them will grow into stanch Seventh-day Adventists, it has opened up many more doors in Burma where we can enter with the truth.

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### *The Power of the Gospel*

S. M. KONIGMACHER

IN answer to a request from a chief sixty miles to the southwest, we opened an outschool in his village. For a time the school flourished. Many of the boys who came from that district left the mission and went to work. The boy who was mainly instrumental in getting the chief to go to the government to ask for a school, went out into the world to seek his fortune. The teacher sent in rather discouraging letters, and it was with many misgivings that I started on the long trip to visit the school.

The rains had begun, and the whole country was transformed into a vast park filled with the most beautiful flowers, with here and there the fragrant perfume from some blossoms which proved an exception to the old adage that Africa is the land where the birds do not sing nor the flowers give forth any sweet odor. The different shades of green and brown and the wonderful blending with red, were beautiful beyond conception. The green grass was just long enough to look like a lawn. Here and there were villages among the trees, and here and there were many little mounds (ant hills) that looked like gravestones set up to mark the resting places of the unknown.

In one place was a pool filled with the most beautiful pond lilies.

On our arrival at the first school, we found a good schoolhouse and seventeen pupils in attendance. Though I was soaked from a heavy downpour, I examined the school and was well pleased. In the evening we had some fine singing and a short talk, then I spread my stretcher in the schoolhouse and had a good night's sleep.

Pushing on, I arrived in time to see the second school, and was delighted to find a good schoolhouse and two classes reading the gospel for themselves. They were nearly abreast of the teacher in number work, for he began his education only when we opened our work in Northern Rhodesia.

The chief of this village is quite an elephant hunter, and it was he who first asked for a school. Many of the boys had gone home before I reached this school. I found here a man and his wife reading in the same class. I invited them to prepare themselves for the work, and was pleased to have the teacher tell me next morning that they would come to the head mission school. The chief told me that a hyena had entered the hut of one of the schoolboys while he was asleep, and had bitten him on the leg. Well, that night I heard one singing near by, so I got up and put the heavy poles used for seats, into the openings called windows, and barricaded the door with the bicycle and my chair. The boys were quite sound asleep, so I could not expect them to awaken if the hyena should come into the church.

The next morning after the boys had eaten some porridge and we had had a word of prayer, we started back. On passing through a native village we heard that a lion had stampeded the cattle, killing one of them, and that ten were still at large in the bush. The natives had looked for them six days, and though the earth was soft, they were unable to follow the footprints. We found them drowning their sorrow in beer, just as many other foolish people do.

On arriving at Petro's school, I found the chief more friendly, and he brought me out a pot of milk. I gave him a slice of white bread in return. The rest of the trip home was made in very good time. On the way we met two schoolboys, who returned with us.

Our school is full, and as I am writing this the pupils are repeating verses of Scripture. We hope many from this section will be saved in the kingdom of heaven.



One of the Many Swinging Bridges Down in the Chanchamayo District





# 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."*

## A PARENTS' PRAYER

God bless our little ones tonight,  
Our little ones — and Thine.  
Protect their slumber by Thy might.  
Grant them Thy peace divine.  
Help us no duty to forget  
We owe to them or Thee,  
And leave us nothing to regret  
In years that are to be.

God bless our little ones tonight,  
Our little ones — and Thine.  
Help us to rear them true, and right,  
And clean, and strong, and fine.  
Lead them in ways more beautiful  
Than we have ever seen,  
And make them each more dutiful  
Than we have ever been.

— Clarence E. Flynn.

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## The White-Enameled Sink and the Easy-Climbing Cellar Stairs

HAZEL WORDEN ROTH

"Oh, I have forgotten to clean and scald out that sink," said Ellen Johnson to herself as she slipped out of bed, wearily putting on one tired foot, then the other, into a pair of badly worn bedroom slippers.

She was only thirty-five, and the reddish-brown curls still waved softly around her bright, enthusiastic face; the big blue eyes were still full of fun and laughter; but the once pretty hands were hard and calloused, and lately her feet had given her a great deal of trouble. As a girl she had read a great deal, and she often entertained the children by reciting poems she had learned when younger. Even now she still read the newspaper every day, and the young people in school turned to her for information when they wished to know about current events.

Tonight, however, she was tired; she had climbed the cellar stairs at least a dozen times that day. There had been so much to do, and that old iron sink was so hard to keep clean. One never really could tell whether it was clean or dirty by just looking at it; but the New England conscience of Ellen Johnson was at work, and she knew she couldn't sleep for thinking of that dirty sink.

In a few minutes it was done, and she was back in bed again; but still she couldn't sleep, for she had something else on her mind.

"Henry! Henry!" she softly called, at the same time giving her husband a vigorous nudge in the ribs, "Are you asleep?" Her husband's "huh" was his only answer, but she tried again. This time she was more successful, and he sleepily asked what was the matter.

"Nothing, only I was just thinking about Jessie. You know she has finished grammar school, and now we ought to send her to one of our own schools. I know she would try to be as economical as possible."

"Yes," answered Mr. Johnson, "it would be nice if she could go; but it don't look like things are going to sell very well this fall, and we have the interest to pay on that mortgage; and surely we ought to make a little payment on the mortgage itself. Ellie (that was Mrs. Johnson's pet name), I know you are working too hard, and I know this house must be fixed to make your work easier. How many times have I heard you say that you wanted a nice white-enameled sink, and those cellar stairs! I should like to see Jessie go to school, but I should rather she would stay at home and you have things a little easier. If we can't manage both,—and I don't see how we can,—Jessie will stay at home."

This was an unusually long speech for Henry Johnson, for ordinarily he was a man of few words.

"But, Henry," began his wife, "Jessie must go to school. Haven't I, and haven't you, bitterly regretted that we didn't have an education so we could be of more use in the Lord's work? I don't want my daughter to live to regret the same lack. We'll have to do what we can for her. I know I want a new sink, and I know those cellar stairs are hard to climb; but let's send Jessie to school this fall, and perhaps times will be better next year. I'll get along somehow."

"Well, we'll see," said Henry Johnson, and that was as near as he ever came to saying "yes."

So it came to pass that their daughter Jessie went to school that year and five more years, and during those six years Ellen Johnson climbed those perpendicular cellar stairs that some Pilgrim Father had built in the house; and every day she scrubbed the kitchen sink and did a hundred and one things in the hardest possible way. The work would have been much easier if she had had proper conveniences; but each year there was just money enough to pay the interest and a little on the mortgage, buy an occasional cow or horse, and pay Jessie's expenses at school.

Graduation came, and the next year Jessie married, and of course the money that year had to go for her trousseau and buying a few little things to help the young people get a start.

"It certainly was hard to see her go," said Jessie's father.

"Yes," answered the mother, "I had always hoped she would work in this country. She has been away so much that it seems we have never had her for our own. We have tried to do the best we could by her anyway, and I am glad we can give her for the Lord's work."

The two sat in silence several minutes, then Henry Johnson, as he patted the hard little hand of his wife, softly said, "Well, Ellie, I guess that this year you can have the cellar stairs fixed, and the white-enameled kitchen sink." That was Henry Johnson's way of saying that the old house would be remodeled.

"I was rather hoping that, too," answered his wife, "but John has finished the grammar school this June and I am afraid to send him to the high school. I guess I'd better go without having the house fixed this year, and get him into one of our academies."

And so for another period of six years, Ellen Johnson climbed those cellar stairs, and bent her back over the old iron sink as she scrubbed it morning, noon, and night. The boy earned part of his way, but he couldn't do much more than help at home during the summers and carry his full class work during the winters. Henry Johnson wasn't as spry as he had once been, and there were some very bad years, so there was never enough money to fix the house.

John came home with a sheepskin in his trunk and a letter from the Mission Board, asking him to go to China. First he showed his mother the diploma and then the letter. As she held the two in her hands she said through her tears, "I helped you to get one, I suppose I should expect the other."

A little later he went away with his parents' blessing, and Henry Johnson and his wife were left alone in the old home. The war broke out and it was almost impossible to get help in the country. Together the two that were left did what they could to keep the old place going, but it was hard at best. Ellen Johnson had more work to do than she could possibly accomplish, for she still lacked many conveniences, including the white-enameled sink and the easy-climbing cellar stairs.

However, the circumstances of her life had taught her many a lesson. She had been by nature high-strung and impetuous, but year after year she had become more patient; year after year she had learned to love the "Book" more, and the newspaper less; she had learned to help where she was, and with what education she had; she had learned to love her enemies and to cover the mistakes of others with a coat of charity; she had learned to keep on hand some of our good papers and tracts, and to give them to any one she could; but physically she was growing weaker and weaker, and the reddish-brown curls were very thickly threaded with gray.

Last week her hands were folded over her breast for the last time, and the doctor wrote on the death certificate, "Died from overwork," but the angel who watched that life from babyhood



till middle age wrote in his book of record: "Most of the credit ascribed to this woman's son and daughter should be credited to her in the day of final accounts. 'She hath done what she could,' and done it well."

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## The Power of Fatherhood

ENNIS V. MOORE

My father was a human being, and therefore I am sure that he must have made mistakes. Let us not dwell upon that phase of life. I can well remember many happy trips with him to the old mill. I recall with pleasure the rides to the hayfield where my childish moments were passed in jubilant glee. I could enumerate many of the joys that were mine when I was a lad overshadowed by my father's guiding hand, but I do not find it within my power of expression to depict my joy when father and I spent happy hours together in the old blacksmith shop at the foot of the hill. The value of this school it is impossible to overestimate—father the teacher, and I the willing student. It was there I learned my first lessons of industry, perseverance, and pride in accomplishment.

True, it was only learning to weld a piece of steel, shape an open ring, shoe a horse, or sharpen a "plow point," but the principles learned in that practical school have proved a great blessing to me. It is those hours of my boyhood that give me the most pleasant memories. It is such hours that a man is a father to his boy. If these hours are neglected by the father, they will be vacant, empty hours all during life. During such hours a father can come close to his son. He sees him as he is. He has the high privilege of forming his son's character on the anvil of close association. He sees his strong points, and he may study his weaknesses.

Fathers, take time to be "chums" with your boys. They do not need your money, but they do need your company, your association. Money they can earn; friends they can win, but remember that they can have only one father. If they do not come to you, to whom shall they go? In whom shall be their trust? Fathers, father your boys!

"The crying want of the age is good fathers. Not fathers who will toil night and day in order to amass a competence for their children, but fathers who will give themselves to their growing sons. The only boy that is safe is the boy whose father makes of him a confidant, a playmate, and a friend. Let some one else teach the boy his multiplication tables; the Christian father must teach him how to spin his top and fly his kite and trundle his hoop. . . . Let some outsider teach him the Greek alphabet; but no one except his own father should teach him how to pitch a ball or vault a pole. . . . The most precious opportunities of life are those offered to the parent to enter sympathetically into the life of a child by means of the pleasures that are native to youth. The busiest man in the world can far better afford to neglect his business than to neglect his boy. His most sacred duty is to keep in touch with the lad. Somebody, if not his father, will be his intimate, and so his pattern. Years ago a young man said to us, when we expostulated with him regarding his excesses, 'I never knew my father. He was too busy writing sermons to give any time to me.' Was it to be wondered at that the boy broke that father's heart?"

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## What Shall I Wear?

ANNA PETERSON

THOUGH the subject of dress has received considerable publicity, I offer no apology for writing a few words upon this topic at this time. The principles at stake are too important for us to dismiss this matter carelessly. Some of these principles apply to young and old, and to men as well as women.

Today, simplicity and sincerity in decoration and expression are requisites of good style. Are not these qualities equally essential to good style in dress? Most cultivated men and women believe so. It is usually those who wish to make a display on the outside, that lack true inward grace. Insincerity is manifested by substituting a counterfeit. Mrs. E. G. White has said, "True refinement does not find satisfaction in the adornment and display of the body."—*Testimonies*, Vol. II, p. 243.

Perhaps one reason why there is such a deviation from the principles of Christian dress is that parents themselves are at fault, and fail, by both example and precept, to impress the proper ideals upon the minds of their children. The tendency on the part of the young people will naturally be to follow

their own inclinations and the world at large. Sin that is beheld constantly ceases to appear very sinful; and that which we do a few times will soon become easy for us to do.

Frequently we hear some one say, "It is nobody's business how I dress." But it is, and to a greater degree than most of us realize. If we confess Christ, we are to represent Him, else we shall bring reproach upon the truth of God. The Bible says, "Ye are the light of the world," and, "Ye are our epistle, . . . known and read of all men." Have not others a right to look to us as such? When we do not follow the standards we should, we cannot hope to exert a right influence upon unbelievers.

In view of this our question might be, "What shall I wear that will best suit one who desires to follow Christ?" Putting it in a more tangible form, we should ask ourselves, "Can I turn to the persons next to me and talk with them about their souls' welfare, and invite them to accept Christian principles if my dress is contrary to these principles?"

Instead of complaining and lamenting that our appearance should be different, let us practise Christian simplicity and show a noble independence and moral courage, even though all the world take the opposite course.

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## Read Them! Read Them Again!

M. E. ANDROSS

QUITE a number have read the "Testimonies." But these precious volumes are waiting to give us more light. Each reading reveals new truths. New glory shines from them each time we gaze at their sacred pages, with prayerful hearts and willing hands.

"The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed."—*"Testimonies," Vol. II, p. 605.*

"The Testimonies are not to belittle the word of God, but to exalt it."—*Id., p. 606.*

"They should be in the library of every [Sabbath-keeping] family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors."—*Id., Vol. IV, p. 390.*

"The object of publishing the Testimonies is that those who are not singled out personally, yet who are as much in fault as those who are reproved, may be warned through the reproofs given to others."—*Id., Vol. II, p. 687.*

"Let the Testimonies be judged by their fruits."—*Id., Vol. V, p. 671.*

"If you lose confidence in the Testimonies, you will drift away from Bible truth. . . . If you would obey their teachings, you would be assured of their divine origin."—*Id., p. 674.*

Then, shall we not pledge ourselves as workers to study them more diligently? and to do more to inspire our youth to study them? The Master says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. What do you think He would have us do with the volumes He has given to help us understand more fully the Book of books?

\* \* \*

## If You Would Keep Peace in the Family

1. DON'T listen to talebearers. Whether it is the children or the servants who like to carry tales, discourage it.

2. Remember the things you are prone to forget, and forget the things you are prone to remember.

3. Keep the children busy. The happiest home is always the busiest one. The idle child is never happy. The busy child never annoys you with pleas for amusement. Make each child bear a portion of the responsibility of the home.

4. Remember that you were young once. Get back the viewpoint you had when you were young. What seems trivial to you now was very serious when you were a child. Remember that.

5. Don't allow teasing. When the older brothers and sisters mimic and tease the younger ones, you can make up your mind that your home will shortly be turned into a place of torment for the younger ones and a place of annoyance for you.

6. Discourage borrowing among the children.

7. Make regularity rule in your home.

8. Allow the children to feel that the home is as much theirs as any one else's, and therefore they can invite folks there.

9. Demand the same (if not greater) courtesy in the home as that which the children show to outsiders but so frequently neglect to show toward the home folks.—*Selected.*



# YOUNG MEN and YOUNG WOMEN.



## RECOMPENSE

(Written on the battlefield by a soldier.)

ALTHOUGH I do not know God's wondrous ways,  
Yet I believe from out life's puzzling maze  
I shall be brought;  
He knows.

I do not ask to see the journey's end,  
For He walks at my side just like a friend;  
So all is well,  
He sees.

I will not care, though roads are long and rough.  
Sure will His grace sustain, and that's enough  
To bear me up;  
He cares.

I would not be my own guide if I might,  
But rather trust to His unerring sight  
To lead me on;  
He guides.

I could not guard myself, for that were vain;  
Yet this I know: He faithful will remain,  
And keep me safe;  
He guards.

I would not live when done my task is here,  
For I can heed His summons without fear;  
He died for me,  
He lives.

So when from scenes of earth He beckons hence  
To fairer realms, 'twill be sweet recompense  
Forevermore  
With Him

\* \* \*

## A Leader of Leaders

JOSEPHINE HOLMES

"A LEADER is one who knows the way, will go ahead, and get others to follow." The Son of man is the greatest leader of all time. He knew the way, He went forward, and is tenderly entreating us to follow. As a child, His pathway led Him "in favor with God and man." As a young man, He found the pathway very stony; many thorns and briers wounded Him severely. Ere He reached middle age His heart was pierced. Just three days later He reached again the abode which He had left to show us the way to eternal life beyond the realm of sin.

We, the young people of the Seventh-day Adventist denomination, realize that "the way of the cross leads home." But this is not all. We have become acquainted with Him who said, "I am the way." We see the beauties of His life, and desire to be like Him. But wait—are we willing to advance along the pathway pointed out to us? See the bloody footprints of our great Leader. Observe the careworn expression He wears. Note "the sweat as it were great drops of blood" while in agony He cries, "If it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Watch while His friends lay His mutilated, lifeless body in the tomb. Are we willing to advance along that pathway, leading our younger brothers and sisters, our friends and companions?

Naturally we would exclaim in astonishment, Why does any one follow Him? Listen. 'Tis His own sweet voice saying, "Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." That joy beyond all human comprehension which is set before us, is ever strengthening in spite of the wounds we receive by the way. In triumph we exclaim, "We are willing to follow Jesus, encouraging others

to follow Him, too." Soon we shall reach our goal; soon we shall see our Leader. How welcome then will be the invitation, "Enter thou into the joy of thy Lord."

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## Do You Have a Purpose?

L. R. ANDERSON

MANY articles have been written and many inspiring lectures delivered on the value of having a purpose in life. Is it worth one's while to build a sort of air castle, to have a mental vision of life and its possibilities, and then go to work in earnest to work out ways and means, and bend every effort that the ideal which has been formed in one's mind may be successfully realized?

The men and women whose lives adorn and beautify the pages of history, have been men and women who early in life caught a vision of what might be accomplished if their efforts were rightly directed. They became possessed with the idea that there was something worth while for them to do. Life held out to them grand achievements. They were men and women of purpose; and they made it their business to avail themselves of every opportunity that would be conducive to the accomplishment of the goal they had set out to attain.

You have all read of Abraham Lincoln. When he was a mere boy, he made up his mind that he would better his circumstances in life; and while he was still a young man he set his heart upon the Presidential chair. But young Lincoln was a poor boy. He did not even have the privilege of receiving a common school education. In his circumstances most boys would say, "I have no chance in life. The door of opportunity is barred to me." Not so with Lincoln. He believed that it is necessary for a person to get ready for things before he gets them. He also believed in the saying, "If you do not have an opportunity, make one, so he began to work out his life's purpose by making the best use of every opportunity. During the noon hour, while others were doing nothing, he would be busy reading a good book. He spent his evenings in study. He was getting ready for his great life-work. He said, "I don't intend to shuck corn, split rails, and the like, always. I am going to fit myself for a profession."

"Why, what are you going to do now?" asked his employer's wife, quite surprised.

Quick as a flash, Lincoln smilingly responded, "O, I will be President."

"You would make a pretty President with all your tricks and jokes, wouldn't you?" said the farmer's wife.

"O, I'll study and get ready," replied the boy, "and then maybe the chance will come."

Lincoln plodded on. He entered his chosen profession of law, and became widely known as an honest, able, straightforward advocate; and at the age of fifty, at the time of a great crisis in his country, he was elected President of the United States. He became one of the most influential and useful men that ever lived.

Half a century or more ago a poor farmer boy whose name was Marshall Field lived at Conway, Mass. This boy purposed that he would not always remain poor. He decided to become a merchant, so he secured a position as clerk in a store. When he had worked there for some time his father was told by the proprietor that the young man might do all right on the farm, but he was not adapted to the mercantile business. Did young Field give up in despair? O no; he had made up his mind to enter that business, so he set himself to work to overcome all drawbacks. He saved his money; he studied the mercantile business from every possible angle. He made up his mind that a satisfied customer is the best advertisement. Accordingly he established the rule that every article must be exactly as represented. Finally Mr. Field became one of the world's foremost merchants.

Obstacles and hindrances will present themselves as you push on. Determine that they shall not become your masters, but that you will conquer them. Do not become disheartened

if you do not succeed at the first few attempts. Edison said in working out a certain invention, "I made more than seven thousand experiments and failed before I hit upon that." Jay Gould was a failure as a storekeeper, tanner, surveyor, and civil engineer, but he became a railroad magnate. Barnum failed at fourteen different occupations before he won fame as a showman. Grant failed as a tanner, but was a successful soldier. John Adams was a dismal failure as a shoemaker, but he was a brilliant statesman.

In order to be successful you must find your bearings, find the way your life should go, and then go and keep on going, and the loftiest goal may be reached.

"Live for something, have a purpose,  
And that purpose keep in view;  
Drifting like a helpless vessel,  
Thou canst ne'er to life be true.  
Half the wrecks that strew life's ocean,  
If some chart had been their guide  
Might have long been riding safely,  
But they drifted with the tide."

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#### FOLLOW ME

T. F. KERSHNER

"Follow Me," the Saviour said,  
"Although the way be rough and steep  
And storm clouds gather overhead,  
Yet I thy soul will surely keep."

"This way you've never passed before,  
Yet I, in sorrow, grief, and pain,  
Have trod this path mid trials sore;  
With thee I'll tread it once again."

I hear His voice; with longing eye  
I see the land forever blest;  
I know the price He paid, that I  
Might dwell with Him and be at rest.

Enraptured with the scene, I stand;  
As I behold His love for me,  
I firmly grasp His outstretched hand  
And say, "Dear Lord, I'll follow Thee."

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#### For the One-Talent Youth

ERNEST LLOYD

In the parable of the talents Jesus sought to impress upon each of us, whether highly or poorly endowed, the nature of our personal responsibility to our Maker. The one-talent man made a failure of his life, primarily because he shrank from responsibility. "I was afraid," he said; and he went away and hid his talent. Daniel Webster once declared that the greatest thought that ever presented itself to his brain was that of his personal responsibility to God. Can you think of a greater? Paul the apostle declared himself to be debtor to all men, and asserted, "As much as in me is, I am ready to preach the gospel." Yet there are many people who, because they have but one talent, shrink from responsibility.

Phillips Brooks once preached a striking sermon on the usefulness of mediocrity. Do you think your capital stock small? That may be, and yet do you not remember that some of the most successful students have had but crude equipment and poor advantages for study? and that some of the most efficient helpers of humanity have been men and women who fought their way up through toil, privation, and poverty?

But here is the point: The one-talent man failed because he neglected to increase his capital stock. He began with one talent, and he had but one talent when the time came for the reckoning.

"The law of increase runs all the way through human experiences. We see it in the financial world, in the wonderful increase of interest; we behold it in the plant life, in the growth of the oak from the acorn. We behold it in the individual life, in the development of men from mere infancy; and the development of great minds from crude, unlettered children."

The one-talent man made a tragedy of his life because he deprived his master and society of the proper use of his talent. A person has no right to lock up the resources of the earth, or of money, or of ability, and hold them unused for selfish reasons.

"The coal in the mines belongs to humanity, and so does the wood in the forest, and the water in the lakes, and the electricity of the air; and selfish individuals who undertake to monopolize for their own good these vast storehouses of nature are proving themselves traitors to God and humanity."

The same may be said of our individual gifts. If you have money, or social graces, or power for leadership, or a voice with music in it, you have no right to lock up these blessings from mankind. If you withhold your hand, you rob God. And how shall we feel and what shall we say when He calls for the reckoning at the last, if we have robbed Him and His children?

The one-talent man lost the power of initiative, the will and purpose to step out and start development. His will was paralyzed. His vision was blinded, and he failed at his task. And then, you remember, he was bound hand and foot.

Friend, let us never forget that talents unused or misused become a very menace to us; but a talent, however small, that is developed and used in helping the men and women and children around us, becomes a blessing both to ourselves and to others, and at the end a glorious reward will crown our faithfulness in using aright the gifts intrusted to us.

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#### Teaching Good Manners

THE New York City public schools have started a course in good manners for children. It is proposed to set aside twenty minutes each week, in which children will be instructed in the art of being courteous. The action has been the occasion for much ridicule on the part of the press.

It has been said that "too much manners are bad manners." While there may be some truth in this statement,—and manners are usually the expression of the ideas of an individual,—they are the result of long growth and a variety of individual experiences. In our conduct toward others we are largely influenced by what we believe they expect of us. Cardinal Newman said that a gentleman is one who would never hurt another's feelings. In our relations with others we must have constantly in mind those human rights and human needs. Genuine good manners arise from a desire not to offend. This desire is the consciousness of the rights of the other person. There are certain considerations that we demand for ourselves. We should be none the less willing to accede the same to others.

Judging from the conduct of many children and many of their elders, we believe that a course in good manners is very desirable.—*Selected.*

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#### THE CHRISTIAN GRACES

EDWARD J. URQUHART

THE Christian graces I would learn,  
Their greatest depths of thought discern;  
Beauty, love, and wisdom know,  
Faith, grace, and courtesy bestow,  
That I may better represent  
Him who for me such graces spent.

Yet what is beauty, but to be  
All that my Lord demands of me?  
Or what is wisdom, but to know  
And walk as Jesus walked below?  
And what is love, but such as He  
Bestows on sinful men like me?

Or what is pleasure, but to know  
The blessings that from heaven flow?  
And what is faith, but such as saves  
Sinners from everlasting graves  
Through the full grace which He bestows  
On creatures of His love, though foes?

And what is service, but that flows  
In love to lessen others' woes?  
Or what is rest, but sins forgiven—  
An earnest of the rest in heaven?  
And what all Christian graces, then,  
But such as Jesus holds toward men?

Thus night by night and day by day  
As onward still I hold my way,  
More of His love I would bestow  
On human hearts submerged in woe,  
To urge their souls across life's sea  
Unto His port—eternity.



## An Early Pioneer in Health Reform

G. H. HEALD

In the *Health Reformer* for July, 1871, Elder Joseph Bates gives an interesting account of his life. He was evidently one of the earliest total abstainers from liquor of all kinds, including wine. And from this reform, he advanced to others.

Shortly after release from a war encampment in England where he had been imprisoned among vicious surroundings, he became second mate on a ship fitting out for a European voyage. But we will let him tell the story:

"This was some twelve years before temperance societies were organized. I soon learned that it was indeed a warfare to attempt to stem so strong a current of vice, single-handed. I was urged to take a social glass, again and again, for some time. After a while I yielded, to use it moderately, and finally confined myself to one glass only in twenty-four hours. Wine, beer, and cider were not then considered spirituous liquors. These I used but seldom.

"In the fall of 1821, on my passage from South America to Alexandria, D. C. [Va.], feeling more serious respecting the unnecessary habit of using one glass a day, I spoke out earnestly, saying, 'I will never drink another glass of spirituous liquors while I live.' And I am not aware that I ever have.

"But this temperance reform was not yet accomplished. So, on my next voyage from Buenos Aires, South America, round Cape Horn, in 1822, I fully resolved never to drink wine. By watchfulness and perseverance I broke up my habit of using profane language, and before I left the Pacific Ocean I had forever discarded the use of that filthy weed, tobacco. These victories strengthened and encouraged me in the work of reform.

"In the summer of 1824, on leaving the capes of Virginia for another voyage, I resolved from henceforth never to drink ale, porter, beer, cider, nor any liquor that would intoxicate. I now felt strengthened, and fully relieved from this burden to reform, which had been balancing in my mind for upwards of ten years. I had been prospered in my business far beyond what I deserved, and was now setting out on another successful voyage, loading myself down with the cares and business of the world. Turning my attention more to reading the Bible than I had done, I was led to see what a feeble worm of the dust I was—an unpardoned sinner, under condemnation. I began and pleaded with God for pardoning mercy, for many days. I did then believe, and still believe, that He freely forgave me, for His dear Son's sake. My prospect then for this, and the life which is to come, was most cheering. I then covenanted with the Lord that I would serve Him evermore.

"Some thirty-three years ago, on becoming satisfied of the poisonous nature of both tea and coffee, I resolved never more to use them.

### "Reform in Food

"In February, 1843, I resolved to eat no more meat. In a few months after, I ceased using butter, grease, cheese, pies, and rich cakes. Since the introduction of the health reform several years ago by my brethren of the Seventh-day Adventists, I have been endeavoring to conform in my eating more strictly to the hygienic practice adopted by the Health Institute in Battle Creek, and confine myself to two meals only in twenty-four hours."

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## "The Unforgiven Sin"

LEROY DEAN

In John 1: 9, 10, we read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." Another scripture reads thus, "All have sinned, and come short of the glory of God." Thus it is easy to conclude that we are all engulfed in sin together, some in a greater and some in a less degree; but all need to confess sin, and all are promised forgiveness.

In the Lord's Prayer we are taught to pray, "Forgive us our debts, as we forgive our debtors." Beautiful in principle, it is yet laden with terrible consequences to one who does not forgive another a wrong or injustice done him. In the parable of the prodigal son the father did not wait for the son to reach home, but with outstretched arms ran to meet him while he was yet

a great way off. Such is the attitude of every true Christian to whom a wrong has been done, toward a repentant offender.

It is not so difficult for an offender to confess a wrong when he knows he will be freely forgiven; but on the other hand, if the offending person sincerely asks forgiveness, he has done all he can, and should rest assured that he is forgiven of God; and the one who refuses forgiveness to another may be just as sure that his sins are retained against him in heaven. Better to be like the poor publican who smote his breast and said, "God be merciful to me a sinner," than like the Pharisee who boasted that he had no sin to confess and none to be forgiven.

It is a dangerous thing to harbor hatred against any one, for God has spoken in plain language on this point. 1 John 3: 15 reads, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." The divine rule reads thus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5: 44, 45.

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## "Come and See---Go and Tell"

E. HILLIARD

THE day on which Christ arose from the dead was a very exciting one. At dawn the Roman soldiers who were guarding the tomb were stricken down by the brightness of the angel that descended from heaven, rolled away the sealed stone, and called the Saviour forth by command of the Father. After the soldiers had regained consciousness, they rushed into the city of Jerusalem and reported to the Jewish priests that Christ had risen at break of day. They were the first to herald the news of His resurrection, and the priests who condemned Him to death were the first to receive the report. Determined not to acknowledge their guilt and defeat, they bribed the guard by offering them a large sum of money to circulate the heartless lie, "His disciples came by night, and stole Him away while we slept." Matt. 28: 13. The love of money outweighed the glad news of redemption from the grave. "The love of money is the root of all evil." 1 Tim. 6: 10.

Today many who are convinced that the return of our risen Lord is close at hand, are being bribed by Satan to deny their faith by building costly dwellings and adding field to field and farm to farm—selling mansions in heaven for hovels on earth. How much better to expend the dollars in circulating the good news of the empty sepulcher and the near return of our risen Lord from the far-off country.

Mary Magdalene, who was forgiven much, greatly loved her Lord, and was first to meet Him on the morning of His resurrection. First seekers are first finders. It was through tear-dimmed eyes that she mistook her Lord for the gardener. But Jesus made Himself known to the weeper, and her tears were stayed. The next to behold Him were the women who had been with Christ during His ministry, to whom Mary had told the news of His resurrection. They hastened to the tomb, where they were told by an angel that Christ had risen. Said the angel, "Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead." Matt. 28: 6, 7.

On their way they unexpectedly met Jesus, who said to them, "Go tell My brethren that they go into Galilee, and there shall they see Me." Verse 10. Mary Magdalene hastened to tell the eleven apostles that Christ had risen "and had been seen of her." Then came the two disciples to whom Christ had revealed Himself at the village of Emmaus, and they told the story of the resurrection to the eleven. But the twice-repeated message was not believed. Suddenly Christ appeared in their midst, and it was with some difficulty that He proved His identity. The entire day passed away before one of the eleven believed that Christ had risen. Notwithstanding their unbelief, Christ patiently bore with them until He convinced them that He had broken the bands of death and unlocked the door of the tomb. "Then were the disciples glad, when they saw the Lord." They were the first to receive the gospel commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

Ever since that day of Christ's resurrection the glad news of the empty tomb has been sounding down the ages. It has

gladdened the hearts of millions and taken away their fear of death. Thousands of voices all over the world are proclaiming the pardon of sin through the risen Christ, and also heralding the joyful message that soon all the tombs of the righteous will be left empty. Satan's prison house is to be unlocked and his captives set free. Glorious day when all the saints of all the ages will be taken from a world of pain and death to the land where the grave will be forgotten! Listen to the blessed promise of redemption, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Hosea 13: 14.

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## Do We Know Our God?

MRS. CLARA R. WINTERTON

Do you know your God? If not, it is time you were getting acquainted with Him. "The people that do know their God shall be strong, and do exploits." Dan. 11: 32. An exploit is defined as a heroic act or deed. Rescuing those who are in great peril, is always considered a heroic deed.

The lives of our fellow men are all in great peril. Our neighbors, our own loved ones — all, are in imminent danger of being eternally lost. What are we doing to save them? We, who realize their great danger, are we denying our faith by our careless, indifferent attitude? We would quickly rush to their assistance if we saw them in any temporal danger. How then can we neglect even one opportunity of trying with God-given grace and wisdom to arrest their attention and direct them to the time in which we are living, and of pointing them to Christ? Do we think to slip by them into the kingdom, with their blood on our garments? Do we think we should be happy inside the beautiful city, while all these former acquaintances looked reproachfully at us from the outside and said, "Why didn't you show us the way?"

Let us take heed how we employ our time and talents; let us be careful as to the disposition we make of the light given us, lest we be surprised to find ourselves standing on the outside also.

We have been careless and indifferent far too long already. We cannot become too much in earnest now, especially if we have some lost time to redeem.

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## "Your Zeal and His Compared"

C. G. BELLAH

UNDER the above heading *Our Sunday Visitor*, a Catholic weekly published at Huntington, Ind., gave in its issue of Jan. 8, the following tribute to the work Seventh-day Adventists are doing:

"The latest statistical and financial report of the Seventh-day Adventists is both interesting and instructive. With a membership of only 100,000 in the United States, and of only 185,000 in the whole world, this sect has missionaries in every land, and prints its books, tracts, and periodicals in ninety-nine languages and dialects. It publishes 144 papers and magazines, which reach many times as many people as there are Adventist members. Every adherent of this denomination is a missionary, both by personal work and by financial support. Indeed, it requires great courage and spirit of self-sacrifice to belong to the Adventist body. There are no 'slackers' among these people. The 185,000 members gave during the year 1920, \$11,854,040.23, which represents \$63.92 for every member in the world. Since many Adventists in other countries could not give as well as those in this land, it is likely that the Adventists of the United States gave toward local church support and home and foreign missions, at least \$100 each during that one year. The gain in 1920 over 1919 was \$3,277,353.37.

"The reader probably knows that all Adventists must pledge to the church [?] the Biblical tithe, or 10 per cent of their gross income. From this source the church received \$7,195,436.04. The 10 per cent had to be paid [?] even by the impoverished members in Europe. Almighty God is supposed to receive the first fruits of the Adventist member's labor to the amount of 10 per cent. The same people gave for missions more than the 20,000,000 Catholics of the United States, or \$4,658,941.19. All Adventists gave \$2 for missions for every one cent given by Catholics; in other words, the Adventist Church in the United States gave two hundred times as much, in proportion, as the Catholic Church.

"Hence you who imagine that your church, with its local

dues and its mission demands, places a heavy burden on you, can learn both zeal and sacrifice from the Seventh-day Adventist. Not only his purse, but all his spare time and energy are at the disposal of his church. He is thoroughly instructed in the tenets of his religion, can hold his own against all objectors, passes his literature on to others after he has thoroughly perused it, and he would gladly lay down his life for his faith. Even if misdirected, his zeal is certainly worthy of emulation. If Catholics generally had the zeal and the spirit of the Adventists, the world would be converted in short order. Such is our mission; such is the command issued to the church; such are the requirements imposed by the Master on all His followers. What is your New Year resolution?"

What if the editor had known only *you* among Adventists? Could he have spoken so enthusiastically about *your* zeal, sacrifice, and missionary labors? It behooves every one, in these last, perilous days, to live so near to the Lord that whoever he comes in contact with may see that he has been with Jesus.

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## Freedom in Christ

E. B. JONES

BY nature, all men are slaves, sold under sin; but because of God's great love for us, provision has been made for our liberation from bondage. The battle for our freedom has been fought and won, the debt has been paid in full. We are free if we will only believe. "This is the record, that God hath given to us eternal life, and this life is in His Son," 1 John 5: 11. They why do we not take God at His word? There must be some answer, some explanation, for the pitiable state of unbelief, the evident lack of confidence in the sure promises of God. And there is an answer, there is an explanation.

Would you know why so many have been blinded to the truth for so long? why so many are weak in the faith, and so often confess that they are not sure of their soul's salvation? This is the answer, "An enemy hath done this." Satan has long succeeded in exerting his subtle power of deception over many a would-be follower of Christ, who has not been conscious of it. For proof of this let us read what God says about it through the spirit of prophecy:

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken." — *"Gospel Workers,"* p. 161.

Our Redeemer changed the issue from righteousness by works to righteousness by faith; He came to impart to the believer the very life which was and is in Himself. Then how much longer shall we permit the evil one to influence us, to prevent us from experiencing that blessed freedom and peace which has been purchased for us at so great a price? Shall we not seek God for the faith which will enable us to accept fully the victory which Christ has won for us, and permit Him to live His perfect, sinless life within us?

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## Eating the Word

W. E. MURRAY

"Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world." That book is the Bible, the word of God.

It is said of Christ that He was "full of grace and truth." He is our example. By Him we have power to overcome sin. We are to manifest the truth of the kingdom of God to the world, and we are to do it in the same manner in which Christ did — by living it.

If we should never take into our bodies our daily food, how would it become a part of us? How would it become transformed into living energy? We must eat. We must eat regularly. We must eat every day. Experience has taught us that those who do not eat regularly are liable to get sick, and those who do not eat at all, die.

This is also true of spiritual food. It cannot become a part of our characters unless we partake of it, and do so regularly and frequently. If we partake of it irregularly, we shall probably become sick spiritually; and if we do not take any at all, we shall die spiritually.





## MANITOBA CONFERENCE

FROM the rock-bound shores of Lake Superior, overlooking which are the cities of Port Arthur and Fort William, westward through a portion of Ontario, into Manitoba, crossing the valley of the Red River, upon the banks of which at the junction of the Assiniboine, has arisen the modern city of Winnipeg with its historic setting, to the border plains of Saskatchewan, the Manitoba Conference has taken the task of proclaiming the last message of hope to the widely scattered inhabitants.

We are thankful to the "Lord of the vineyard" for the blessings which He has so graciously bestowed upon the faithful believers in their efforts to carry forward the work during the year 1921, and we enter upon 1922 with courage and faith, gathering strength from past experiences for greater endeavors.

Because of the financial situation which prevailed everywhere we were confronted with the necessity of reducing our working force by nearly one half, but we believe that our God will complete His work by the many or the few as seems good to Him.

The conference workers are endeavoring to hold the strategic points, and with the loyal support and co-operation of the believers we know there is no limit to what the Lord can accomplish through our united efforts.

The office staff, though reduced, are keeping in close touch with the members of the conference church and isolated believers, with good results.

The English work in the city of Winnipeg has been under the pastoral care of Elder Stemple White, and we are looking forward to a harvest of souls as the result of the earnest efforts he is putting forth in the metropolis of Western Canada.

Brother Peter Sigurdsson, who came to Winnipeg direct from Iceland over a year ago, has labored diligently for his countrymen, of whom there are many thousands in this city. He has a good interest and the necessity is laid upon us of providing a place of worship for these interested ones that we may reap the most successful results from his labors. We are planning to build in the spring a little church near the Icelandic quarter of the city.

Elder D. Gulbrandson has charge of the Icelandic work in this country, and has devoted his time to holding meetings, translating and getting out literature in the Icelandic language, including a monthly magazine which we publish from our office. He has made many long journeys by rail and on foot, through cold and storm of winter, heat and dust of summer, to reach these people who have settled along the lake shores and river courses of the Northland.

Elder O. Ziprick has labored for the German-speaking people this past year in the southern part of the province, where many settlements and colonies of his nationality are found. The Lord has souls among these people who will be prepared for the kingdom through this message.

Brother and Sister H. P. Parker are

pioneering east of Lake Manitoba, where the country is new and the settlers living in their little log shacks, have few conveniences but are hungry for the word of God and are turning to the "blessed hope."

We were made to rejoice when recently the Bureau of Home Missions granted us assistance in employing Brother J. H. Zackary, a Ruthenian young man, to labor among the many thousands of his nationality throughout the province. Many of the Ruthenian people of this country have become very much dissatisfied with the Catholic Church, and are ready for a message that will bring peace and comfort to their weary souls. We believe with the interest already manifest, and with more literature provided, we shall reap a harvest of souls from among this people. We have recently had a small book of Bible readings translated into this language, which we believe will be a great help in establishing more firmly those who have accepted the third angel's message. Brother Zackary loads his toboggan with his pack of literature, and with the rope over his shoulder travels months at a time over field and fence, through woods and valley, blinding storm or 40° below zero, hastening on with the message which he knows his people need and must have quickly.

Our field secretary, Brother G. F. Ojala, has worked hard to keep up the courage of his colporteurs during these trying times. The printed page has been carried by our faithful colporteurs over vast regions of sparsely settled country, until there are very few homes in our territory but have from one to five of our good books in their possession.

Manitoba Conference is not only interested in her own field but has taken an interest in the world field, as is evidenced by the fact that we have usually gone beyond our quota to missions for several years past. We came a little short this year, but according to the membership at the beginning of the year we reached 57½ cents a week per member. We are anxious to see the work finished in all the world, that our Lord may come.

It is of interest to note how this past year compares with what is called a normal year in respect to finances, 1918 being considered the last normal year we have had.

	Normal 1918	1921
Sabbath school offerings	\$2,020.11	\$3,811.11
Harvest Ingathering ---	1,313.98	3,505.13
Missions total -----	4,870.11	10,101.47
Tithe -----	12,020.92	12,502.64
Literature sales -----	9,756.24	12,468.18
Local and union needs--	-----	22,199.46

The Manitoba Conference paid, for all interests, into the cause of God an average of \$2.50 a week per member for the year 1921.

As workers and believers we wish to consecrate our every effort to the finishing of the task the Master has left to us, that we may meet Him soon with joy. We place our faith and trust in Him who has all power, for the year 1922. We hope soon to meet the believers from every nation when the work shall close in triumph.

G. H. SKINNER.

## USING THE NEWSPAPERS IN NEW SOUTH WALES

SOME one has said, "The pen is mightier than the sword," and so we have endeavored to wield the "sword of the Spirit" by the pen, hoping to create an impression upon the hearts of our fellow beings more lasting than even indelible ink. The press today is a tremendous force in disseminating knowledge; and why should it not be used in carrying the knowledge of the truth, the good tidings of a risen, soon-coming Saviour? There is no reason in the world why it should not. Not only with voice, but with the pen must we proclaim the message; we must publish the glad news.

The writer of this brief report has made considerable use of the press in connection with evangelistic work in the Northern part of New South Wales. Almost every country town—even those with a population of a few hundred—has its one or two local newspapers, read by people living in the town and more especially by those living in the farming districts surrounding the town centers.

If we can place reports of our sermons in these papers, the people who are too far away to attend meetings have the opportunity of reading at least a few phases of this great message. And it is encouraging to hear at times from persons who have read the reports and articles with interest. Thus seed is sown in their souls which may some day bear fruit, and prepare their hearts for the personal touch. When conducting a series of tent-meetings we have reports published regularly in the newspapers, some editors being fairly liberal with their space, others not so much so. An editor at Kurri Kurri has printed regularly for some time reports of Elder Watson's sermons, a column or so at a time.

In a weekly paper called the *Watchman*, the official organ of the Loyal Orange Lodge of New South Wales, a discussion arose over the Sabbath and Sunday question, in which ministers and laymen of other denominations taught the keeping of the first day, the abolition of the law, and other false theories. Several of our ministers seized the opportunity of entering into this press discussion, some of our lay brethren also taking part, and thus considerable of the truth was brought before the readers of the paper, which has a circulation of about 16,000. The editor himself adopted a very fair attitude toward us.

During this discussion there was provisionally published in this same paper a report of an interview with a past grand master of the Orange Lodge concerning his impressions of our sanitarium at Wahroonga, where he had gone to take treatment. This report was an excellent advertisement for our medical institution and a fine recommendation of the character, work, and spirit of Seventh-day Adventists, from a man who confessed that before he went to the sanitarium he was prejudiced.

Quite a number of our ministers use the press in connection with their evangelistic efforts,—some more, some less. With voice and with pen we are with you,



brethren, in propagating the third angel's message to all the world in this generation, and so we hope to be soul-winners in New South Wales. ROBERT SALTON.

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### MOUNT VERNON ACADEMY

MOUNT VERNON ACADEMY holds a unique position in the sisterhood of academies in the denominational school system. Legally, it is called a college, and was a college. Practically, it is called an academy, and is an academy. Many of its friends prophetically speak of it as a junior college. It has the equipment for its academic work that it had for its college work. It has an enrolment beyond some of our junior colleges and has a faculty of about an equal number of teachers. Theoretically, its territory consists of Ohio, West Pennsylvania, and West Virginia, but not infrequently ten or twelve States are represented in its enrolment, and nearly always some foreign countries. Its graduates are bearing responsibilities in almost every land, and although it is quite impossible to count the exact number of ministers, Bible workers, teachers, nurses, and other workers, yet it is evident from the reports that come in to us from all parts of the world from former students of this school, that the laborers in the field are now numbered by the hundreds.

On account of the financial stringency, the institution has not enjoyed so large a patronage this year as last. A question mark should follow "enjoyed," because this year has taxed the capacity somewhat beyond the limits of convenience, and last year far beyond.

The latitude in which the Mount Vernon school is situated, affords a climate where the winters are not disagreeably cold and the summers not too hot. Spring water is abundant upon the school grounds, and the general healthful condition makes the adjacent village a desirable place of residence. Students who attend the school for any considerable part of their course, become greatly attached to the place and its associations.

In addition to good strong class work conducted through a complete school year, there are many activities in the school which give students practical experience in missionary effort. Some of the organizations within the school are: A students' association, a Sabbath school, a Missionary Volunteer Society, a Bible workers' band, a ministerial band, a Gideon's band, and a foreign mission band. The most of these hold weekly meetings, and are officered and conducted by students. All students who are sufficiently mature to bear responsibility, have ample opportunity to arrange programs and appear in public upon them, to act as chairman, secretary, treasurer, or fill some other office in one or more of these organizations. The members of the ministerial band go out and hold meetings in various places, and the Bible workers' band sends out representatives in various branches of missionary endeavor. Whenever a project of missionary work is launched, whether it be Harvest Ingathering or some other enterprise, almost the entire student body can be counted upon to engage heartily in the work. Just now, churches within easy traveling distance of Mount Vernon are calling for our mature young men of the ministerial band to come and conduct their Sabbath services. Many times

the citizens of Mount Vernon express the opinion that the academy has the finest class of young people they ever met.

The usual struggle to beat back the rising tide of evil which is sweeping over humanity at the present hour, is experienced at Mount Vernon. The forces of evil seem to be working alike on young and old, and the plans of the archenemy are particularly effective with the young. The modern irregularities in dress, including that of the hair, the neck, and the feet, have quadrupled the duties of the faculty with regard to this within the last year or two. Mount Vernon Academy publishes a booklet entitled, "What to Wear at Mount Vernon Academy." This specifies the style of dress to be worn in the school, in the domestic work, in the Sabbath services, at social functions, and on the street. It also gives specific directions as to the wearing of shoes and jewelry, as well as forbidding the modern ear puff. The school stands for cleanness in its social life and in the music used about the institution.

The students and faculty joined wholeheartedly in the recent Week of Prayer. Many consecrations were made for the first time, and almost all who had previously dedicated their lives, made a reconsecration. A considerable number were baptized at a recent service. With few exceptions there is an earnest spirit of work, and it is confidently believed that the school year will be counted an unqualified success.

C. L. STONE, *Principal.*

## Medical Missionary Department

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

### SANITARIUM WORK IN BERLIN, GERMANY

It is now a little more than three years since the resolution was passed to secure a sanitarium near Berlin. After considerable searching a well-suited property with a sanitarium building was found in Zehlendorf, the finest suburb of Berlin, about eight miles from the center of the city. While various difficulties, due to the present times, handicapped us in many respects, there were, on the other hand, sufficient evidences of providence showing clearly that God had directed our attention to this place. The property was secured at an almost pre-war price. Quite extensive repairs, however, and a small addition for an operating-room were necessary before the institution could be opened. This was at the close of April, 1920.

The situation of our Zehlendorf Sanitarium is of rare beauty, a great advantage. Nature helps in the treatment of disease by that which pleases the eye and exercises a favorable influence. The proximity of several fine lakes surrounded by lovely hills and vast forests, adds to the beauty of the property itself. The institution is easily accessible, being but a few minutes from the station of the suburban train service.

Our sanitarium is well equipped, containing modern bath and treatment rooms,

departments for ladies and gentlemen, a very complete operating-room, an X-ray machine for diagnosis and treatment purposes, a thermopenetration apparatus, two mercury quartz lamps for artificial sun baths, and other appliances. While the results of even the first year were quite encouraging, the rapid increase of patronage during 1921 surpassed our expectations in every respect.

A few figures concerning the development may be of interest. In 1920 we had 196 patients; 1921 brought us 546. The average number of house patients was 25 in 1920, 39 in 1921, and during January, 1922, it has been about 55. The number of operations has increased from 113 in 1920 to 325 in 1921. In a high percentage they were of major nature,—for stomach ulcers and cancers, gallstones, various abdominal tumors, kidney affections, and the like.

The X-ray and electrotherapy departments likewise show a good increase. In 1920 the number of X-ray examinations amounted to 124; in 1921, to 449. During the same period the number of X-ray treatments went up from 5 in 1920, to 163 in 1921. In 1920, there were 1,740 quartz lamp treatments administered; in 1921, 2,405. The thermopenetration treatments numbered 355 in 1920, and 398 in 1921. The bathroom and hydrotherapy department reports a total of 5,058 treatments in 1920, whereas 12,132 were given in 1921.

Besides the house patients the institution enjoys a steady increase of ambulant cases, who come either for bathroom and other treatments, or who are sent by surrounding physicians for X-ray examinations.

Recently the institution has been recognized as a benevolent enterprise in the sense of the public hospitals. This is due to the fact that it has from its very beginning endeavored to do a heavy amount of charity work. Very many sick who consult us—those not of our faith as well as our own people—are utterly unable to pay even the lowest prices for the help afforded them. For this reason we have received not only the sick of our own people but also strangers at greatly reduced rates. In 1921 nearly 200 of our 546 patients were of this class. Notwithstanding, many worthy and needy sick had to be refused care because of our lack of means.

At present we are considering the question of connecting a nurses' training school with the institution. Thus far we have been obliged to send our nurses to state hospitals, our own sanitariums not being recognized as nurses' training schools. A petition has been handed in that our Zehlendorf Sanitarium and clinics be recognized as a nurses' training school by the government. Due to the fact that the nature of our institution and work is practically that of a regular hospital, we have ground to believe that our request will be granted. It may be, however, that an enlargement of our capacity may be required.

If we look back on the short period during which our Zehlendorf Sanitarium has been in operation, we have every reason to be thankful for the help and success accorded thus far. In spite of the present hard times the institution has not only been able to carry the heavy amount of charity work mentioned, but has also nearly doubled its capacity within less than two years. This is

surely an evidence of the blessing of God and His watchcare, but as the work grows and the responsibilities become heavier, we feel all the more our absolute dependence on the Great Physician, without whose help all human efforts are in vain. Now as a new year is before us, we would ask for the prayers of all our brethren and sisters that this new enterprise may prove a blessing for many.

L. E. CONRADI, M. D.

\* \* \*

### INTERESTING EXPERIENCES OF A MEDICAL WORKER

We have received several copies of newspapers from Portland, Maine, containing quite extended reports of health lectures given by Mrs. Martha M. Howe, the medical secretary of the Maine Conference. Liberal space is devoted to the lectures, they are put in a prominent place, and strong headlines are used.

The lectures given by Sister Howe are plain and practical. They cover such principles as are generally understood by our own people, and which are becoming more and more popular with the health-seeking public. Her experiences, while unusual, perhaps indicate what might be done in other places. She has good audiences, composed of an excellent class of people. The paper seems anxious to get the reports, granting all the space that can be used. Another newspaper has made request for material, by telephone and by letter. Sister Howe cannot possibly fill all the opportunities that are open.

Among those who have become especially interested is a physician who operates a first-class sanitarium. He has interviewed Sister Howe, and is now modifying the dietetic system of his institution. He plans to eliminate flesh food entirely, just as fast as he can make proper substitutes. A school-teacher has also shown considerable interest, visiting Sister Howe several times to talk with her on health questions.

The diet question has become one of special interest to a number. Business and professional men are taking steps to have their housekeepers adopt menus based on the instruction given in the lectures. A number of persons are calling on Sister Howe to ask advice regarding their diet. She asks them to write down their present bill of fare for one week. This gives her opportunity to see what they eat and to tell them what changes to make. She finds that some persons eat practically nothing but white bread, meat, and coffee.

The question of whole-wheat bread is a leading one in the diet discussions. After people see the importance of its use, they find difficulty in obtaining it. One baker has made arrangements to handle whole-wheat bread, and has agreed to change his recipe and use vegetable shortening instead of lard. Other progressive measures are being adopted in helping the people to live up to the principles presented in the lectures.

The work of Sister Howe, as a conference medical secretary, has been greatly appreciated throughout the conference. Our church school children have had health inspection. Considerable literature has been distributed, signers to the health goal have been secured, and various other medical missionary items have had attention.

While the report of such work as the

above may be of interest, it has greater value because of the encouragement it offers others to take up similar work. We believe there are many of our people who could be helping in their neighborhood and community, in their church or their conference, to make plain the practical principles of our health message. No subject meets with better response. The health question is a popular one. Articles could be prepared for the papers, talks could be given in schools and churches, business men in various fields could be interested, and health literature could be circulated. *Life and Health* could be presented and subscriptions obtained for it. Many of our sisters could help their neighbors by demonstrating better methods of bread baking, cooking, and other hygienic measures. In some instances it might be well to secure a nurse or other professional health worker, to give public talks.

Our Medical Department will be more than glad to give any assistance possible by way of suggestions, or to help secure material in any way of health literature, charts, etc. In conferences where there is a medical secretary, he or she should be called upon for help, and should be informed of any openings. May we urge our brethren and sisters to take hold of our health interests, doing everything possible to advance them while the opportunity is so favorable?

L. A. HANSEN.

## Bureau of Home Missions

P. E. BRODERSEN	-	-	General Secretary
J. T. SCETTCIER	-	-	Supt. German Work
N. P. NEILSEN	-	-	Supt. Dan.-Nor. Work
G. E. NORD	-	-	Supt. Swedish Work
J. H. SCHILLING	-	-	Supt. Miscel. Languages

### THE CALL OF THE HOUR

THE week of April 8-14 has been set aside by the General Conference for a Missions Press Extension campaign. The Layman's goal on this fund is \$100,000. One of the new publishing houses is to be built in France, for the benefit of the French-speaking people.

It is the call of the hour to every French-speaking person to do his share in helping to finish the work among the people of that tongue. The French *Signs of the Times*, "Steps to Christ," and "Epidemics," are the material to be used among the French and recommended by the French advisory committee in the Eastern Canadian Union. The same could be used throughout North America with good results and success. Any one can obtain a supply of the above material, through the local tract societies.

This campaign will not only afford opportunity to raise funds for the publishing of the gospel throughout the world, but it will bring the truth before many people.

One small French church has already ordered 1,000 copies of the French *Signs*. They plan to raise \$300 as their quota on this fund.

If every French Sabbath keeper in North America would do his best during this campaign, wonderful results would be achieved. Souls who are now in darkness would be brought into the light, and

stars would be added to the crowns of the faithful workers.

For years the General Conference has supported workers among the French, and even during this period of depression they have generously supported the French work. Let every one now rally to the call, and let every French Seventh-day Adventist be on the firing line during the Big Week of April 8-14.

L. F. PASSEBOIS,  
Secretary French Department.

## Appointments and Notices

### COLLEGE OF MEDICAL EVANGELISTS

The regular meeting of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, San Bernardino County, Calif., Wednesday, March 22, 1922, at 10 a. m.

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

J. E. Fulton, President,  
S. S. Merrill, Secretary.

## OBITUARIES

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

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

**Cook.**—Andrew J. Cook was born March 15, 1845. He died in Lansing, Mich., Jan. 24, 1922. His wife, six children, one brother, and two sisters survive. J. N. Brant.

**Chandler.**—Barton C. Chandler died at his home in Long Beach, Calif., Jan. 19, 1922, aged ninety-two years. He is survived by one son and two daughters.

B. L. Diefenbacher.

**Macy.**—Evan Laurel Macy died Jan. 15, 1922, at La Fayette, Ind., aged eight years. The sorrowing relatives are comforted by the hope of the resurrection morning soon to dawn.

R. L. Carson.

**Chism.**—Louisa Smith was born near Albion, Ill., Oct. 31, 1848. She was married to Edward Chism in 1869. Her death occurred Jan. 22, 1922. She was preceded in death by her husband and three children, but other relatives are left to mourn.

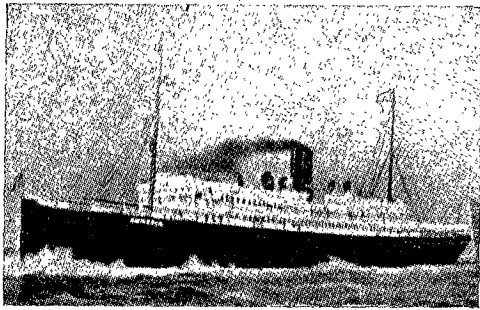
W. H. Holden.

**Whitney.**—Ella Clark was born at Victory, Wis., Jan. 27, 1867. She was married to Charles J. Whitney in 1896. Her death occurred at her home in Hector, Minn., Dec. 20, 1921. She is survived by her husband, aged mother, one brother, and a sister.

A. J. Haysmer.

**Cady.**—Matthew Philander Cady was born at Poy Sippi, Wis., May 26, 1859, and died at Antigo, Wis., Dec. 29, 1921. He is survived by his widow, two sisters, and three brothers. Brother Cady was reared under the influences of present truth, and devoted his life to living the gospel in his profession as a teacher, and later as a doctor of medicine.

Bryan D. Robison.

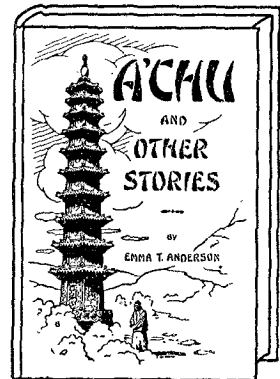


# BOOKS OF TRAVEL

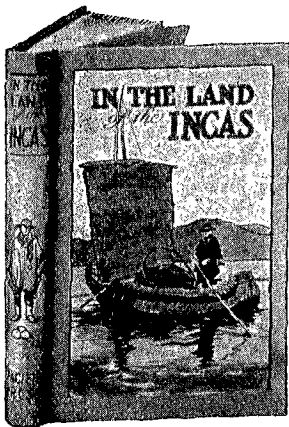
BY OUR MISSIONARIES

## A'CHU AND OTHER STORIES

After enjoying the 150 photographs and reading the 358 pages containing 43 thrilling stories of life and adventure among this yellow-skinned race, the reader will agree that the author has given a true and graphic description of the peculiarities of the Chinese people. Price, \$1.25.



## IN THE LAND OF THE INCAS



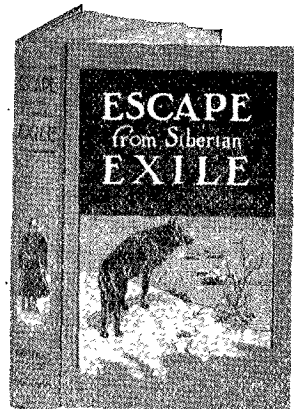
Stories of life 14,000 feet above sea level, in the Andes Mountains of South America. Above the clouds the Inca Indians live, too high even for trees to grow. Their customs and habits are peculiar—real Indian stories by one who has lived among them, for the gospel's sake. 301 pages. Price, \$1.00.

## FRUIT FROM THE JUNGLE

India and the jungles suggest tigers and snakes; and in establishing the first missions, our missionaries came in contact with both. The author, M. D. Wood, gives a very interesting account of the opening of mission work among the peoples of India. 330 pages. Price, \$1.00.

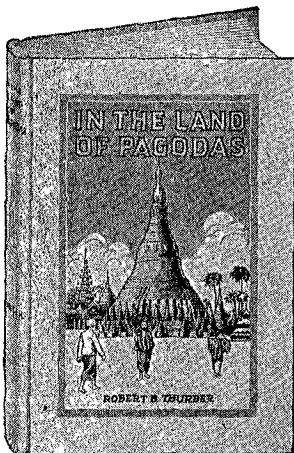
## ESCAPE FROM SIBERIAN EXILE

A Seventh-day Adventist missionary exiled to Siberia, tells of the awful trip to the far North, the horrors of dungeons and cells, the arrival, and the final dash for liberty, traveling 6,000 miles through snow and ice, dodging Russian soldiers, and almost captured at last on the ship to America. A book of thrilling adventure for boys. Price, \$1.25.



## ON THE TRAIL OF LIVINGSTONE

Fresh from college as a self-supporting missionary, 1,400 miles into the interior of darkest Africa, among the wild animals in their native haunts,—all to take the gospel to these heathen peoples,—are the experiences as told by the author. 351 pages. Price, \$1.00.



## IN THE LAND OF PAGODAS

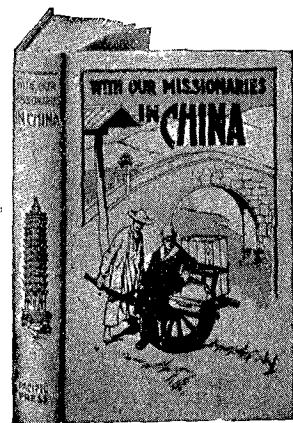
The adventures of pioneer missionary work among the people of Burma. In this out-of-the-way corner of the Orient is a people whose life and characteristics are of unusual interest, and with the story of victories for the cross, this is an interesting book. Price, \$1.25.

## WITH OUR MISSIONARIES IN CHINA

More than a hundred views illustrate the travels and work of a score or more of our missionaries who contribute to make this a most interesting history of our work in China, describing in detail Chinese life and customs. 334 pages. Price, \$1.00.

## STRANGE PEOPLES AND CUSTOMS

The author has written for boys and girls how the gospel of Jesus is entering the homes and lives of the Chinese people. She tells of her personal experiences among them. Those who know Mrs. Evans will appreciate this book for the children. 316 pages. Price, \$1.25.



Travel the World with Our Missionaries



WASHINGTON, D. C., MARCH 16, 1922

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L. W. GRAHAM

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.

ELDER E. H. WILCOX, reporting the year's progress in the work for the Indians about Lake Titicaca, says: "We baptized 917 during the year. We should have been able to baptize 1,500 had we not been so careful in examinations. We now have eighty students in the summer school and it is making good progress. We shall be very glad when the principal for the training school, the educational secretary, and the secretary arrive."

\* \*

A LINE from Brother C. E. Wood, president of the Jamaica Conference, says: "The Layman's Movement is developing rapidly in Jamaica. I have just returned from a trip up the mountains, where a native church leader has aroused an interest by holding a few introductory meetings. As the result of four days' services, sixteen responded to the message. I led out in these meetings, while the leader and members of the church joined in doing house-to-house work."

\* \*

SOME time ago Brother W. E. Baxter, superintendent of the Venezuela Mission, wrote us of the experience of Brother Hernandez, one of our colporteurs in Venezuela, who, through the influence of the priests, was expelled forcibly because he was selling our literature. Brother Hernandez himself, writing of the incident, says: "I arrived at Colon and took thirty orders, and then went on to San Pedro and other towns until I came to San Cristobal. I had no more than arrived when I was taken to jail, where they kept me six days and then marched me thirty-five kilometers to the Colombia line and told me to stay over there." He further adds that they refused to let him return to obtain his books, which were at the station, and his trunk with clothes.

In a later letter Brother Baxter says: "You will be interested to know that we not only got Brother Hernandez back into the country, but we have \$400 from the Venezuela government to pay for the extra expense for the time he lost." This is the result of the efforts of Brother Baxter on his behalf, through the American minister. We thank God that He is still using governments to safeguard the interests of His work.

## MISSIONARY VOLUNTEER WEEK

## What Is It?

It is a week set apart for a united effort in behalf of our youth. It is a movement for the awakening of the whole church to work for the salvation of our young people. It is a time when conferences will, as far as possible, release the ministers to visit the churches, holding meetings and doing personal work for our boys and girls, our young men and young women. It is an opportunity for church elders to put forth special efforts to "gather the children" into the fold.

In the "Testimonies," Volume VII, page 11, we are told that the most important work for parents is to work for their own children and then to have these children unite with them in working for others. And "if this work were faithfully done," we are told, "if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved."

It does seem fitting that the whole church should give attention to this matter; that ministers, church elders, parents, Sabbath school, educational, and young people's workers should unite in a concerted effort for our churches, and especially for the young.

## When Is It?

March 17-25 is the date. Friday evening, it is suggested, should be the first meeting. It closes with "Family Altar Day," Sabbath, March 25.

## What Helps Are There?

The March Extra of the *Church Officers' Gazette* contains explanations, suggestions, and readings for the week, and in addition tells of other helpful literature. Union conference papers also have been giving helpful suggestions.

## What Shall It Profit?

We give money to save the starving children of Russia (and that is right), yet our own are starving for personal, heart-to-heart companionship of parents and workers. What shall it profit a church if it seem to prosper and lose its own boys and girls? M. E. KERN.

\* \*

## GENERAL CONFERENCE RATES

No definite information has been received up to the present date regarding rates to the General Conference by the Eastern and Southeastern Passenger Associations, but there is no question but that they will fall into line with the arrangement made by the Transcontinental Associations; that is, the rate of one-and-one-half fare for round-trip tickets to San Francisco.

It will be absolutely impossible to purchase these tickets west of Chicago prior to May 6, and west of Omaha prior to May 7. The tickets will be on sale only three days. We must have 350 of these tickets bought in order to secure this rate. With this ticket there are privileges that cannot be secured with the clergy ticket. The clergy ticket is cheaper in going direct to San Francisco and return without any stop-overs; but if a person desires to make any stop-overs on the return trip, or to travel a different route from the one over which he went,—unless it is over one of the other central lines,—the cost will be more for the clergy ticket than it will be for this special

ticket. East of Chicago, however, those holding clergy tickets will find it advantageous to use them as far as Chicago.

Arrangements are being made for special cars and trains to the General Conference. These will leave Chicago the night of May 7, and will take different routes. The quickest and most direct is via the Milwaukee or the Northwestern to Omaha; thence over the Union Pacific to Ogden, Utah; and then over the Western or Southern Pacific to San Francisco. This is the route that is recommended by the General Conference, and the one which the majority of the delegates from the General Conference will travel. There will be cars, however, leaving Chicago over the Burlington and Rock Island to Denver, thence over the Denver and Rio Grande, and the Southern Pacific to San Francisco.

It is desired that each person shall have a chance to choose the way he prefers to go. The fare is the same, no matter which way one may go, and there will be special cars leaving Chicago the night of May 7 over these different roads. The rate from Chicago to San Francisco and return, will be \$120.21 on this special plan. A person can return by any Southern route without additional cost, but returning by any of the Northern routes, either Canadian Pacific, Great Northern, Northern Pacific, or Chicago, Milwaukee, and St. Paul, from Portland or Seattle, the round trip will be \$139.77.

Each person who intends to go should take the matter up with his union conference president, and specify his preference as to route. It will be necessary to secure from the union conference president, or the person authorized to act in the union, a certificate entitling the applicant to purchase his ticket on this special one-and-one-half rate. No one is entitled to the certificate unless he is a member of the Seventh-day Adventist denomination or a child of members of the denomination. It will be necessary for every one who expects to attend the General Conference, to get in touch with his union conference president at an early date.

A. J. CLARK.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTSDevoted to the Proclamation of "the Faith  
which was once delivered unto the saints."

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