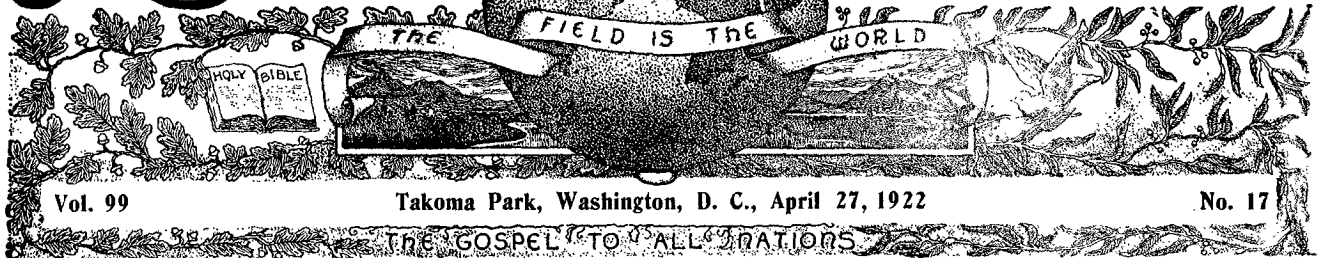


# The Advent Review and Sabbath Herald



## *We Shall See Him*

MRS. M. C. SOLLARS

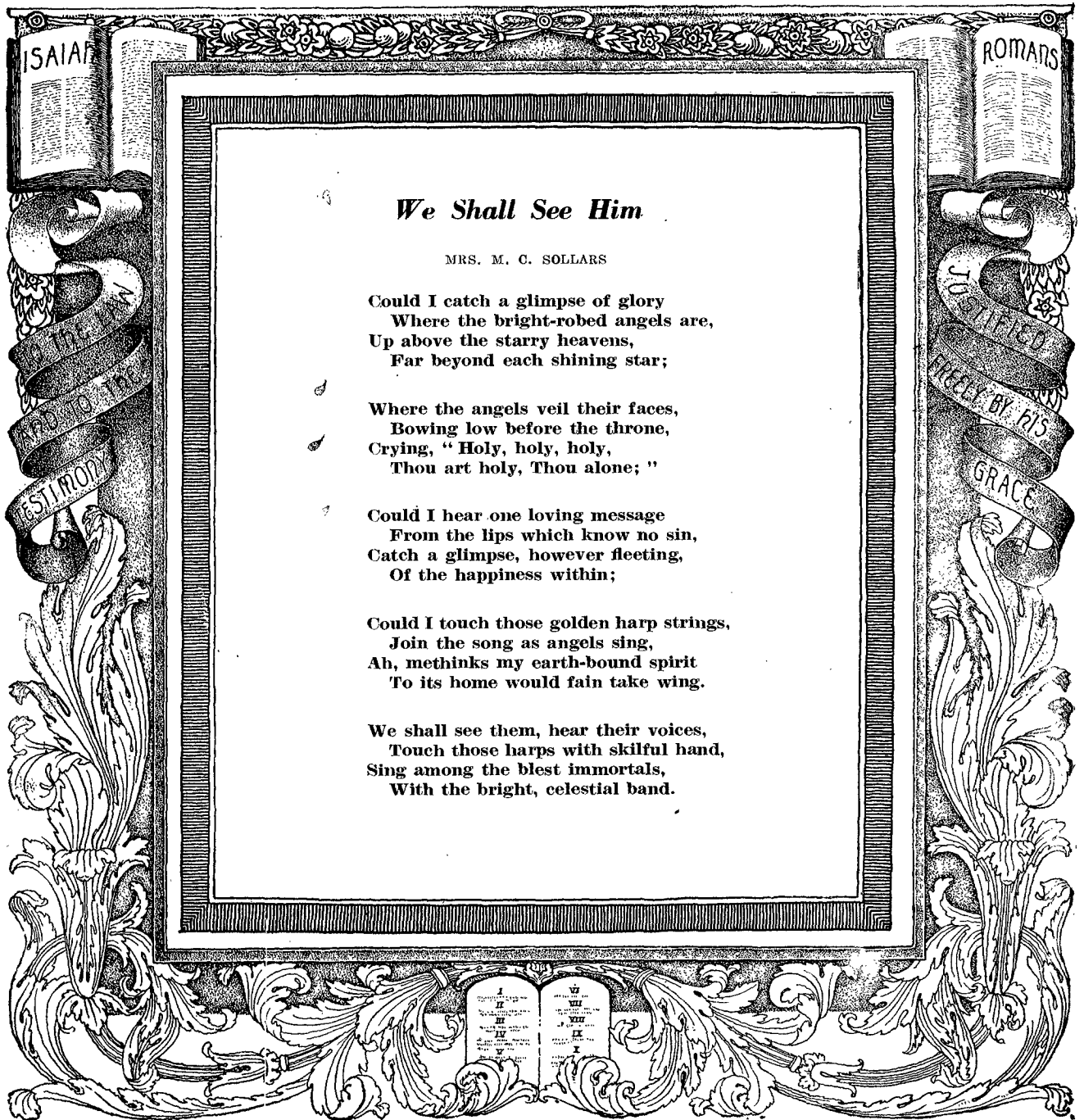
Could I catch a glimpse of glory  
Where the bright-robed angels are,  
Up above the starry heavens,  
Far beyond each shining star;

Where the angels veil their faces,  
Bowing low before the throne,  
Crying, "Holy, holy, holy,  
Thou art holy, Thou alone; "

Could I hear one loving message  
From the lips which know no sin,  
Catch a glimpse, however fleeting,  
Of the happiness within;

Could I touch those golden harp strings,  
Join the song as angels sing,  
Ah, methinks my earth-bound spirit  
To its home would fain take wing.

We shall see them, hear their voices,  
Touch those harps with skilful hand,  
Sing among the blest immortals,  
With the bright, celestial band.



# The Privilege of Prayer

MRS. E. G. WHITE

WE must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We must have the continual light that comes from God.

Christ is ever sending messages to those who listen for His voice. On the night of the agony in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus today the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment decisions may be made that fix one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

The reason why so many are left to themselves in places of temptation is that they do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us. Not all your good purposes and good intentions will enable you to withstand evil. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant. It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.

As workers for God we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more

difficult your position and the heavier your burdens, the more you need Jesus.

It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.

In ministering to the sick, more than in any merely secular business, success depends on the spirit of consecration and self-sacrifice with which the work is done. Those who bear responsibilities need to place themselves where they will be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others for the aid of the Holy Spirit and for a knowledge of God as your position of trust is more responsible than that of others.

Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying.

## The Divine Counselor

When in trouble, many think they must appeal to some earthly friend, telling him their perplexities, and begging for help. Under trying circumstances unbelief fills their hearts, and the way seems dark. And all the time there stands beside them the mighty Counselor of the ages, inviting them to place their confidence in Him. Jesus, the great Burden-Bearer, is saying, "Come unto Me, and I will give you rest." Shall we turn from Him to uncertain human beings, who are as dependent upon God as we ourselves are?

You may feel the deficiency of your character, and the smallness of your ability, in comparison with the greatness of the work. But if you had the greatest intellect ever given to man, it would not be sufficient for your work. "Without Me ye can do nothing" (John 15:5), says our Lord and Saviour. The result of all we do rests in the hands of God. Whatever may betide, lay hold upon Him with steady, persevering confidence.

In your business, in companionship for leisure hours, and in alliance for life, let all the associations you form be entered upon with earnest, humble prayer. You will thus show that you honor God, and God will honor you. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus. Reach up your hands for help. In your weakness, lay hold of infinite strength. Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light, and rejoice in His love.—*"The Ministry of Healing," pp. 509-513.*



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

VOL. 99

TAKOMA PARK, WASHINGTON, D. C., APRIL 27, 1922

No. 17

## The Coming General Conference Session

ARTHUR G. DANIELLS

*President General Conference*

THE deep interest now being manifested by our people in the approaching session of the General Conference is truly encouraging. From the earliest days of our organized work, the General Conference sessions have been very important occasions. Their importance and their value to the cause of God have increased as our work has enlarged, and as it has extended farther and farther throughout the world. And now it is most gratifying to see the interest of our people in these General Conference gatherings increasing as we near the culmination of this great work.

The Conference session to be held in San Francisco May 11-31 promises to be the largest and most important in the history of our cause. Four years ago our delegation from outside the United States and Canada was small. The Great War was still raging; traveling by sea was difficult and dangerous; passport difficulties were many; and men could not leave their fields. Now these obstacles are removed, and it is felt that there should be a fairly good representation from all parts of our great field.

The loss of time, the long journeys, and the money expense made necessary by the holding of these Conference sessions, often lead us to wish that our work could be carried on without such gatherings. But thus far we have been unable to devise a better plan. After all, what seems to be a great loss turns out to be an actual gain. The associations, the counsels and plans for advance, the maintenance of confidence, good understanding, unity of purpose, and courage are very important benefits that come to us from these gatherings.

The Lord tells us that "in the multitude of counselors there is safety." Mutual counsel is absolutely necessary in carrying forward important interests. Husband and wife must counsel together in order to live most happily and achieve the greatest results of union. The officers and members of a local church must hold frequent councils. The believers in a local conference must get together often, to counsel and plan for the advancement of the cause with which they are connected.

If personal association and mutual counsel are necessary and helpful in order to succeed in reaching our purposes in these smaller circles of endeavor, how much more necessary must it be for representatives of a world movement to get together from time to time. The General Conference as an organization now embraces the world field. Its union and local conferences, its missions, its institutions, its representatives, and the members of its executive committee are established in the remote parts of every continent. The machinery of the organization is working smoothly

and efficiently throughout the world field. And now a General Conference session, in the true sense of the term, must include representatives from every continent and from all the principal groups of islands throughout the world.

Only those who are keeping close watch of our work throughout the world, realize what progress is being made outside of North America. Our total membership is now 200,000, and I think the report for 1921 will show that fully one half of these believers are now outside of what has been known as the homeland. The report for 1920 shows during that year there were 6,668 baptisms in North America, and 13,015 outside. The total number of laborers in North America was 2,644, while there were 4,261 outside. The tithe paid in North America was \$3,918,515. The amount paid outside was \$3,276,947. The amounts are almost equal. And this was just after the close of the war which wrought so much damage outside of North America. This is a truly wonderful record for our poor believers in the scattered, devastated parts of the world.

From these comparative statements it will be seen that the cause outside of North America has made marked progress during the last decade or two. In a short time the big end of our movement will be outside of North America. Of course that part of the General Conference must be properly represented in the sessions of the Conference, and it must be expected that the representatives from that large part of the field lying outside of North America will render positive and most acceptable help in shaping the policies of the General Conference for the finishing of the work committed to us.

Viewed from the true standpoint, the situation we face is in most respects very encouraging. Surely the hand of the Lord has been in this movement from the first, shaping affairs in harmony with His infinite wisdom and eternal purpose. We have not always understood His plans and purposes, and for that reason we have not kept pace as we should with His opening providences.

We have now come to a serious situation in the world. The times are truly perilous. If ever men and women needed the light and help of the gospel, they need it now. If ever the church of God needed to be thoroughly awake, and charged with holy zeal and divine power, it is just now. Beyond a doubt the great threefold gospel message of Revelation 14 was intended by the Lord to meet the present world situation. It is the only remedy for the condition into which the world has been led by the forces of evil. And it is an all-sufficient remedy.

The great need now is a thoroughly regenerated, awakened, Spirit-filled church, to make known God's message of salvation to men and women in their helpless condition. The laying hold of what is needed, the spiritual preparation for our task, should and must be the dominant note in the General Conference gathering now so near at hand. This Conference must be led and guided by the Master Himself. He must have His way. To Him all wills must surrender. For His incoming all hearts must open. Every delegate to this great Conference should seek with all the heart for a better preparation for the work than has ever before been experienced. We must obtain what is needed to help us reach and save the poor lost people in every land to which the providence of God shall lead us from this meeting. We must go forth filled with the Holy Spirit, which we are assured by the spirit of prophecy will "bring all other blessings in its train."

Will every reader of this message begin now to pray daily for the coming Conference? Pray that every representative shall be deeply serious regarding the responsibilities he accepts in consenting to act as a delegate. Pray that the spirit of supplication may fill every heart. Pray for a truly Pentecostal blessing. The Lord will hear and answer the sincere, earnest pleadings of His people.

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### **God's Peculiar People**

G. G. BROWN

QUITE often in the Bible, mention is made of a "peculiar people." They are called God's "peculiar treasure." They are a special, or chosen, people, and their characteristics make them an unusual, extraordinary portion of the inhabitants of this world.

"In the beginning God created the heaven and the earth." Gen. 1:1. Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18. "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11. "The Lord taketh pleasure in them that fear Him." Ps. 147:11. "I know also, my God, that Thou triest the heart, and hast pleasure in uprightness." 1 Chron. 29:17.

From the foregoing scriptures we learn that in the beginning God created the world for His own pleasure, to be inhabited by a people who would fear Him and be upright in character. To this is added the statement in Isaiah 43:7: "Bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him."

The way in which man is to glorify God, is stated thus by Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. In doing his full duty before God and his fellow men, every man would honor his Maker. Says the wise man, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

It is evident, then, that God in the beginning intended that His newly created people should in all particulars respect Him and obey His will. In so doing they would afford Him the fullest amount of satisfaction and pleasure. And man was capable of obedience, for "God created man in His own image, in the image of God created He him." Gen. 1:27.

God had an enemy, Lucifer. This enemy sowed doubts in the minds of the newly created pair, which produced a harvest of disappointment to God. Man broke away from his allegiance to his Creator, and marred the plan He had outlined for him. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. So far as man was concerned, the purpose of God in creating him was ruined, and God's creative work was a failure.

God, however, was not without recourse to a remedy. This remedy for sin would restore man to his former state of obedience and cleanness of character. The apostle Paul describes this character restorer as the "gospel of Christ." "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. In Jesus Christ, the Son of God, man would find power to redeem his failure. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

The process of salvation from sin would be in reality a second creation. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. The verses following this last citation show clearly that this re-created being, made so through faith in Jesus Christ, is reconciled to God, and this reconciliation involves a life of righteousness or perfect obedience to the law of his Creator. The essence of this plan of redemption was preached to Adam and Eve in the statement, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

At a later date a well-known patriarch heard the same message. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. By reading Genesis 12:1-5, we find that the gospel call separated Abraham from his old life and companions and country, that he might obey God more implicitly. The effect of the gospel upon his life is thus stated: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. Again it is said of him, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. Surely this is an enviable reputation. No wonder Abraham was called "the friend of God."

After Abraham there were others who heard the gospel. Some believed and some did not. "Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. In Deuteronomy 26:16-19 the statement is made that those who chose to serve God would walk in His ways and keep His statutes and His commandments, and the Lord would accept them as His "peculiar people." The same thought is introduced in Exodus 19:5, 6. From these considerations we see that God's "peculiar people" are those who are led, through faith in the gospel of Christ for salvation from sin, to obey God and keep His commandments.

The faith of those who believed in the gospel and its promises, caused them to look for the coming of Christ and the new earth. Enoch, the seventh from

Adam, said, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. Abraham looked forward to that promised redemption, "for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. The psalmist sang about it, "Our God shall come, and shall not keep silence." Ps. 50:3. Isaiah foretold that time: "Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 62:11. And again: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. Those who held this belief constituted God's church before Jesus came the first time.

Is there any indication that God would alter or change respecting the faith and practice of His church in what we call New Testament times? Does His standard of righteousness vary from age to age? In the closing prophecy of the Old Testament is found the statement, "I am the Lord, I change not." Mal. 3:6. And in the New Testament these significant words concerning the heavenly Father tell us that with Him "is no variableness, neither shadow of turning." James 1:17.

It seems impossible, from this testimony, that God would change respecting His original purpose, which was to have a people who would be obedient to Him through faith in the gospel and its promises. And of Jesus the Scripture says, "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. Let us be thankful for an unchangeable God and a changeless Christ!

To the believers in various places, Peter writes: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9. These "peculiar people" were believers in the gospel of Christ for salvation from sin, looking for the culmination of their hope in the second coming of Christ and subsequent events.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

It is noteworthy, from this scripture, that faith in Christ for salvation from sin would develop a people zealous of good works and obedient to God, while looking for the Lord to come. What, then, should be the outstanding characteristics of God's people just before the coming of Jesus? The apostle John says:

"The dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant [the last end] of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The remnant of anything must be just like the preceding part. This Scripture indicates that they will keep the commandments of God, and that they will have the testimony of Jesus. Again it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The prophet Isaiah was given a message for the people in the last days, reading like this: "Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord. . . . and I will look for

Him." Isa. 8:16, 17. The disciples of Christ, His "peculiar people" in the last days, will be looking for His coming in the clouds of heaven, and the distinguishing feature of their worship will be obedience to the commandments of God.

How do you stand relative to God's "peculiar people"? Are you one of them, or are you opposed to the peculiarities of their faith and practice? Listen to His promise:

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

\* \* \*

### **"The World by Wisdom Knew Not God"** **Neither Do They Know Him Today**

N. F. BUCHLER

GEORGE MCCREADY PRICE's admirable article in the REVIEW of March 23, "Why Are Problems 'Unsolved'?" excited my interest, and I wish to say that I very much enjoyed reading it, and am delighted with his apt comparison of our present-day scientists to little children playing within a drawn circle.

Our knowledge of nature is indeed limited on this earth, and we need not draw an artificial circle of limitation around us, not daring to step beyond the lines laid down arbitrarily by scientists who are afraid of crossing the point where worldly wisdom comes to an end and the spiritual or supernatural sphere begins. It is at this point that true science meets true religion, like two good old friends shaking hands heartily with each other.

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

Instead of scoffing at Holy Writ and finding fault with the word of God, I should rather see our scientists frankly admit, as Goethe does when he lets his Dr. Faustus exclaim in despair, after he had exhausted the study of all human sciences and reached the pinnacle of worldly knowledge, "I see that we can know nothing, and this almost consumes my burning heart!"

Concerning the ultimate components of chemical elements and their reduction to one primitive entity, I never forget the words spoken by our professor of chemistry, an old wizard of years ago. Speaking of the two groups of elements then known to chemistry, he said:

"The time may come when our list of chemical elements shall be reduced to only a few, and it seems as if all the metals originated from only one base, which probably is hydrogen."

The changing or breaking up of one metal into a lighter element by electricity was reported recently at a meeting of the American Chemical Society in Chicago. It was announced that two professors at the University of Chicago had succeeded in changing the metal tungsten into another element, helium. Such a change had been considered impossible by modern chemists. Dr. Leech said:

"The alchemists of ancient and medieval times were always seeking for a way of transmuting one metal into another, especially a baser metal into gold or silver. The experiment with tungsten proves that they were right on at least one point,—that the nature of metals could be changed. Of course this does not mean that baser metals can be now transmuted into gold. It does, however, actually blast the theory that the atoms of elements, supposed to be absolutely indestructible, cannot be broken up by men. It opens a vast new field to science, and may result in many far-reaching and important scientific developments. We cannot yet foresee what these developments may be."



The tungsten, a white metal used in making fine steel, was changed into helium, a gas occurring in the atmosphere, by a temperature of about 50,000° F., much hotter than the heat of the sun. For producing this terrific heat the chemists used a method much like that of Dr. Charles Steinmetz, who recently produced lightning flashes artificially. The heat of a tremendous electric current discharged over the tungsten, transmuted the metal into helium gas.

The slow but sure disintegration of the atoms of all metals and elements, proves the verity of a Bible doctrine which may be summed up in these words: "All earthly, visible things shall pass away, and be destroyed, and vanish; but the invisible things, the spiritual, are eternal and cannot be destroyed." In this connection read 1 Corinthians 1:27-29; 2:9-14; 3:18-21; also Romans 1:20, 21; Colossians 1:16, 17; Hebrews 1:10-12; 12:26, 27.

So here again is drawn for our scientists the borderline between the natural, the things visible, and the supernatural or spiritual, the things invisible. Let them once step out of this circle of limited knowledge, and they will be surprised to find an immense and unlimited field unfolding before their eyes, a field new and undreamed of,—that belonging to the spiritual world and its mighty forces.

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### *Thoughts from the Book of Jonah*

T. E. BOWEN

JONAH received a definite call from God to perform a definite task. He well understood his duty, and was able to do the work, but he thought to escape from God's presence and to evade His call by going to Tarshish instead of to Nineveh, as he had been directed.

Jonah paid his fare to Tarshish, but did not reach his destination. Having evaded plain duty, he set out on a voyage of his own choosing, and went to sleep.

Jonah made known that he was a worshiper of "the God of heaven, which hath made the sea and the dry land," only when pressed with searching questions by worshipers of false gods. All aboard the ship were in imminent peril, yet Jonah showed no burden for the salvation of their souls.

These heathen mariners manifested a noble spirit in seeking to save both Jonah and themselves, after knowing the history of this strange "sleeper" and learning that this storm was upon them because of his disobedience. And it was not until they were in further extremity and the lot had fallen upon Jonah, that they obeyed his instruction as the last resort by throwing him into the sea.

What the boat could not do, the large fish God had made ready, did. The fish took Jonah to the bottom of the sea, as the boat might have done, but the fish was able to bring him up again to a safe place on dry land.

God could as easily have preserved Jonah's life by allowing him not to sink, or even have kept him alive in the water itself, as He sustained the three men in the midst of a burning fiery furnace; but instead He used a great fish prepared for the purpose, to save Jonah's life.

Jonah was not in a subconscious state while inside the fish at the bottom of the sea. He had his reasoning powers. He went down into the very jaws of death. The weeds were about him. He knew, too, why he was there instead of being in Nineveh, preaching the word of God. From the bottom of the sea his prayer

went up to the God of heaven. No one can be in a more unpromising place or situation from which to pray than was Jonah. Yet God heard him. He forgave him his sin, then and there. He answered that prayer by bringing him up and placing him on dry land.

Jonah was put back at the identical spot in his experience where he was the day he started to flee from the presence of the Lord. He faced the same unperformed duty. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

The message was a short one. He was told to say, "Yet forty days, and Nineveh shall be overthrown." A truly startling message, yet no one was informed as to what the calamity would be, whether fire from heaven, or a mighty earthquake, or some other visitation. Yet Jonah told the people that in forty days Nineveh would meet its doom.

This short, decisive message took immediate effect. The activities at Nineveh, that metropolis of more than eighty thousand people, came to a standstill. From the king down to beggars in the streets, a fast of three days and a cessation from business and pleasure were declared. The city believed God. The king laid the responsibility upon every one to "cry mightily unto God," and "turn every one from his evil way." "Who can tell," he concluded, "if God will turn and repent, and turn away from His fierce anger, that we perish not?" It was a life and death question, and this quick action on the king's part turned away God's judgment.

This change of program made Jonah angry. He could not seem to understand that God's purpose in sending him to Nineveh was accomplished, that it had resulted in one grand success. In his waiting to see if at the end of the forty days the judgment proclaimed would fall, Jonah displayed his lack of submission to the will of God. He forgot how God so recently had mercifully spared his own life when he repented and called unto Him from the bottom of the sea. Should not God likewise save these repenting multitudes of Nineveh?

Jesus commended the men of Nineveh as He compared their course with that of the inhabitants of Capernaum, Chorazin, and other cities listening to His own call to repentance. Woes were pronounced upon these last because they repented not as did Nineveh.

Wonderful are the lessons given us in the book of Jonah. Far from this story's being a myth, it portrays the love, the justice, the merciful kindness of God in a most striking manner. It also forcefully illustrates what the Lord has to contend with in getting His work done and His message delivered to sinful populations among the nations. There are Jonahs today, who, instead of going to Nineveh when called of God, start for some Tarshish of their own choosing.

In the Lord's dealing with Jonah, as with Job, we see that He "is very pitiful" and of "tender mercy." His providences work out salvation for us who believe, as well as for those to whom we are sent with His warning messages. And this salvation comes through implicit obedience to His requirements.

"Hath the Lord as great delight in burnt offerings and sacrifices [service in one's own way], as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.



# EDITORIAL



## *Well Begun in Burma*

IN Burma one feels a sense of nearness to China and the Far East. These great rivers, the Irrawaddy and the Salwin, up which our missions are making way, come rolling down through China. Their unknown sources are somewhere in high Tibet, where China's own great rivers have their source. In a bookshop in Rangoon I picked up a picture of a bamboo footbridge that begins in Burma and ends across the river in China. And one recalls the fact that the West China Mission colporteurs have pushed on from Chungking through Yunnan to the very borders of Burma.

Now the Burma of our work is expanding, and the brethren have their eyes upon the borders of China and Siam as regions in which the Burmese colporteurs must one day be sowing the gospel seed.

Truly, vast as this world is, the message is girdling it. It is a fact that Providence is pushing us on to the

was Maung Maung, who was our "man of Macedonia" for Burma. He went over to Calcutta, years ago, to call us to enter evangelistic work for his people. In old age he is still strong in faith and earnest in service. At the meeting, Brother Hpo Hla was ordained, our first Burmese to be thus set apart. "We hope he is the first of many Burmese who shall follow into the full ministry," said Elder W. W. Fletcher, of the Southern Asia Division, at the ordination service.

Secretary L. W. Melendy's report showed literature work being done for fourteen languages here in Burma. It is a meeting place of the nationalities of Southern and Southeastern Asia. Among our people we have Burmese, Sgaw Karen, Pwo Karen, Shan, Chin, Telugu, Tamil, and no doubt others, while Elder I. V. Counsell, who went out from Iowa, is conducting city work for the English-speaking people of Rangoon, one of the finest cities in the Orient. Dr. Ollie Oberholtzer-Tornblad is assisting here.



Workers and Believers at the Northwest India Union Mission Conference

uttermost parts of the earth. No gap is to be left unentered. This Burma is like a wedge driven in between the two greatest mission fields on earth — China and India — and the work may be said to be well begun in Burma.

As yet our work here is small. For years our main effort has been for the Burmese. These have ever been the least responsive of the peoples of Burma. A hundred years of missions has seen few, comparatively, of these Buddhist Burmese laying hold of the gospel. The great fruitage in missions has come from among the hill tribes, especially the Karens.

Now our work has recently been getting a better hold upon the Burmese people, and we shall see more Burmese fruitage in future. And in the last few years we have gained a strong foothold among the Karens.

Our union meeting was held in Rangoon. The workers are few, and they felt deeply the need of God's help to enter the open fields. Therefore it was a blessed meeting. The Burmese brethren, who have been with the work for years, rejoiced to see the tokens of a new time in our work in Burma. There

Only a few paragraphs are possible about recent developments that merit columns. For with no effort to tell a good story, it is a blessedly good story that one must tell. Up the Salwin River, in the Karen wilds, the Kammamaung Mission has demonstrated that many souls are yet to be won among these hill tribes. That mission school is just at the point of turning out Karen young people with the gift of soul-winning — young people who came to the school from out of heathen darkness. Behind these older ones are scores more coming on. They are young people transformed, whose hearts are being touched to give their lives to service.

It is wonderful to see such a community springing up in the veritable jungles, a fruitage that only the living Word could produce. Brethren E. B. Hare and H. Baird were planning to plant the first outstation this summer — a teacher and his wife and possibly a helper or two to start a school and mission in Tiger Village, the first of a chain of stations, they hope, stretching out toward Siam. John, the teacher who is to lead the effort, came to the Karen work from the Meiktila Burmese boys' school, not far from Man-

delay, where Prof. D. C. Ludington has been blessed in winning a good number of his teachers to send on for other schools, as among the Karens, Burmese, and Chins.

Somehow the situation makes the workers feel that the time of expansion has come. Brother and Sister A. J. Denoyer have seen the first fruits of a school center just being established at Taikgyi, in the Irrawaddy Delta country, to work for both Karens and Burmese. Brother and Sister H. A. Skinner were assigned to open a new work in the Shan hills, near Taunggyi. There are twenty dialects spoken in the Shan States, and the people of these tongues must be taught the message.

The coming of Elder J. Phillips, straight from Union College (Nebraska), to take the superintendency of this Burma Union, was a blessing to the work. He had been a good half of the year in Burma. These fields must be manned to get the results we know the Lord wishes to grant as we labor. Within a year or two several thousand Karens have begun to keep the Sabbath, as the result of just such a strange movement in the wilds as arose some years ago in Fiji. In Fiji it meant bringing hundreds to the full light of the message. Our workers in Burma feel that truly the depths are being stirred amid this great mass of groping humanity.

Following the union meeting, Elder and Sister Phillips were preparing to go to Mandalay to give themselves up entirely to language study for nine months, at the urgent request of the committee, much as the union leader was needed in the field this summer. The only way to get quickly at work in a strange tongue is quickly to make a business of getting the language after arriving in the field. Just as Brother and Sister Phillips were packing for the journey, in came a delegation from an interior region,—a group of Karens,—saying they represented about five or six thousand people. They were sent to plead with us to come and take charge of teaching and leading them. They would build schoolhouse and church, if only we would come. Well, it keeps a little group of workers under pressure to face the new time in Burma. Earnestly they long for the return from furlough and sick leave of Brethren R. A. Beekner and F. A. Wyman and their families.

It does seem that the Lord of the harvest is leading us toward new experiences in Burma. The blessing of God is with the workers there, and they are praying for helpers to join them while they try to spread out the thin line of laborers to compass the wide and populous field.

W. A. S.

### *The Voice of Prophecy and the Record of History*

THAT conditions existing in the world today afford a striking fulfilment of the prophetic forecast of the past, is evident to one who will take the pains to compare the writings of the prophets with the record of current events. Take by way of illustration the picture which Isaiah the prophet presents of the days just preceding the coming of the Son of man:

"Our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw

it, and it displeased Him that there was no judgment." Isa. 59: 12-16.

A striking though unwitting comment upon this scripture is found in an article in a recent number of *Zion's Herald*, written by Judge Robert Chapin Parker. He presents some interesting statements regarding the great crime wave of the present time, which he says "continues to exhibit its fearful strength, and all attempts to arrest its onward sweep have proved futile." "The situation has become so threatening throughout the country as to challenge the attention of many serious-minded people." He declares that although a close student of the criminal law for twenty-five years, he never dreamed of the status which has come to pass in the last two years, and which shows no signs of abatement at the present time.

Judge Parker speaks more particularly of what he denominates "big crime," consisting of some form of organized robbery. As to the character of these "big crime" perpetrators, he says:

"These 'crooks' are clear-headed, clever, aggressive, well-dressed, well-mannered, highly organized, and they are willing to become 'outlaws of society,' and take a risk of being captured, for what there is in it. They have figured the cost, and they are willing to take the chance. They know that they have more than an even chance of a clean get-away with thousands of dollars for their profit. If they are caught, they appreciate that legal executions are very infrequent at present, that life imprisonment no longer exists, and that their friends will supply abundant means for a vigorous defense, or even secure bail, if that is possible; and if, finally, when all other means have failed, they are imprisoned, they realize that parole boards were created 'to let men out of prison,' not 'to keep men in prison,' and that with the resources which they possess, or with influential friends, they have reasonable hopes that the parole boards will justify their existence as parole boards."

Judge Parker charges that there has developed a marked sentimentality in dealing with criminals of this class. Its result is seen not alone in the commission of crime itself, but even in the administration of discipline after conviction. He says:

"With the growth of sentimental criminology, discipline in State institutions has reached a very low ebb, and it is not to be wondered at. One of the New York State reformatories was in open revolt almost all of last year; an Ohio reformatory within the past four weeks revolted, and discipline was restored only after a fearful effort; the penitentiary at Pittsburgh revolted recently, with the destruction of much property and the sacrifice of life and the infliction of personal injuries; the penitentiary at Oklahoma City also just revolted, with the damage of much property. A short time previous to the crest of the present crime wave, the Federal penitentiary at Leavenworth even went so far as to introduce self-government among the criminals, which proved right away to be the dismal failure which ought to have been expected."

Added to this statement on the part of Judge Parker, are the statements made by Hon. James M. Beck, Solicitor-General of the United States, before the American Bar Association at Cincinnati, Ohio. Mr. Beck, according to *Current History* for October, 1921, presented an enormous array of facts and figures as indicating the rapid increase of crime which is threatening the world at the present time:

"The statistics of our criminal courts show in recent years an unprecedented growth in crimes. Thus, in the Federal courts, pending criminal indictments have increased from 9,503 in the year 1912, to over 70,000 in the year 1921. . . . The losses from burglaries which have been repaid by casualty companies have grown in amount from \$886,000 in 1914, to over \$10,000,000 in 1920; and, in a like period, embezzlements have increased fivefold.

"It is notorious that the thefts from the mails and express companies and other carriers have grown to enormous proportions. The holdup of railroad trains is now of frequent occurrence, and is not confined to the unsettled sections of the



country. Not only in the United States, but even in Europe, such crimes of violence are of increasing frequency. . . .

"The streets of our cities, once reasonably secure from crimes of violence, have now become the field of operations for the footpad and highwayman. The days of Dick Turpin and Jack Sheppard have returned, with this serious difference—that the Turpins and Sheppards of our day are not dependent upon the horse, but have the powerful automobile to facilitate their crimes and make sure their escape.

"In Chicago alone 5,000 automobiles were stolen in a single year. Once murder was an infrequent and abnormal crime. Today in our large cities it is of almost daily occurrence. In New York, in 1917, there were 236 murders and only sixty-seven convictions; in 1918, 221, and seventy-seven convictions. In Chicago, in 1919, there were 336, and forty-four convictions.

"It has been estimated that the annual profits from violations of the prohibition laws have reached \$300,000,000. Men who thus violate these laws for sordid gain are not likely to obey other laws, and the respect for law among all classes steadily diminishes as our people become familiar with and tolerant to wholesale criminality. Whether the moral and economic results of prohibition overbalance this rising wave of crime, time will tell.

"In the recent deflation in commodity values there was widespread repudiation of contracts among business men who had theretofore been classed as reputable. Of course, I recognize that a far greater number kept their contracts, even when it brought them to the verge of ruin. But when in the history of American business was there such a volume of broken faith as a year ago?

"In the greater sphere of social life we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraints of print, speech, and dress have in recent decades been increasingly disregarded. The very foundations of the great and primitive institutions of mankind—like the family, the church, and the state—have been shaken. Nature itself is defied. Thus, the fundamental difference of sex is disregarded by social and political movements which ignore the permanent differentiation of social function ordained by God Himself.

"All these are but illustrations of the general revolt against the authority of the past—a revolt that can be measured by the change in the fundamental presumption of men with regard to the value of human experience. In all former ages all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today the human mind apparently regards the lessons of the past as presumptively false—and the burden is upon him who seeks to invoke them. . . .

"I trust that I have already shown that the challenge to authority is universal and is not confined to that of the political state. Even in the narrower confines of the latter the fires of revolution are either violently burning, or, at least, smoldering.

"Two of the oldest empires in the world, which, together, have more than half of its population—China and Russia—are in a welter of anarchy; while India, Egypt, Ireland, and Mesopotamia are in a state of submerged revolt. If the revolt were confined to autocratic governments, we might see in it merely a reaction against tyranny; but even in the most stable of democracies and among the most enlightened peoples the underground rumblings of revolution may be heard.

"The government of Italy has been preserved from overthrow not alone by its constituted authorities, but by a band of resolute men, called the 'fascisti,' who have taken the law into their own hands, as did the vigilance committees in Western mining camps, to put down worse disorders. Even England, the mother of democracies, and once the most stable of all governments in the maintenance of law, has been shaken to its very foundations in the last three years, when powerful groups of men attempted to seize the state by the throat and compel submission to their demands by threatening to starve the community. This would be serious enough if it were only the world-old struggle between capital and labor and had only involved the conditions of manual toil. But the insurrection against the political state in England was more political than it was economic. It marked, on the part of millions of men, a portentous decay of belief in representative government and its chosen organ—the ballot box. . . .

"The morale of our industrial civilization has been shattered. Work for work's sake, as the most glorious privilege of human faculties, has gone, both as an ideal and as a potent spirit. The conception of work as a degrading servitude, to be done with reluctance and grudging inefficiency, seems to be the ideal of millions of men of all classes and in all countries. . . .

"Everywhere the phenomenon has been observed that, with the highest wages known in the history of modern times, there has been an unmistakable lessening of efficiency, and that with an increase in the number of workers there has been a decrease in output. . . .

"It is enough to say that, while the church as an institution continues to exist, the belief in the supernatural and even in the spiritual has been supplanted by a gross and widespread materialism."

Mr. Beck considers some of the causes which have produced this sad state of affairs. He believes they may be accounted for in part by the fact that "man has suddenly become the superman. In thus acquiring from the forces of nature almost illimitable power, he has minimized the necessity for his own physical exertion or even mental skill. The machine now not only acts for him, but almost thinks for him. This almost infinite multiplication of human power has tended to intoxicate man. The lust for power has obsessed him, without regard to whether it be constructive or destructive. He consumes the treasures of the earth faster than it produces them, deforesting its surface and disemboweling its hidden wealth."

To this state of mind is added that of the great congestion of life. In 1880, in the United States, according to Mr. Beck, only 15 per cent of the people were crowded into cities, 85 per cent remaining on the farms. At the present time 52 per cent of the population are city dwellers. This creates an unwholesome and artificial life. This life finds expression in superficial pleasure, theatergoing, travel, and the reading of that which is not profitable. He declares that a "mass morality" has taken the place of individual morality. We quote:

"The specialization of our modern mechanical civilization has caused a submergence of the individual into the group or class. Man is fast ceasing to be the unit of human society; self-governing groups are becoming the new units. This is true of all classes of men, the employers as well as the employees. A mass morality has been substituted for individual morality, and, unfortunately, group morality generally intensifies the vices more than the virtues of man."

But even by this dark outlook Mr. Beck is by no means discouraged. He declares that he has "faith in the inextinguishable spark of the divine which is in the human soul," and he believes that this will sometime assert itself. As for the profession which he represents, and for our courts of justice, he believes that they should aim to defend the right of every man, and to promote harmony and justice.

Of course we cannot share in the optimism expressed by this writer. We have reached, we verily believe, the time when evil men and seducers will wax worse and worse, deceiving and being deceived. And we cannot expect any lasting betterment of the situation. The great current of the world is sweeping downward with terrific impetus. The only hope of the world today is in the second coming of Christ. The strong arm of Omnipotence only can right the colossal wrongs which the ages have piled up. Men today may offer remedies, and these in a measure may prove palliative. They may help the situation temporarily. And every man, so far as lies within his power, should help hold in check the forces of evil. And yet the student of prophecy must recognize while he is seeking to do this that no movement can ever be set on foot in this world which will save the race from the wreckage of human society. Individual units may be saved. God is seeking to do that by His eternal truth. The message of the everlasting gospel is going to all the world, bringing out from the nations of men a people who by Christ's grace have escaped the corruption of this

world, and have developed characters which will stand the test of the Infinite Judge at last. And while he cannot hope to save the mass, the fact that he can save souls of individuals should hearten the herald of the cross and should lead him, if need be, to give his life, even as did the Master, for the salvation of mankind.

Out of this untoward generation, out of this world with its present corrupt state of society, God will call a people who love purity and truth, and in them will He manifest His own divine character. These He will present as the trophies of His grace, the first fruits of His harvest of the ages. This is the rift in the great cloud of sin and darkness settling over the earth. God has a message today for poor lost mankind. All who will receive this message, He will raise up from the depths of sin's degradation, to sit with Him throughout eternal ages. May we hear and heed the divine call.

F. M. W.

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### Some Guesses of "Science"

SCIENCE is defined as "knowledge gained and verified by exact observations and correct thinking; also, the sum of universal knowledge."

But much that is today called science, instead of being *knowledge* is only guesswork. In his "Outline of History," Mr. H. G. Wells says:

"Astronomers and geologists and those who study physics have been able to tell us something of the origin and history of the earth. They consider that, vast ages ago, the sun was a spinning, flaring mass of matter, not yet concentrated into a compact center of heat and light, considerably larger than it is now, and spinning very much faster, and that as it whirled, a series of fragments detached themselves from it, which became the planets. Our earth is one of these planets. The flaring mass that was the material of the earth broke into two masses as it spun; a larger, the earth itself, and a smaller, which is now the dead, still moon.

"Astronomers give us convincing reasons for supposing that sun and earth and moon and all that system were then whirling about at a speed much greater than the speed at which they are moving today, and that at first our earth was a flaming thing upon which no life could live. The way in which they have reached these conclusions is by a very beautiful and interesting series of observations and reasoning, too long and elaborate for us to deal with here. But they oblige us to believe that the sun, incandescent though it is, is now much cooler than it was, and that it spins more slowly now than it did, and that it continues to cool and

### STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR TWO MONTHS ENDING FEB. 28, 1922

UNION	Member-ship	Amt. at \$5.20 Per Member	Amount Received	Amount Short	Amount Over
<b>Atlantic</b>					
E. New York	1107	\$ 5756.40	\$ 1466.14	\$ 4290.26	\$ -----
G. New York	2721	14149.20	5174.16	8975.04	-----
Maine	718	3733.60	833.72	2899.88	-----
Massachusetts	1913	9947.60	8133.42	1814.18	-----
N. New England	591	3078.20	1276.73	1796.47	-----
S. New England	679	3530.80	1259.77	2271.03	-----
W. New York	1012	5262.40	2010.46	3251.94	-----
Bermuda	58	301.60	152.15	149.45	-----
	8799	45754.80	20306.55	25448.25	-----
			44.38%		
<b>Central</b>					
Colorado	2651	13785.20	3010.90	10774.30	-----
Inter-Mountain	594	3088.80	1245.38	1843.47	-----
Kansas	2360	12272.00	3454.89	8817.11	-----
Missouri	2116	11008.20	2002.44	9000.76	-----
Nebraska	2118	11013.60	2866.47	8207.13	-----
Wyoming	713	3707.60	1259.24	2448.36	-----
	10552	54870.40	13779.27	41091.13	-----
			25.11%		
<b>Columbia</b>					
Chesapeake	1205	6266.00	1281.64	5034.36	-----
District of Columbia	1498	7789.60	3023.73	4765.87	-----
E. Pennsylvania	1848	9609.60	2861.31	6748.29	-----
New Jersey	1428	7425.60	2876.25	4549.35	-----
Ohio	2860	14872.00	4091.53	10780.47	-----
Virginia	629	3270.80	721.93	2548.87	-----
Virginia *	185	802.90	211.31	591.59	-----
W. Pennsylvania	1206	6271.20	1641.58	4629.62	-----
West Virginia	323	1679.60	697.19	982.41	-----
	11182	57987.80	17856.47	40630.33	-----
			29.93%		
<b>Eastern Canadian</b>					
Maritime	386	2007.20	654.55	1352.65	-----
Newfoundland	88	457.60	23.97	433.63	-----
Ontario	877	4560.40	1251.74	3308.66	-----
Quebec	257	1336.40	651.05	685.35	-----
	1608	8361.60	2581.31	5780.29	-----
			30.87%		
<b>Lake</b>					
Chicago	1913	9947.60	1615.91	8331.69	-----
E. Michigan	1880	9776.00	1229.72	8546.28	-----
Illinois	1354	7040.80	1010.50	6030.30	-----
Indiana	1815	9438.00	1196.11	8241.89	-----
N. Michigan	1351	7025.20	741.37	6283.83	-----
N. Wisconsin	1043	5423.60	696.47	4727.13	-----
S. Wisconsin	1940	10088.00	1503.32	8584.68	-----
W. Michigan	2350	12220.00	1915.63	10304.37	-----
	13646	70959.20	9909.53	61049.67	-----
			16.23%		
<b>Northern</b>					
Iowa	3072	15974.40	4680.68	11293.72	-----
Minnesota	2440	12688.00	5865.38	7322.62	-----
North Dakota	1780	9256.00	1804.59	7451.41	-----
South Dakota	1258	6541.60	1029.30	5512.30	-----
	8550	44460.00	12879.95	31580.05	-----
			28.97%		
<b>North Pacific</b>					
Montana	963	5007.60	1474.00	3533.60	-----
S. Idaho	1060	5512.00	2160.96	3351.04	-----
S. Oregon	829	4310.80	1118.32	3192.48	-----
Upper Columbia	2764	14372.80	4737.49	9635.31	-----
W. Oregon	3036	15787.20	5319.80	10467.40	-----
W. Washington	2285	11882.00	3043.10	8838.90	-----
Alaska	19	98.80	51.14	47.66	-----
	10956	56971.20	17904.31	39066.89	-----
			31.48%		
<b>Pacific</b>					
Arizona	635	3302.00	780.96	2521.04	-----
California	3559	18506.80	6771.54	11735.26	-----
C. California	2218	11533.60	3892.38	7641.22	-----
N. California	1939	10082.80	7413.33	2669.47	-----
Nevada	270	1404.00	1414.04	-----	10.04
S. E. California	2050	10660.00	6995.30	3664.70	-----
S. California	3226	16775.20	8740.80	8034.40	-----
Utah	183	951.60	451.47	500.13	-----
	14080	73216.00	36460.32	36765.72	10.04
			49.79%		
<b>Southeastern</b>					
Carolina	794	4128.80	797.23	3331.57	-----
Carolina *	443	1922.62	748.61	1174.01	-----
Cumberland	868	4513.60	1269.47	3244.13	-----
Cumberland *	128	556.52	144.32	410.70	-----
Florida	1311	6817.20	2535.03	4282.17	-----
Florida *	297	1288.98	687.50	601.48	-----
Georgia	661	3437.20	756.18	2681.02	-----
Georgia *	254	1102.36	260.43	841.93	-----
	4756	23766.28	7199.27	16567.01	-----
			30.29%		
<b>Southern</b>					
Alabama	517	2688.40	741.75	1946.65	-----
Alabama *	263	1141.42	203.71	937.71	-----
Kentucky	564	2932.80	404.12	2528.68	-----
Kentucky *	179	776.88	187.04	589.82	-----
Louisiana-Mississippi	669	3478.80	1025.76	2453.04	-----
Louisiana-Mississippi *	416	1805.44	388.86	1418.58	-----
Tennessee River	942	4898.40	1053.78	3844.64	-----
Tennessee River *	246	1067.64	146.86	920.78	-----
	3796	18789.76	4149.86	14639.90	-----
			22.09%		

Southwestern

Arkansas	436	\$ 2267.20	\$ 571.56	\$ 1695.64	\$-----
Arkansas *	50	217.00	82.04	134.96	-----
N. Texas	999	5194.80	2153.67	3041.13	-----
N. Texas *	53	230.02	68.13	161.89	-----
Oklahoma	1947	10124.40	7125.73	2998.67	-----
Oklahoma *	103	447.02	405.21	41.81	-----
S. Texas	487	2532.40	737.52	1794.88	-----
S. Texas *	58	251.72	144.92	106.80	-----
Texico	357	1856.40	640.15	1216.25	-----
Texico *	63	273.42	59.93	213.49	-----
	4553	23394.38	11988.86	11405.52	-----
			51.25%		

Western Canadian

Alberta	1276	6635.20	1935.36	4699.84	-----
British Columbia	560	2912.00	914.66	1997.34	-----
Manitoba	344	1788.80	335.13	1453.67	-----
Saskatchewan	1219	6338.80	1967.77	4371.03	-----
	3399	17674.80	5152.92	12521.88	-----
			29.15%		

SUMMARY

Unions

Atlantic	8799	\$ 45754.80	\$ 20206.55	\$ 25448.25	\$-----
Central	10552	54870.40	13779.27	41091.13	-----
Columbia	11182	57987.30	17356.47	40630.83	-----
E. Canadian	1608	8361.60	2581.31	5780.29	-----
Lake †	13646	70959.20	9909.53	61049.67	-----
N. Northern	3550	44460.00	12379.95	31530.05	-----
N. Pacific	10956	56971.20	17904.31	39066.39	-----
Pacific	14080	73216.00	36460.32	36765.72	10.04
Southeastern	4756	23766.28	7199.27	16567.01	-----
Southern	3796	18789.76	4149.86	14639.90	-----
Southwestern	4553	23394.38	11988.86	11405.52	-----
Canadian	3399	17674.80	5152.92	12521.88	-----
Totals	95877	496205.72	159669.12	336546.64	10.04
Net amount short			336536.60		336536.60
		\$496205.72	\$496205.72	\$336546.64	\$336546.64
			32.178%		

\* Figured at 50 cents a week per member, or \$4.34.  
† No report for February.

Mission Offerings

WE are presenting in this issue of the REVIEW AND HERALD our statement of the Sixty-cent-a-week Fund at the end of February, or for the first two months of this year. Our object in presenting these reports from month to month is that all our people may see our financial situation and be admonished thereby. The reader will note that had the full amount been remitted from the various conferences and unions, we should have received \$496,205.72, but instead of this we received but \$159,669.12, which is only 32.17 per cent of the amount represented by the goal.

It is quite unnecessary to present a lengthy statement in order for us to sense the situation and be stirred to a full realization of the needs. The facts are clear enough without comment, and the plea they present for greater sacrifice in giving for the support of

our great and ever-expanding foreign mission work, is more impressive than words could be.

Brethren and sisters, we must not forget that the message of the angel of Revelation 14:6 is to be carried to all the world, to every nation and kindred and tongue and people. This message is to be given in this generation, and the time thus allotted is drawing to a close. Every sign given in the word of God, by which the church can know, reveals the solemn fact that the end is drawing near, and soon earthly possessions will have no value. May God help us all so to use the blessings vouchsafed us by the divine and loving Father, as to bring the greatest results in advancing His kingdom on earth.

It should ever be remembered by us all, that we have hundreds of missionaries in all parts of the world. These faithful workers have gone at the call of God and the recommendation of the church. Many of them are in most trying circumstances. Their facilities are meager, and the supplies at best are quite limited. Then to realize the fact that but 32 per cent of the supply has come in during the period of the year covered by this report, fills us with anxiety, and we appeal to our only earthly source — the believers scattered throughout churches — to come to the help of the Lord's cause at this time of need. Nothing short of whole-hearted dedication to the task before us will relieve the situation in which we find ourselves.

The Master has "ordained that they which preach the gospel should live of the gospel," and in the "Testimonies," Volume V, page 149, we read, "Voluntary offerings and the tithe constitute the revenue of the gospel." Consequently it is not too much to urge that all be faithful in that which God has ordained. The promise to the faithful is,

"I will . . . pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

May God help us all to come under the fulness of the blessing, as a fruitage of faithfulness in responsibilities borne.

CHARLES THOMPSON,  
Asst. Treas. Gen. Conf.

slow down. And they also show that the rate at which the earth spins is diminishing and continues to diminish — that is to say, that our day is growing longer and longer, and that the heat at the center of the earth wastes slowly. There was a time when the day was not a half and not a third of what it is today; when a blazing hot sun, much greater than it is now, must have moved visibly — had there been an eye to mark it — from its rise to its setting across the skies. There will be a time when the day will be as long as a year is now, and the cooling sun, shorn of its beams, will hang motionless in the heavens." — Pages 3, 4.

All this is very interesting, if true. It may be, however, that Mr. Wells' penchant for writing fiction has betrayed him into taking rather too seriously some of the more hare-brained theories of "science falsely so called." Indeed, it actually transpires that some at least of the recognized authorities on astronomical questions dissent *in toto* from some of the so-called facts of science so readily accepted by Mr. Wells as history. In answer to a question, the *Scientific American Supplement* says in its April number:

"We note your statement regarding the change in the rotation of the earth and the length of day, and we should challenge the statement that the day is becoming longer by a second in 800 years. Todd, in his 'New Astronomy,' page 128, says that 'a change of the earth's rotation as great as a thousandth of a second in a thousand years could not escape detection,' and no such change has been detected. Moulton's textbook of astronomy, the latest we have, discusses the matter on pages 77-89, and concludes that the tides could not increase the length of the day more than a second in 500,000 years. And later he says that all the causes would have an inappreciable effect in 100,000 years. The uniformity of the earth's rotation on its axis, which causes the day, may be taken as settled for the present epoch."

And yet it is such stuff as Mr. Wells gives us as "science" and "history" that is taught in almost all schools of today, the foundation being laid for it even in the grammar grades; and upon this, instead of upon the Bible, people are expected to build for the future.

For the present at least, it would seem to be wisdom to stick to the old Book with its beautiful story of creation, and the assurance that we are in the hands of an all-wise, benevolent, eternal Being, who loves us and who is able to save with an everlasting salvation all who put their trust in Him. Thank God for divine revelation!

C. P. B.

# 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."

## "Rock! Rock! Wilt Thou Never Open?"

H. L. GRAHAM

THESE words escaped the lips of the Jesuit missionary, Francis Xavier, as he lay on his couch tossing and groaning with a burning fever. But the Dragon Kingdom had firmly closed its doors, and the "rock" never opened to Xavier.

Through the medium of the mailed fist, in the nineteenth century, foreign powers burst open the door of China's seclusion. Missionaries followed through the breach, but to say that China was then opened to missionary endeavor would be far from the truth. The missionary and his doctrine were endured, because molestation meant an invasion of foreign soldiers and demands for large indemnities. The people as a whole were unwilling to have anything to do with Christianity. As late as 1900, with its terrible Boxer uprising, the great majority of the Chinese were thoroughly in harmony with the movement to destroy all the Christian churches, murder the native converts, and drive every "foreign devil" into the sea.

But a new era has now dawned in China. The "rock" has opened, in so far as the great majority of the population are now willing to listen to and investigate Christian teaching. This does not mean that the masses are clamoring for Christianity, but it does mean that a wonderful opportunity lies before the church. What has been the "open seam" which has caused the "rock" to crumble? The Lord is preparing the way for the fulfillment of Matthew 24:14.

The fact that China is now open as never before to Christianity, was forcibly brought to our attention during a series of evangelistic meetings recently held in the city of Tsinan, the capital of Shantung, the Chinese province now figuring so largely in world politics. This meeting was conducted in connection with our spring workers' institute, the evangelists putting into practice in the evening meetings the instruction they received in the morning classes. Every night as soon as the lights were turned on in

the new chapel, the people began crowding in. When the house was full, we were obliged to lock the door to keep out many who were still endeavoring to enter. However, they were not content to miss the opportunity of hearing the preaching, and so continued knocking for admission. It was necessary to turn out the street and inside hall lights, as well as to station a man at the door, before we could convince them there was no hope of getting in that night.

The audiences were composed for the most part of respectable merchants and scholars, who listened attentively to the whole discourse, very few attempting to leave before the meeting was dismissed. In the past, evangelistic meetings have been greatly hindered by the constantly changing audiences,—a continual stream of people leaving, and their places being taken by others entering,—an indication that the majority had come out of curiosity, and when they found out what was going on, were content to leave and seek other pleasures.

While we know that a great many of those who attended the above meetings will never, in all likelihood, accept the truths presented, yet their earnest attention goes to show their willingness to give the gospel a fair hearing. It manifests their desire for something better—a seeking for some method to improve upon their present spiritual condition. We made many friends at this meeting, and many names were received, indicating a desire to study further into the truths of the Bible. This interest will be followed carefully.

And so our cry is not, "Rock, wilt thou never open?" but, "Are we equal to the opportunity?" There are in this province 35,000,000 people to be reached, with at present only two foreign workers and a small handful of native helpers to carry the message. However, we bend ourselves to the task in hand, praying for strength and for reinforcements from across the sea, that every soul in Shantung who hungers and thirsts after righteousness may be reached before "the night cometh, when no man can work."



Above: A Group of Women Missionaries in China.

Below: A Report of Work Done by the Women of the South China Union Conference During 1920.

REPORT OF WOMAN'S WORK	
婦人會報告	
SOUTH CHINA UNION CONFERENCE	
OUR GOAL	
ONE WON FOR CHRIST FOR EACH MEMBER	
大正十年月日第期末	
For ending Dec 31—1920	
集會數	同
Number of meetings held.	750
獻金	\$401.25
Amount of donations.	
傳道用支出額	\$401.25
Amount distributed for missionary work.	
會員傳道報告	
MISSIONARY WORK DONE BY MEMBERS.	
聖書究研數	2222
Number of Bible readings given.	
訪問傳道數	2971
Number of visits made.	
福音販賣與數	968
Number of papers sold or given away.	
販賣與頁數	26773
Number of pages sold or given away.	
書狀發達數	222
Number of letters written.	
書狀受領數	77
Number of letters received.	
施醫數	297
Number of Treatments given	
施食數	521
Number of Meals given away	
入教數	63
Number Won for Christ	
施衣服數	134
Number of Garments given away	
摘要	REMARKS
會長	
President.	
書記	
Secretary.	Minnie R. DeSimone

## Open Doors Among the Karens

E. B. HARE

### The Oil Anointers

KAREN history reveals many prominent men who have, under the rôle of prophets, kings, and teachers, done a remarkable work among their own people. About ten years ago Ko Pi San, also called Ko San Yeh and Boo Pwe Moo (perfect life), died, leaving a Free Baptist church of many thousands as a monument to his life-work.

Born among the secluded hills of Kyouk Kyi, Ko Pi San was brought up a Buddhist and fulfilled the rites pertaining to that religion, even to building a pagoda; but he was a Karen, and the old legends and poems kept him agitated till he set out for the plains in search of God. He came under the influence of the American Baptist missionaries, and from them learned of the Bible and Christ, but on account of some of his eccentricities, he did not remain with them. He preached that men should prepare for Christ and His kingdom, claimed to be Taw Meh Pa of the Karen legends, who was to come, and Ahyitmadia, of the Buddhist scriptures. His influence among his people was remarkable, and he went around collecting money for schools and churches. Enormous amounts were raised and many colossal buildings were erected. Motor cars were bought and made to run up and down the streets of a new village in the plains of Nyaunglebin, where also a "Garden of Eden" of twenty-two acres was planted, with an Adam and Eve to look after it. A steam engine was bought to pump water, and a rice mill was erected.

The inhabitants of the village leaned toward the English Baptists, and found a missionary who was ready to overlook their peculiarities, and together they went along in prosperity, erecting large buildings and establishing banks and co-operative societies. But the day of reverses came. The white missionary is alleged to have burned their largest school and swindled their bank; and left alone, they became sick of foreign help and leadership, and formed the Karen Free Baptist Mission. Then the saddest blow of all fell upon this young community, for Ko Pi San is said to have committed suicide in a well. He had previously committed his flock to the care of three elders under God as their head, but soon division was seen among them. Two of the elders inclined more and more to customs of the Christian church, so they and the third elder with his followers parted company. Solemnly declaring themselves to remain true to the teachings of Grandfather Ko Pi San, they selected the name of Oil Anointers, and called themselves "God's Flock of Sheep."

Attracted to our mission by our health reform principles and our preaching of the second advent, these people called for us to visit them. We accordingly set out, and in due time came to the village of Pa Do Plaw. Here we found that the "flock of sheep" calling themselves the Oil Anointers worship daily three times a day, and rest only on the day of the full moon. They all don white robes to go in to worship, and as Thara, the evangelist, and I approached, we noticed that robes had been prepared for us, so we donned them and took our place on the platform among the elders. It being full moon, all the companies from the near-by villages had congregated in this one, and there were no less than 500 present. After serving each of the elders and us with a pinch of incense, and sprinkling the congregation with the

same, the chairman called on some one to pray, and for about ten minutes prayer to "Grandfather God" was chanted and sung and repeated. Then I was asked to preach, and I preached Christ and His kingdom. They seldom use a Bible. I saw only one during my entire visit, and except as we used it, it was not opened. Their exhortation is mostly taken from their remembered words of Ko Pi San, and from the Buddhist scriptures and the Karen legends. Thara was also given opportunity to preach. Indeed, we attended four meetings with these people, and opportunity was given us each time.

We thank God for the opportunity of witnessing for Him, and though we do not see among them any hungering and thirsting for God's word or His truth, yet we hope that we have kindled a friendship that will lead to the gathering out of some.

### The Maw Ley Karens

"You must go on a journey, and at the end you will see it."

The voice faded, and the dreamer awoke. What could it mean? He was the leader of the Maw Ley worship, and many peculiar ideas about his religion had been dreamed out. This, too, must surely be from God; so calling a follower or two, he went a day's journey across the plains to Pa Do Plaw, where the Oil Anointers live, and with whispered awe they talked together of the journey and the "it."

"Let's go to the holy man at Mhawbi," they said; and the next train took them whirling down south through the great city of Rangoon, up a little way into the country to Mhawbi, to the holy man.

"It must be the Seventh-day Adventists," said he; "they have had meetings here. We love their preaching. They don't eat meat, they don't smoke, they don't drink,—every one of them is a holy man."

So away they went again to Rangoon and hunted up the mission house, walked timidly around, knocked, and asked for the "big teacher." Then Brother J. Phillips appeared, with his warm smile and his hearty handshake, and the dream was fulfilled. Here surely was the "it," and they would fain have fallen down there and worshiped him, but there was no custom to do that way with these teachers, so they called a translator, and talked of their desire to seek God, and begged Brother Phillips to come and visit them.

Then the word came to Thara and me, and we set out to visit these truth-seeking Karens. Calling on our way at the Oil Anointers' village, we passed on with a company of thirty-nine; and after a day's journey of eight miles in a bullock cart and twenty-one miles on foot, we finally came to Klaw Maw, where the leader of the Maw Ley worship lived. We were royally received, and found quite a company gathered from the near-by hills. By nightfall they had assembled in their chapel and were drawing out their old legend songs. The sound of approaching cymbals, drums, horns, and gongs made us think there was a wedding procession going by, but on looking out we espied our Maw Ley leader, dressed in tinsel red silk trousers and tinsel gaudy shirt and headgear, making his way toward us. His followers were also similarly dressed and decorated till they looked like a clown band. The chieftain grasped me by the arm and led me on to the chapel in front of this jingling mass, and arriving there, placed me in a chair in front, when every one of the two hundred assembled burst into a joyful noise. There were drums and gongs and bells and clappers and cymbals, and every one that was near enough hit them; and the others, dressed



according to their age, seated in companies of grand-fathers, fathers, youths, and boys; grandmothers, mothers, virgins, and girls, all sang their legends, company by company one after the other, until it seemed as if we were having a fancy dress ball.

All this time the leader walked around, visibly very much excited. Candles were lighted and placed all around the room. The altar was surrounded by a row of lights, showing three shrines containing two headless gods and a small pagoda. While all the hubbub was going on, water was passed around and all took a sip, and powder of some kind was served the elders, whose faces made me think of a ghost parade.

After keeping this up for some time, the leader in red trousers approached me and said they were ready now for me to preach. So standing up I held up my Bible, and the drums, cymbals, gongs, and bells ceased, and a hush came over the singers. I proclaimed the living God and His word, showing by the prophecies of world conditions such as they were acquainted with, the certainty of the inspiration of the Scriptures. I was followed by Thara, who preached on God the great King and His ten laws. He in turn was followed by the circus manager, who delivered a very incoherent speech indeed, about nothing in particular. Then I prayed, and after that they went through their prayers, repeating in chorus, only a small portion of which we give:

"Great God,  
God of the forest,  
God of the water,  
God of truth,  
The perfect God,  
The complete God,  
The all-powerful God,  
Our righteous, living Father,  
Great Mother God,  
Great Father God,  
Great Grandfather God,  
Great Grandmother God,  
The protecting God,  
The watchful God,  
The ruling God,  
The leading God,  
The helping God,

"Protect us every one,  
Both women and girls,  
And virgins and youths,  
Big and little,  
In all the country,  
In every village,  
Every one of us,  
Our righteous, living Father.

"By Thy power,  
By Thy great might,  
Strengthen our heads,  
Lift up our loins,  
Comb our heads,  
Wash our faces,  
Fill the house with girls,  
Fill the veranda with boys.  
Give us pleasant words  
And speech as cool as water,  
Our righteous, living Father. . . .

"If we go by night during time of sleep,  
If we go by day through difficulties,  
Flatten down the thorns,  
Make blunt the sharp blades,  
By Thy great power  
And Thy great might. . . .

"At Thy foot before Thee,  
We bow down our knees,  
We cast down our hands,  
And our petition rises to Thee,  
Our Master, living Father,  
Every single one of us.

"May Our Master, living Father,  
Pour down upon us  
Thy blood and Thy water,  
Thy skin and Thy flesh  
Into our inmost hearts,  
Into our inmost souls,  
Every one of us;  
And may we inherit  
Clean souls, holy hearts,  
Shining souls, lighted hearts,  
And we shall live,  
Every one of us;  
The whole country will be pleasant,  
The whole country will be wonderful,  
We will rule the whole country,  
We will govern the whole country,  
We will sleep pleasantly,  
And live a whole generation  
Every one of us,  
According to the power,  
According to the words  
Of Our Master, righteous, living Father,  
Amen, amen, amen."

Prayers said, we returned to our rest. The crowd dispersed with a snatch of singing now and then. The band jingled away down the road, conducting their chieftain to his house; then quietness settled over all, and the village slept.

We remained with them all the next day, talking and visiting and finding out the principles of their worship. It would seem that they have no creed, except they do not worship Buddhist priests. They were formerly Ko Pi San's followers, and with him went from the American Baptists to English Baptists, then to the Free Baptists. After his death, they rejected the Bible and Christ; sang and resang their legends; unearthed a mythical being, Maw Ley, who is supposed to have lived and taught Karens a religion of sacrifices, because there are some strangely shaped stones—the sacrifice altars—among the hills there; instituted several strange ideas, such as resting on full-moon days, and offering a sacrifice of rice and eatables, and putting some sticky wax on their temples in front of their ears for the rite of baptism; and now because their leader had a dream, they have decided that they must be the same as the Seventh-day Adventists, and talk of joining company with us.

Of course this means nothing to us for the present in any tangible way, but it is another open door, and puts us in touch with about 6,000 Karens. Let us work and pray together that some may indeed join company with God's people.

\* \* \*

### ***The Transforming Power of the Gospel***

FOREST PRATT

It brings joy to the missionaries of all lands when they see the transforming power of the gospel. Although our work in Siam is only just begun, we can see that the Lord works in mysterious ways His wonders to perform. To see these native peoples accepting gospel truths and allowing the Holy Spirit to work on their hearts, shows that the gospel of today has the same power that it had in the days of the apostles.

There is a family living near our chapel. The man has been attending our meetings regularly for several months. As the various points of gospel truth have been presented, he has accepted them, until now he is a changed man. A short time ago his wife was sick, and in his simple, childlike trust in God he knelt and prayed that she might be relieved of her suffering. God heard and answered. Such experiences bear witness to the vital power of faith.

*Bangkok, Siam.*



# 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.  
Conducted by Miss Lora E. Clement

## DAYBREAK

E. L. TERRILL

"In the dawning of the morning  
When the mists have cleared away,"  
And the long, dark night is ended  
By the breaking of the day,  
We shall meet our blessed Saviour;  
From our hearts He'll drive away  
All our cares and all our sorrows,  
At the breaking of the day.

Long the night of sin has lingered,  
Long in sorrow have we prayed,  
While the darkness all about us  
Has upon our spirits weighed;  
But by faith we see the morning,  
And in fervent hope we pray  
That we all shall be found faithful  
At the breaking of the day.

Yes, we know the day is nearing,  
Brighter grows the eastern sky;  
And our hearts become more joyful  
As our Saviour draweth nigh;  
Let us now be true and faithful,  
So that then we all may say:  
"This is He for whom we've waited,"  
At the breaking of the day.

\* \* \*

## It Takes a Heap o' Livin' in a House t' Make It Home

[MILLIONS of people have read Edgar A. Guest's poems. They are syndicated every day in 150 newspapers all over the country, and five volumes of them have been published in book form. Mr. Guest was born in England forty years ago, but came to this country at the age of ten. Four years later he began his newspaper career as office boy for the *Detroit Free Press*, and a few years later became a reporter. It was then that he started writing verse at odd times, which finally became a regular feature of his own paper, and was syndicated to other periodicals. During the last year he has given readings of his poems, and, to quote the editor of the *American Magazine*, from which we take the following article, "everywhere he was met by crowds eager to show their appreciation of a man who has never written a line that was not clean and wholesome." Following is the first part of the article.—EDITOR.]

We have been building a home for the last fifteen years, but it begins to look now as though it will not be finished for many years to come. This is not because the contractors are slow, or the materials scarce, or because we keep changing our minds. Rather is it because it takes years to build a home, whereas a house can be builded in a few months.

Mother and I started this home-building job on June 28, 1906. I was twenty-five years of age; and she—well, it is sufficient for the purposes of this record to say that she was a few years younger. I was just closing my career as police reporter for the *Detroit Free Press* when we were married. . . .

It was then we began to plan the home we should build. It was to be a hall of contentment and the abiding place of joy and beauty. And it was all going to be done on the splendid salary of \$28 a week. That sum doesn't sound like much now, but to us, in January, 1906, it was independence. The foundation of our first home was something less than \$500, out of which was also to come the extravagance of a two weeks' honeymoon trip.

Fortunately for all of us, life does not break its sad news in advance. Dreams are free, and in their flights of fancy young folks may be as extravagant as they wish. There may be breakers ahead, and trials, days of discouragement and despair, but life tells us nothing of them to spoil our dreaming.

We knew the sort of home we wanted, but we were willing to begin humbly. This was not because we were averse to

starting at the top. Both mother and I had then, and have now, a fondness for the best things of life. We should have liked a grand piano, and a self-making ice-box, and a servant, and an automobile right off! But less than \$500 capital and \$28 a week salary do not provide those things.

What we *could* have, would be a comfortable flat and some nice furniture. We'd pay cash for all we could, and buy the remainder of the necessary things on time. We had found a wonderful, brand-new flat which we could rent for \$25 a month. It had hardwood floors, steam heat, two big bedrooms, a fine living-room with gas grate, a hot-water heater for the bath, and everything modern and convenient. Today the landlord would ask \$90 a month for that place, and tell you he was losing money at that.

With the rent paid, we should have \$87 a month left to live on. The grocery bill, at that time, would run not more than \$20 a month; telephone, gas, and electric light would not exceed \$10 a month; the milkman and the paper boy would take but little, and in winter time a ton of coal per month would be sufficient. Oh, we should have plenty of money, and could easily afford to pledge \$20 a month to pay for necessary furniture.

It will be noticed that into our dreaming came no physician, no dentist, no expenses bobbing up from unexpected sources. Not a single bill collector called at the front door of our dream castle to ask for money which we did not have.

If older and wiser heads suggested the possibility of danger, we produced our plans on paper, and asked them from whence could trouble come? Today we understand the depth of the kindly smile which our protests always evoked. They were letting the dreamers dream.

At last the furniture was bought on the instalment plan, and the new flat was being put in order. . . . It was fine furniture, too! Of course it has long since ceased to serve us; but never in this world shall that dining set be duplicated! For perfection of finish and loveliness of design, that first oak dining table will linger in our memories for life. The one we now have cost more than all the money we spent for all the furniture with which we began housekeeping; and yet, figuring according to the joy it has brought to us, it is poor in comparison.

And so it was, too, with the mahogany settee, upholstered in green plush, and the beveled glass dresser, and the living-room chairs. We used to make evening trips over to that flat merely for the joy of admiring these things—our things, the first we had ever possessed. . . .

Our honeymoon trip lasted two weeks. . . . Then back we came to begin our home-building in earnest.

The rent and the furniture instalments came due regularly, just as we had expected. So did the gas and electric light and telephone bills. But, somehow or other, our dream figures and the actual realities did not balance. There never was a month when there was as much left of our eighty-seven dollars as we had figured there should have been.

For one thing, I was taken ill. That brought the doctor into the house; and since then we have always had him to reckon with and to settle with. . . .

But the home-of-our-own was still in our dreams. We were happy, but we were going to be still happier. If ever we could get rid of those furniture instalments we could start saving for the kind of home we wanted.

Then, one evening, mother whispered the happiest message a wife ever tells a husband. We were no longer to live merely for ourselves; there was to be another soon, who should bind us closer together and fill our lives with gladness.

But—and many a night we sat for hours and planned and talked and wondered—*how* were we to meet the expense? There was nothing in the savings bank, and much was needed there. Mother had cherished for years her ideas for her baby's outfit. They would cost money; and I would be no miserly father, either! My child should have the best of everything, somehow. I must get it, somehow, too. . . . If only that furniture were paid for!

Then a curious event occurred. I owed little bills amounting to about twenty-one dollars. This sum included the gas, electric

light, and telephone bills, on which an added sum was charged if unpaid before the tenth of the month. I had no money to meet them. I was worried and discouraged. To borrow that sum would have been easy, but to pay it back would have been difficult.

That very morning, into the office came Mr. Henry Dixey, the well-known composer. Mr. Dixey wanted two lyrics for songs. He had the ideas which he wished expressed in rhyme, and wondered whether or not I would attempt them. I promised him that I would, and on the spot he handed me twenty-five dollars in cash to bind the bargain. If those songs proved successful I should have more.

The way out had been provided! From Mr. Dixey's point of view, these songs were not a success; but from mine they were, for they bridged me over a chasm I had thought I could not leap. I never heard from that pair of songs afterward; but neither mother nor I will ever forget the day they were written.

It meant more than the mere paying of bills, too. It taught us to have faith—faith in ourselves and faith in the future. There is always a way out of the difficulties. Even though we cannot see or guess what that way is to be, it will be provided. Since then we have gone together through many dark days and cruel hurts and bitter disappointments, but always to come out stronger for the test.

The next few months were devoted to preparations for the baby, and our financial reckonings had to be readjusted. I had to find ways of making a little more money. I was not after much money, but I must have more. All I had to sell was what I could write. Where was a quick market for a poor newspaper man's wares?

So while mother was busy sewing at nights, I devoted myself to writing. And at last the first sketch was finished. . . . I sold it for \$250, which looked bigger to me than the promise of a thousand some day in the future!

Once more the way out had been provided.

Then came the baby—a glorious little girl—and the home had begun to be worth while. There was a new charm to the walls and halls. The oak table and the green plush settee took on a new glory.

I was the usual proud father, with added variations of my own. One of my pet illusions was that none, save mother and me, was to be trusted to hold our little one. When others would take her, I stood guard to catch her if in some careless moment they should let her fall.

As she grew older, my collars became finger-marked where her little hands had touched them. We had pictures on our walls, of course, and trinkets on the mantelpiece, and a large glass mirror which had been one of our wedding gifts. These things had become commonplace to us—until the baby began to notice them. Night after night, I would take her in my arms and show her the sheep in one of the pictures, and talk to her about them, and she would coo delightedly. The trinkets on the mantelpiece became dearer to us because she loved to handle them. The home was being sanctified by her presence. We had come into a new realm of happiness.

But a home cannot be builded always on happiness. We were to learn that through bitter experience. We had seen white crepe on other doors, without ever thinking that some day it might flutter on our own. We had witnessed sorrow, but had never suffered it. Our home had welcomed many a gay and smiling visitor; but there was a grim and sinister one to come, against whom no door can be barred.

After thirteen months of perfect happiness, its planning and dreaming, the baby was taken from us.

The blow fell without warning. I left home that morning, with mother and the baby waving their usual farewells to me from the window. Early that afternoon, contrary to my usual custom, I decided to go home in advance of my regular time. I had no reason for doing this, aside from a strange unwillingness to continue at work. I recalled later that I cleaned up my desk and put away a number of things, as though I were going away for some time. I never before had done that, and nothing had occurred which might make me think I should not be back at my desk as usual.

When I reached home, the baby was suffering from a slight fever, and mother already had called the doctor in. He diagnosed it as only a slight disturbance. During dinner, I thought the baby's breathing was not so regular as it should be, and I summoned the doctor immediately. Her condition grew rapidly worse, and a second physician was called; but it was not in human skill to save her. At eleven o'clock that night she was taken from us.

It is needless to dwell here upon the agony of that first dark time through which we passed. That such a blow could leave loveliness in its path, and add a touch of beauty to our

dwelling place, seemed unbelievable at the time. Yet today our first baby still lives with us, as wonderful as she was in those glad thirteen months. She has not grown older, as have we, but smiles that same sweet baby smile of hers upon us as of old. We can talk of her now bravely and proudly; and we have come to understand that it was a privilege to have had her, even for those brief thirteen months.

To have joys in common is the dream of man and wife. We had supposed that love was based on mutual happiness. And mother and I had been happy together; we had been walking arm in arm under blue skies, and we knew how much we meant to each other. But just how much we needed each other neither of us really knew—until we had to share a common sorrow.

To be partners in a sacred memory is a divine bond. To be partners in a little mound, in one of God's silent gardens, is the closest relationship which man and woman can know on this earth. Our lives had been happy before; now they had been made beautiful.

So it was with the home. It began to mean more to us, as we began each to mean more to the other. The bedroom in which our baby fell asleep seemed glorified. Of course there were the lonely days and weeks and months when everything we touched or saw brought back the memory of her. I came home many an evening to find on mother's face the mark of tears; and I knew she had been living over by herself the sorrow of it all.

I learned how much braver the woman has to be than the man. I could go into town, where there was the contagion of good cheer; and where my work absorbed my thoughts and helped to shut out grief. But not so with mother! She must live day by day and hour by hour amid the scenes of her anguish. No matter where she turned, something reminded her of the joy we had known and lost. Even the striking clock called back to her mind the hour when something should have been done for the baby.

"I must have another little girl," she sobbed night after night. "I must have another little girl!"

And once more the way out was provided. We heard of a little girl who was to be put out for adoption; she was of good but unfortunate parents. We proposed to adopt her.

I have heard many arguments against adopting children, but I have never heard a good one. Even the infant doomed to die could enrich, if only for a few weeks, the lives of a childless couple, and they would be happier for the rest of their days in the knowledge that they had tried to do something worthy in this world and had made comfortable the brief life of a little one.

"What if the child should turn out wrong?" I hear often from the lips of men and women.

"What of that?" I reply. "You can at least be happy in the thought that you have tried to do something for another."

To childless couples everywhere I would say with all the force I can employ, *adopt a baby!* If you would make glorious the home you are building; if you would fill its rooms with laughter and contentment; if you would make your house more than a place in which to eat and sleep; if you would fill it with happy memories and come yourselves into a closer and more perfect union, adopt a baby! Then, in a year or two, adopt another. He who spends money on a little child is investing it to real purpose; and the dividends it pays in pride and happiness and contentment are beyond computation.

Marjorie came to us when she was three years old. She bubbled over with mirth and laughter, and soothed the ache in our hearts. She filled the little niches and corners of our lives with her sweetness, and became not only ours in name, but ours also in love and its actualities.

There were those who suggested that we were too young to adopt a child. They told us that other children would undoubtedly be sent to us as time went on. I have neither the space here nor the inclination to list the imaginary difficulties outlined to us as the possibilities of adoption.

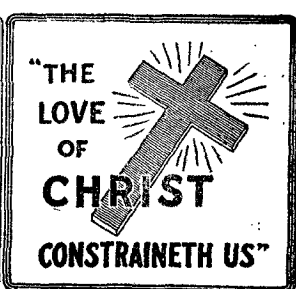
But mother and I talked it all over one evening. And we decided that we needed Marjorie, and Marjorie needed us. As to the financial side of the question, I smiled.

"I never heard of anyone's going to the poorhouse, or into bankruptcy," I said, "because of the money spent on a child. I fancy I can pay the bills."

That settled it. The next evening when I came home, down the stairway leading to our flat came the cry, "Hello, daddy!" from one of the sweetest little faces I have ever seen. And from that day, until God called her to rest, that "Hello, daddy," greeted me and made every care worth while.—*Edgar A. Guest, in the American Magazine for April, 1922.*



# YOUNG MEN and YOUNG WOMEN



## How I Obtained My Education

E. R. CORDER

WHEN I recall the days in which I received an education in our schools, I praise the Lord that He was so good to me. I enjoyed the actual time spent in school, and the ten successive summers I utilized in earning money with which to obtain a Christian education and in endeavoring to point people to the Saviour.

The old Walnut Street school in Coshocton, Ohio, was my boyhood Alma Mater. Starting there at the age of seven, I finished the eighth grade when I was fourteen years old. Then I wanted to earn my own living, and regardless of my parents' and teacher's entreaties to go through high school, I began working for a wooden-novelty company. It was while working there that I accepted the third angel's message. This gave me higher ideals in life. After working in a bottle and a glove factory for several years, getting every Sabbath off, I decided to be an evangelistic colporteur.

It was in the year 1908 that E. R. Numbers, then Ohio's field secretary, came to our home and persuaded me to enter the canvassing work. I accepted his advice. I quit the glove factory, and attended the colporteurs' institute that spring at Mount Vernon Academy.

On May 11 I left for Mahoning County, Ohio, my canvassing field. Leslie Waters, one of Ohio's most faithful canvassers, was my partner. He did much for me. Along the country road, the first week out, I felt quite lonely. I was tempted to give up the work, but the Lord helped me. I set my lips firmly, saying, "I'm going to stay by it;" and I did. That victory had much to do with my obtaining an education.

For my first few years of canvassing, I averaged not more than \$40 worth of orders a week. But the lessons I learned in trusting God and in meeting the people in their homes, were an invaluable education to me. I can now better understand the statement of the Lord's servant:

"This kind of work is, in fact, one of the means God has ordained for giving our youth a missionary training; and those who neglect to improve such opportunities lose out of their lives a chapter of experience of the highest value."—*"Testimonies," Vol. IX, p. 85.*

At the solicitation of friends, and because of my own longing for a better education, I entered Mount Vernon Academy in the fall of 1911. I had been out of school for ten years. But by diligent study and hard work, canvassing during the summer months, I had the pleasure of graduating with the class of 1915.

The following four years I spent in Washington Missionary College. I paid my way mainly by canvassing. In fact, had it not been for selling our books, I don't believe I could have gone to our schools at all. While at the college, I canvassed a few hours some Friday afternoons, and once in a while on other afternoons.

My manual labor at Washington helped me keep fit. The first year I was janitor of the carpentry shop, and the next year, I became caretaker of four rooms in the administration building. Later on I was initiated into the kitchen work of washing pans, kettles, and other utensils. And finally, during my graduation year, I had the delectable job of running the electric washer in the laundry, and of hanging up all the boys' wash on the lines outside. Of course, all these activities helped me immensely!

Five summers' hard canvassing in Ohio and five in the mining towns of West Virginia brought me out well, financially, in the spring of 1919. My tenth successive summer was my best one in the canvassing work. The Lord gave me in that summer—1918—deliveries amounting to more than \$1,900 in fifteen weeks. And then He crowned it all by permitting me to be graduated from the college course, free from financial indebtedness to any man, but with an inexpressible debt of gratitude to God and to those who encouraged me through the canvassing work and school. Around the memory of those experiences shines a radiant luster as the years go by.

As I look back on my canvassing and school experiences, I

know that my success was due to God's goodness. He helped me to trust in Him; to believe firmly in my canvassing work as one of His chief means in saving souls; He kept me out of debt; and He caused me to pay Him a tithe of all my profits. And I know He will do the same for any young person who consecrates himself to God. "God sent me good speed," explains all my success.

If I were to go through school again, I should choose our Christian schools as the place for obtaining my institutional training, and I should choose evangelistic canvassing as the means for earning my Christian education, and for bringing souls out of darkness into the marvelous light of Jesus.

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## After-Self

V. RAY BRENNER

WHAT shall we be ten years from now? This is a question we have often asked ourselves, I venture to say. It is a question over which we should take some very serious thought.

We are day by day laying the foundation for our future. Are we laying this structure upon solid rock, or the shifting sands? This depends to a great extent upon our ideals. They are manifest through the associations we keep, the kind of books we choose to read, and the thoughts we think.

Let us consider for a moment how our associations may affect our later life. Take the case of a young man who has left high school. Perhaps he has no taste for further education, and he drifts to the city to make his way. He comes in contact with young men who spend their time in careless living. In time they influence him. As time goes by, if he stays in this environment, he loses his first high ideals. His early friends leave him, middle age comes upon him, finding him empty handed, and with no hopeful future ahead. On the other hand, had this young man entered a Christian college, how different his career might have been. With Christian associations and a different atmosphere in which to live, he might have developed into a man capable of accomplishments in life.

Another matter we should consider, is the kind of books we read. It is very easy to form the habit of reading cheap literature. We soon spoil our taste for good reading when we indulge in that of a questionable nature. If we do not read those books that will be instructive and uplifting now, we shall find in later years that we have a scant source of knowledge from which to draw.

The books we read affect very greatly the nature of our thoughts. Our thoughts must be elevating if we expect our deeds to be thus. How true is the proverb, "As a man thinketh in his heart, so is he." Now, is the time when we must learn to think. We must learn to think clearly, quickly, and decisively in order to meet and solve successfully, life's complex problems.

Our ideals must be kept high if we attain to any position worth while in life. We shall reach no higher than we aim. Now is the time, while we are young, to have an aim in life. It has been said that "all of Caesar's conquests, all of Webster's eloquence, all of Gladstone's statecraft, and all of Thorwaldsen's art, was but the outcropping of a vision they each had seen in their youth."

Our ideals alone will not suffice to make us a success. We must add thrift. We must exercise thrift in the use of our time, our money, and our opportunities. Time is one of our most valuable assets. We must exercise especial care in spending our spare moments. Should we waste but fifteen minutes a day, we should lose a considerable amount during a year. How much might be accomplished during that short period of time, if it were spent in profitable reading, or other self-improvement.

Then, too, we should learn to be economical in the use of our money. The man who learns to save a little every week, will not be found dependent on charity in later life. If we do not learn to save now, we are not likely to do so later on. Along with a right use of our time and money, comes the taking advantage of opportunities, no matter how small they

may appear. If we are called upon to perform some small task, we should not shun it because it is such. We can use the small matters as stepping-stones to greater achievements, so we should not sit idly waiting for something large to come to us, but grasp every chance for advancement that comes our way.

We must realize, then, that the man of ten years hence is entirely dependent upon what we give him now. If we do not improve ourselves now, we shall find ourselves greatly embarrassed in our future work and without the stamina to meet life's difficulties. Let us meditate upon these truths, and act while there is yet opportunity. "As the twig is bent, so the tree is inclined."

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### Perseverance

H. A. JACOBSON

How many there are in this world, who fail because they give up too easily. Obstacles, hardships, and trials of every description are stepping-stones to success if rightly used; yet they are looked upon by many as being signs of failure. Such persons lack perseverance; they do not possess enough stick-to-it-iveness to keep on.

To persevere is to continue regardless of difficulties. The lives of most great men tell us that. Take for example the railroad magnate, James J. Hill; he obtained his start by chopping wood as a day laborer. Thomas A. Edison, the famous inventor, worked twenty hours out of the twenty-four in reaching his success. Many more examples might be cited where a person has had to struggle hard, has met with disappointment and seeming failure, but has had perseverance.

The young man who determines that he is going to obtain an education whatever the cost may be, will succeed. It may mean hard work and many trials, but when he has finished he can look back with satisfaction, knowing he has earned his education. On the other hand, a young man who goes through school having plenty of everything and without worries concerning the necessities of life, may not appreciate his education. He may be unwilling to dig for knowledge. It takes the hard knocks in life to develop character and finally bring success.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57.

Mr. William P. Frye said, "The essentials of success are integrity of purpose and persistence in endeavor." If things seem dark, it means that we must dig so much the harder.

"There is no royal road to highest fame,  
The man has toiled, who wears a glorious name."

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### The Art of Living with Others

(A Study of 1 Peter 3: 8-16, in Two Parts — Part II)

UTHAI VINCENT WILCOX

THIS attaining unto perfection in the art of living with others is really a matter of love in the heart. "A new commandment I give unto you, that ye love one another." That is the great lesson—the alpha and omega of the lesson to be learned.

"You will find as you look back upon your life," Henry Drummond said, "that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. . . . Above all the transitory pleasures of life there stand forward those supreme moments when we have been enabled to do unnoticed kindnesses to those about us—things too trifling to speak about, but they become a part of us. . . . Everything else has been transitory. But the acts of love which no man knows about, or will ever know about—they never fail."

So if we are going to enjoy living with folks that naturally we may not like so very much, we must learn to love them. And that means your elbow worker at the shop, and the man in the same room, and the girl who says spiteful things behind your back.

The best way to live with other folks is just to live for other folks, whether at home or in school or at play. In other words, unselfishness in large doses is the best prescription when the neighbor "gets on your nerves."

"Thar ought to be a law agin a man carryin' round a face like Elam's," remarked Abram, jerking his thumb in the di-

rection of his neighbor Haskell, who had just climbed into his carriage, and seizing the whip, gave the horse a sharp cut with it.

"It sort o' disfigures the landscape, as ye might say. Why, Elam's got more money than he knows what to do with, best farm in the hull town, and a family to be proud on; yet he al'ays has thet disgruntled look on his face thet sort o' makes ye sizzle in hot weather, an' starts the gooseflesh a-crawlin' come winter."

#### You Have Met Them

We all know what Abram means. We have met them. Perhaps in not just that aggravated form, but the men and women who go about with a sour look when there is absolutely no excuse for it. It sort of makes us feel ugly and mean; we "sizzle!"

And when we have to live with such characters even for a few hours a day, we feel that we can justly complain of our lot, and perhaps make things uncomfortable for the person who "disfigures the landscape." But then is the time we need to take large doses and long draughts from the medicine bottle of unselfishness. And why spoil our own concepts of life and permit the ugliness to get within our own souls by harboring the ugliness of others?

"O, it is easier to say how to do it than it is to do it!"

Yes, that's true. But we are to "seek peace, and pursue it." And that is one of the times we shall have to pursue it on bended knee and with a prayer in our heart for more of the love of Christ that will make it possible to love just that sort of person; to emanate more of the spirit of brotherly kindness; to be "kind one to another, tender-hearted, forgiving. . . . Be ye therefore imitators of God."

Did you ever study the life of Thomas Carlyle? If you have read his autobiography, you will take away the picture of a magnificent mind, but you will also remember that he had a choleric temper, and that he quarreled incessantly with his wife and made her poor life a burden. And when you think of him as the author of "Sartor Resartus," it will be a question whether the great intellect or the bad disposition will leave the most lasting impression with you, probably the latter.

But read the biography of Henry Wadsworth Longfellow, and you will find a picture of an exquisite home life and of a spirit of sweetness which permeated the poet's whole life. It was an unselfishness which made him keep life bright around his children, even when crushing sorrow crossed his life. Longfellow knew well the art of living with others. One who stayed at his home for a time said, "The presence of its owner was a perpetual sunshine. I felt it was good to have been there."

So there are some capabilities even greater than intellect. And to have mastered the art of living with others is a finer accomplishment than to have written the world's most famous essay. The living goes deeper; it touches the very wellsprings of existence, and shows something of their source and power and strength and courage.

#### The Art Contagious

A young man who had been an avowed infidel came to a minister one day, and to the minister's great surprise stated his intention of becoming a Christian.

"But," said the minister, "I thought you didn't believe in God."

The tears came to the young fellow's eyes then. "I didn't want to," he said, "but my mother changed my life. I couldn't help but see that she was different from the rest of us. She was sweeter in the time of sorrow, and more reconciled in the time of trouble; more beautiful in spirit all the time. Doctor, it isn't natural for folks never to lose control of themselves like that. And at last I was forced to admit there must be a supernatural source of her power. This God that she believes in with her whole soul, must be a real God. And I want to find Him."

What does our attitude toward the people around us, whether at home or at school, at the office or out in the factory, say to folks with whom we associate? Does it cause people to inveigh against our religion and against us? or to marvel that in spite of disagreeable circumstances and people, we are able to keep serenely calm, yet capable of progressive movement?

It is no antinomy to find pleasant and happy characters blossoming amid harsh and hard surroundings—surroundings made so by unlovely people with unpleasant dispositions. It is not unusual to discover that because some brave character has acquired the art of living with and loving others, these formerly vexatious persons have themselves learned by reflection the Christlike qualities of kindness, tenderness, and forgiveness, and have seriously begun to seek peace and to pursue it.



# The World-Wide Message Catechism

## Into All the World

### The New Europe — the Recruiting Ground for Men and Means

CECIL K. MEYERS

CONSERVATIVE Europe has undergone a transformation. A new order in the social world has been ushered in. With kaleidoscopic change, old, established ways of government and religion have given place to new socialistic ventures and a new attitude toward the autocracy of pontiffs and priests. There has been a breakaway, but the break has in many parts been so ill regulated that the pace gathered in the momentum downhill has become a menace to the civilized world.

The changes that have taken place, have in them at once all the possibilities of a blessing or a curse. Knowing humanity as we do, we can be certain that it will lose this precious opportunity for new life through the shortsightedness of its inherent selfishness. In fact, so really imminent is this danger that men everywhere have declared that the experience through which the European countries are now passing is more positively undermining their stability than the hideous struggle of the Great War. Men who have preached hope in the past, now throw up their hands in despair. Unregenerated human nature is running to seed.

#### 1. How has the unrest in Europe created a favorable situation for our work?

Yet out of this despairing situation has grown a new and glorious opportunity for the work of the third angel's message. While the new order has introduced a series of dangerous experiments socially, the new liberalism has in many instances given religion its rightful place of separation from state interference. Thus a new highway has been created, on which the "word of the Lord may have free course, and be glorified."

#### 2. What evidence is there to a war-stricken people of the power of the gospel?

The inadequacy of decaying religious forms, has made those who have faith in God welcome the message with its hopeful outlook and its separation from traditions. Those who have lost confidence in religion because of its meager representation of the unsullied life of Jesus, are forced to admit as they behold the lives of advent believers that there is a transforming power in the gospel. With the admission, comes a seeking for the better life for themselves. The very untoward circumstances of the present day, with the licensed wickedness of the cities of the Old World, illustrate more fully by way of contrast the saving power of the truth in the lives of those believers who live in these surroundings. Surely where sin abounds, grace does much more abound.

#### 3. How has the hardship of war contributed to the good of the work?

The very means by which the powers of darkness have hoped to sadden and blight, and thereby discourage European peoples, has but prepared the way by which the Lord may finish His work in the earth. The inuring of the manhood of the countries involved in the war, to the strenuous life of the soldier, has created a hazardous, daring spirit which, when employed in the cause of God, will prove just the material that is needed to bring the spiritual conflict to a successful conclusion.

#### 4. On what does the future of the cause in Europe depend?

More and more it is becoming patent that from the indigenous peoples there must be obtained those who can, with the right training, preach the truth with power and effect. Europe today, with 10,000 of its young people in our ranks, presents a rich field for evangelistic endeavor. To awaken as speedily as possible in these young people a consciousness of the obligations resting upon them to do the work lying at their very doors, is the task resting upon our leadership in the European Division. Nor are these leaders without a vision of the possibilities. They are fully awake to the need, and calls are coming over for the specially trained of America to render help in the schools, so that quickly the army of youth may be formed into an effective, aggressive force.

#### 5. Where are the European training schools situated?

There are training schools in Scandinavia, Germany, France, and Great Britain. The new Latin Union school at Collonges,

France, is the newest of these enterprises. As the opening date last September was approached, it was expected that there would be an enrolment of about seventy-five, but all expectations were passed when eighty-four enrolled, and the number has since increased to ninety-four. This is a happy augury of the future of Christian education in the Latin countries of Europe.

#### 6. To what extent are the young people in these schools developing self-help?

An interesting feature about this enrolment was that seventeen of the members had earned scholarships through the summer's colporteur work. Brother J. A. P. Green, field missionary secretary of the Latin Union, has struck a new note of courage, and realizing that the book work is greatly advanced by student help in the vacation season, he has kept his eye on the young material and is enlisting it for service. Recalling the helpfulness that a canvassing experience has been to many, I am constrained to add that Brother Green's leadership is making a most helpful contribution to the education of these young people and is adding character to their lives, so that they will be better able to cope with what may be required of them in the branches of future service to which they will be called.

#### 7. What is developing leadership?

Already this is bearing its riper fruit, for out of the seventeen who succeeded last summer, five have been selected to lead the colporteur work in as many local fields. Portugal, Italy, Belgium, Alsace, and France itself will benefit in this way. This enables one to get a vision of the rapidity with which the work enlarges itself by converting the raw material into leadership. A few turns of the wheel of opportunity and the day of possibility arrives. The process thus goes on, only on an ever-enlarging scale. The success of one is quickly transferred through leadership to others, and so in a few years a field which may be destitute of help at the beginning, is efficiently organized with native talent to do its work. The utilization of the young people in Europe will mean there, in a very short time, what it has meant to the work in America. Evangelists and bookmen continuing their efforts will make for the full warning of Europe in double-quick time.

#### 8. What is closely allied to Christian education?

It seems inevitable that in writing about our educational work, it should be necessary to weave into it the story of the colporteur work. This, after all, is part of the education needed to fit men and women for the sterner battles of life, when amid persecution, prejudice, and opposition, with calm, even faith we are to continue to make headway. The hard knocks of the colporteur experience develop character.

In a similar way the book work in Germany is contributing to the rounding out of the education of the young people. In two schools, in February, on the plan of the students working one day each week with the literature, \$1,428 worth of literature was sold, and seventy-four young people benefited by the experience.

Again in Great Britain last year, twenty-six young people earned scholarships. Some of these are now numbered among our mission force in East Africa.

#### 9. What has resulted from our educational work in Great Britain?

While writing of our educational work in Great Britain, I recall vividly our early beginnings, when under Prof. H. R. Salisbury's leadership a school was established. The first year it was conducted in a rented hall used also for church purposes, and situated in North London. The next year, still in rented quarters, it was transferred to Holloway Hall, situated in a very busy thoroughfare of the northern districts of the old city. Here, I joined it and enrolled as a student. With such unfavorable beginnings, under Professor and Mrs. Salisbury's guidance the work was blessed from the very first, and workers prepared for service. Students of those days are everywhere,—in India, Africa, Australia, North and South America, as well as the countries of Europe.

In due time the work became more fully established, and now the school at Watford is provided with excellent facilities. Ample acreage for farming and good housing of the student body, will make the work of this training center a strong factor in meeting the demands in British fields.

### 10. How far must the work for the young extend?

Beyond the contribution that is being made through our educational institutions to the manning of the fields, is the more stable planning for the young people in their church and home life. Too much cannot be done to separate our young people from the spirit of the age. If an environment of helpful interest in all that relates to this welfare can be created, then there will be a growing confidence on their part in the more exacting demands that are made upon them. At any legitimate cost, we must obtain this confidence of the young. Their restless years must be handled in the spirit of extreme friendliness to the likes and dislikes which are so characteristic of inexperienced youth.

### 11. What steps have been taken since the war to strengthen departmental organization?

Since the war much study has been given to the organization of departmental strength in the church life of our European believers. Nor has this been done at a distance merely, but the department leaders of the General Conference have sought to obtain at close range an understanding of the need. The brethren and sisters in Europe have responded nobly to this invitation to study the departmental program. They are, as already illustrated, applying it with remarkable results.

### 12. What courage can we draw from the organization of the youth?

The call to enlist as Missionary Volunteers, is meeting with an ample response. All the possibilities of organized youthfulness are looming up, and the prospects are bright with the forecast of a strong organized army of young people lending their fearless energies to accomplishing a great work in their own lands. In a balanced way the Missionary Volunteer Department contributes to the devotional, educational, and service interests of the younger members of the church. The promotion in the church of that which relates to the care and training of the young, is a great boon to the church itself.

### 13. To what extent do the youth in our ranks hold the destinies of our work?

Sooner than we appreciate, the destinies of the work of God pass into youthful hands. Experienced hands have pioneered the way, but the work nobly begun will lose its effectiveness unless it is fortified by re-enforcements from the ranks of the youth. The all-important question has been asked by the servant of God, "To whom are to be committed the vital interests of the church when the present standard bearers fall?" The answer follows immediately: "We cannot but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable." — *Gospel Workers*, p. 68.

### 14. In what new aspect is Europe still at war?

With the field in Europe somewhat cleared of political struggles, and with the national elements weakened through the disorder and chaos that has followed the great upheaval of war, the struggle that continues is largely one in which moral standards are being tested. What Adventist is there but believes the events transpiring in the Old World are a prelude to the final Armageddon? The time in which the cardinal virtues of life are being tested, and tested for eternity, is now. The day spoken of by the servant of the Lord is upon us. The openings are multiplying, and the only ones who can fill the need are the youth. It is a great pity that the preparation of the youth for the grave responsibility of carrying the standard through the intense final hour, has been postponed so long. Our delay, however, only strengthens the claims of the present need. If the provision is made now in keeping with the demand, the natural spirit of responsiveness in the youth will muster a new spirit of resoluteness. This will express itself in heroic surrender to the great call of the hour.

### 15. With what response have the laymen in our European churches entered into home missionary work?

Moving abreast of the work in other departments is that of the home missionary side of the work. There has always been a large reservoir of latent strength in the rank and file of church believers. Our European leaders are seeking to remove the dam of indifference, or lack of education, or whatever else it may be, so that the flood tide of a released power may sweep on, carrying our churches in the right direction and sweeping with it the honest in heart to the "sea of glass." Europe's only hope is a church membership unreservedly engaged in untiring service. One incident related by Elder

L. H. Christian on his visit to America last fall, illustrates how fully the spirit of Pentecostal unity is preparing the individual believers for Christian service.

### 16. What results are attending the work of our church members?

While visiting a church, Elder Christian asked the elder this question, "Are you winning many souls to Christ?" The man replied, "We have no help, as you know, from the conference [we cannot afford to send a minister to the place where they are living], but I have baptized this year twenty-seven new converts. I am very busy at my little factory, but I have managed to do this much. But I do not think this is enough. If you will come back in six weeks," said he, "I shall have baptized twenty more, and then there will be nearly fifty that we have gained during the first six or seven months of this year without any conference support." In closing the story, Brother Christian multiplied the force of the illustration by adding, "Friends, that is no unusual thing."

Thank God that it is the daily strivings of our church membership in the Old World, to be used of God in the winning of souls.

### 17. To what may we attribute such devotion?

It is such reports of the work as these that inspire in us the confidence in God and His leadership, and help us as individual Christians to face the future with no misgivings. Our brethren on the other side have gone through the fiery furnace of persecution. They have been battered on the anvil of affliction, and yet they have come through with a stronger faith and a truer purpose. The worth of the blessed hope to the individual believer has surely been proved. It is able to sustain through dark hours and along the uncertain way, and when the shadows of universal gloom shall thicken about the church, and the persecutions of the last struggle shall break upon us all, then, too, the heart enshrouded with the armor of the truth, will securely beat through to the light of the eternal dawn. It is sincerely hoped that the recital in this serial story of the sustaining providence of God as it manifests itself in every stage of our history as a people, will find the reader admitting to himself the need of a fresh consecration. Ought not our hearts to be humbled in the thought of divine care and solicitude? God's love to us is too great for words. The psalmist, contemplating it, was constrained to exclaim in the astonishment that fails to find an explanation of it all, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

### 18. What does the present state of development indicate?

How clearly the fact must be before us that we are in the time when our prayers are being answered before our eyes. On our knees we have supplicated God for the opportunities and successes of this present hour. The early fathers of our movement prayed as they blazed the trail, that God would make it a trail of victory. In Europe, the field first entered, this hope has been gloriously realized. Now, the dimensions of our growing work are beyond us all. Yet we must not be discouraged with the broadening answers to our own praying. We cannot now call on God to halt. We would not if we could. Let us therefore become as fully conscious as the need demands, of the Lord's power to make us measure with the pressing need. "As thy days, so shall thy strength be," is a promise that is ours still.

As we turn from Europe, to extend our survey into remoter lands, let us cheer the hearts of our loyal brethren and sisters, amid the ruins of a battle-scarred land, by assuring them that we will co-operate with them with larger heart and larger hand. Let us remind them that we are not unmindful of our obligations. Let us acknowledge that their fathers were our fathers, and that this bond of kinship, strengthened by the ties of the new covenant relationships, urges us to strive with our arms linked in theirs for a reunion in our Father's home.

\* \* \*

### All in Christ

CLYDE ROSSER

IN 1 Corinthians 12: 8-10, 28, the various gifts of the Spirit are enumerated. These gifts are not all bestowed upon one person, but are distributed among the believers. As given in the text, they are wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues; there are mentioned also apostles, teachers, helps, and governments. But though distributed among the believers, all gifts are to be found in Christ. In Him "are hid all the treasures of wisdom and knowledge." Col. 2: 3.



## HOME INSTITUTES IN THE LAKE UNION CONFERENCE

THE foundation unit of our denominational endeavor is the home. As an organization, our work is divided into many departments for specialized study and effort. This is all done with the object in mind of making the work of the church in the proclamation of the third angel's message very efficient. But whatever departments we may have, they all find their support in the home life of our people.

Is it not a trifle strange, then, that we have been giving so little time and attention to the training of ourselves for happy and successful home living? We have institutes for teachers, for colporteurs, for preachers, for doctors and nurses, for workers in all the various departments of our work, but never until this winter did we set apart a time when we joined in studying some of the problems which confront our home life as home problems. We have discussed before some of these from the viewpoint of our departmental work, but never entirely from the viewpoint of the needs of homes.

Therefore, it was a rare privilege to have M. E. Kern and A. W. Spalding hold in the Lake Union Conference this past winter six home institutes. The places selected were Milwaukee, Chicago, Berrien Springs, Indianapolis, Detroit, and Springfield.

The plan of the institutes was to hold two meetings each day, one in the afternoon and one in the evening. With one exception, each of the series began on Friday night and continued until Tuesday or Wednesday night. At Berrien Springs, because of a council which was in session at the same date, the meetings were held only in the evenings.

The list of topics below will give a good idea of the nature of the meetings:

Our Life and His Life

The Importance of the Home—Husband and Wife

Turning the Hearts of the Fathers to the Children

The Story Hour

How to Tell Stories to Children

The Children of the Home—Training and Discipline

Suggestions for Family Worship

Sex Instruction for Children

The Youth of the Home, Reading, Theaters, Movies, Music, etc.

Character Building

Health Habits

Social Life for Our Children and Youth

Love, Courtship, and Marriage

Christian Education and Our Homes

Question Box

The question box gave opportunity for many local problems to have a full and adequate share of the time in study.

In the Chicago institute we had the privilege of the assistance of Dr. Winfield S. Hall on sex instruction, and Dr. W. M. Holderby, of the Family Altar League. Others of our workers from the local conferences assisted in these institutes.

A display of books and other literature from many different publishing houses and through the co-operation of State

departments, was maintained at the institutes.

Altogether these institutes proved of great interest, and we trust lasting benefit has come to those who had the opportunity of attending them. Other places in the Lake Union are hoping for a similar privilege in the future.

H. T. ELLIOTT.

\* \* \*

## A BIG NEWSPAPER CAMPAIGN

AN interesting newspaper campaign has been conducted in connection with the public effort that Elder J. H. N. Tindall has been holding in Redlands, Calif. Thus far during the effort, sixty columns on the message have been published and thousands of persons in that community have had the opportunity of becoming acquainted with the truth.

In writing on the work that has been accomplished through the press, Elder Tindall says:

"If ever there was a city that has had the message delivered to the homes of the people in the most forcible and least antagonistic way, it has been this city. I can say, without a thought of hesitancy, that I consider that any intelligent, progressive man in any movement, must see the value of the public press. It is indispensable to reaching the people with any message."

Elder Tindall has had a wide and successful experience in evangelistic work, and practises his belief that the newspapers are a necessary requisite in attracting the attention of the people to such soul-saving endeavors.

W. L. BURGAN.

\* \* \*

## THE CHILE ANNUAL CONFERENCE

ACCORDING to appointment, the Chile annual camp-meeting and conference was held at Chillan, Feb. 9-19, 1922. The meeting place was on the new property recently purchased for the training school at Chillan, situated about seven miles from the city of Chillan, a thriving place of about 50,000 inhabitants.

Although the buildings were not completed, yet the accommodations were sufficient to care for all. The first story of the girls' dormitory served for housing a considerable number of our people, and a large house already on the place when purchased, served for rooms and dining-hall.

The meeting opened on Thursday evening with an address by the president of the conference, C. P. Crager. Besides the spiritual sermons designed to draw our people nearer the Lord, a church officers' convention was conducted each day. This proved a real blessing in drawing the officers nearer to the organized work, and the result was a most harmonious meeting throughout. As the needs of the world-wide work were placed before our people, a spirit of liberality came in; and as the workers arose and gave in cash or made pledges, our lay brethren caught the spirit, and 4,000 pesos was raised in a few minutes. Then following this meeting, with an interval

of two days, the brethren responded with a somewhat smaller amount for the equipment of the school. When we consider that we did not have present at this meeting the heavy givers, we all felt to praise the Lord for the liberal way the brethren responded to the great world-wide work before us as a people.

The reports of the conference laborers showed marked success in the year's work. More than eighty persons were received by baptism during the year 1921. The department secretaries, by the aid of maps and charts, showed a steady growth in every branch of work. The Sabbath school department has carried on an active campaign for missions, and this education has helped to increase materially the weekly offerings. With this effort going forward for the coming year, and the prospects of reaching the conference goal of \$4,000, the conference in session voted to place their missions goal at 30 cents (gold) per capita. The home missionary department has been very active during the past year, and the results are gratifying.

In 1921 the churches and periodical workers sold 41,918 copies of our missionary paper, *El Atalaya*, which is 3,180 more than was sold during the previous year. The secretary reported that two persons were brought into the truth as the result of home missionary work in the conference. More than 3,000 missionary visits were made during the year by the 680 church members in the field. The Harvest Ingathering campaign was successfully carried out, and both members and workers labored faithfully through the financial crisis until the goal of \$18,000 was reached. The young people's department has made good progress, and several new societies have been organized and the young people taught how to do missionary work. We were encouraged to see so many of our youth taking an active part in the meetings held specially for the young on the grounds.

Though the conference numbers but 680 members, and the meeting was some distance away from our larger churches, yet as the meeting progressed, the attendance grew to about 150. A good spirit prevailed throughout, and the local brethren say it was the best meeting Chile has ever had. The business of the conference passed off harmoniously, and all the officers were re-elected for the coming year. It was good to welcome to this field the new workers who have been supplied by the Mission Board as follows: Brother and Sister Albert Kruger for the German work, Brother and Sister C. A. Anderson for the evangelistic work, and Prof. and Mrs. E. U. Ayars for the Chile Training School. These workers all seem to be glad to be in Chile. We were sorry that Brother Kruger, who recently sustained a fall, was not able to be at the meeting. We hope he will soon recover, and be able to join the active band of workers in Chile. The workers from outside the conference were Elder W. W. Eastman, from the General Conference, Brother A. A. Cone, from the South American Division, and Brother E. H. Meyers and the writer, from the

Austral Union. We believe the work in Chile is on a good, strong basis, and our prayers follow the brethren in that needy field.

The girls' dormitory was nearing completion when we held the meeting. The new school site is beautiful indeed, and will present a most attractive appearance when fully complete with the necessary buildings. The school farm is under irrigation, and has a rich black loam soil. The quiet and beautiful surroundings make the place ideal for our young people who go there for training. The school needs funds for finishing the buildings, in order that room may be provided for the youth who are making a sacrifice to obtain a Christian education. Let us remember this school with its great needs, that the Lord will send means so much needed at this time. Our people of the Chile Conference have pledged themselves to equip the school, and they are going at the task with a will. So, all in all, the work here is advancing, and we believe that some day not far distant we shall see the Chile Conference a self-supporting field.

ROSCOE T. BAER.

\* \* \*

### DETROIT, MICHIGAN

THE church formed by the union of the two churches in Detroit will be known by those who come and go among us as the Grand River Avenue Seventh-day Adventist church. The building is situated at the corner of Grand River and Calumet Avenues.

This building was purchased at great sacrifice to all our members, but the need of such a place of worship for our people in this large center has been very great, so now all are happy, and the work is moving along successfully.

The new building is to be decorated in May, while the workers are attending the General Conference. Our young people have purchased a new Grinnell grand piano, and are taking a live interest in making our music the very best for the Sabbath and Sunday night services.

The spiritual life of the church is good. All are willing to work, and God is blessing their efforts. A new tract and home missionary room has been built in the new church, and a permanent home has been made for Brother Stradburg, our home missionary secretary. Thousands of pages of tracts, books, and magazines are sold, lent, and given away, and as a result the church is reaping where it has sown.

During the last sixteen months 169 have been added to our church roll by baptism. As a result of this addition, our tithe has stood about the same as last year, although the per capita is lower.

A large club of the *Signs* has been ordered, and we are getting ready for a campaign near the new church site.

One new Sabbath keeper who was baptized along with fifty others on Sabbath, April 1, gave us \$6,000 on our church building fund, and is making plans to return to the Lord a faithful tithe.

The outlook for the work in Detroit was never better, and all are looking forward to a good meeting in the church as soon as the building is finished and made ready for such a gathering.

We trust God will continue to bless His people in this large city. We solicit the prayers of Christian workers.

J. W. McCOMAS.

## Appointments and Notices



The May issue of the *Watchman Magazine* is a great "message-filled" number. Its leading articles treat some of the outstanding features of the message in a way that is both interesting and convincing.

Elder George B. Thompson, in "Crisis Hours of History," contrasts the great crisis hours of the past with the most momentous event of all history just before us — the coming of the King.

The cover design, picturing "The Hand That Restraints," is the keynote of Dr. L. A. Reed's article, showing how today the hand of God may still be seen in the affairs of men, holding in check the winds of strife and commotion until His message shall have been carried to all the world. This article is very timely in view of the recent Limitation of Armaments Conference.

An old-time contributor, Elder Carlyle B. Haynes, tells in "The Man of the Mystic Number," the significance of some of the Catholic questions which are stirring the minds and hearts of the people, and tells why such publicity is being given to them, especially to the recent election of the new Pope.

Elders G. W. Rine, M. C. Wilcox, F. D. Nichol, and Morris Lukens are also contributors of articles on timely topics, carrying the truths of the message right to the heart. This is just the number to use in missionary work, and will be sure to create a strong desire on the part of the reader to have the numbers that are to follow during the year.

Four new features appear in this number. — "Blasts from the *Watchman's* Trumpet," "Flashlights on Passing Events," "Samos the Seer," and "Bible Service Department."

With this issue of the *Watchman Magazine* the publishers also announce a return to the popular retail price of 15 cents.

\* \* \*

### WASHINGTON SANITARIUM HOSPITAL TRAINING SCHOOL FOR NURSES

The next training-school class of the Washington Sanitarium and Hospital, begins June 1, 1922. A second class will also begin September 1, 1922, when opportunity will be afforded for forty young women and ten men to enter training as medical missionary nurses.

The Washington Sanitarium and Hospital is a registered training school and accredited hospital, and possesses the facilities, faculty, and equipment for giving complete training that is recognized by State boards of registration, without affiliation with other institutions.

Twelve grades, or its equivalent, is the educational requirement.

The length of the course is three years for women and two years for men.

All those desiring to train as nurses in the Washington Sanitarium and Hospital, should make application now, stating whether they desire to enter the June or the September class.

For further particulars and catalogue, address Superintendent of Nurses, Washington Sanitarium, Takoma Park, D. C.

\* \* \*

### FLORIDA SANITARIUM NURSES' COURSE

The Florida Sanitarium offers an excellent three years' course in training to our young men and women from eighteen to thirty-five years of age, who desire to become missionary nurses. The academic requirement is twelve grades or its equivalent as evidenced in maturity of concept of life's problems and ability to meet them. The new class begins Sept. 3, 1922. For further information address,

Superintendent of Nurses,  
Florida Sanitarium, Orlando, Fla.

## OBITUARIES

Miller.—Mrs. Anna Miller was born in Ohio, June 16, 1831, and died in Los Angeles, Calif., March 13, 1922. E. L. Neff.

Miner.—Uriah Miner was born in Harrison County, Ohio. In 1853 he married Josephine Bodle, and five children were born to them. He fell asleep March 7, 1922. His aged companion, three sons, and one daughter mourn. H. H. Hicks.

### ELDER A. O. BURRILL

Alfred Osborn Burrill was born in Fairfield, Maine, March 17, 1844. In early childhood he was dedicated by his parents to the gospel ministry. He began the observance of the seventh-day Sabbath in 1866, and two years later received his first ministerial license, and became associated with Elder I. D. Van Horn in labor in Ohio. Soon after this, realizing his need of further education, he desired to enter a Baptist college, but Elder J. E. White advised him to employ Prof. G. H. Bell as a private tutor. Others joined him, and the beginning of Battle Creek College was made. In 1875 he was ordained to the gospel ministry. During his long years of service he labored in thirteen States and two Canadian provinces. Many churches have been organized through his efforts, and a large number of persons rejoice in the third angel's message today as a result of his untiring efforts. Funeral services were held at Chico, Calif. His wife, a son, two daughters, and a brother and sister survive. C. S. Snodgrass.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 99 APRIL 27, 1922 No. 17

Issued every Thursday  
Printed and published by the

Review & Herald Publishing Assn.  
at Takoma Park, Washington, D. C., U. S. A.

### TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.50

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In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

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Who remembers the scathing article which appeared some years ago in the *Catholic Mirror*, by Cardinal Gibbons, taking Protestants to task for keeping Sunday? We circulated thousands of this under the name of "Rome's Challenge." In response to many calls, we have reprinted it, and it is now ready. Price, 10 for 20 cents.

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This interesting story is full of thrilling events, accompanied by many beautiful pictures of these far-away islands. Price, 25 cents.

### AT THE DOOR

This illustrated pamphlet is full of present truth on the second coming of Christ. Each page has nearly a full-page illustration, with appropriate reading underneath. Price, 5 for 25 cents.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Takoma Park, Washington, D. C.





WASHINGTON, D. C., APRIL 27, 1922

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

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

## A LETTER FROM ELDER J. N. LOUGHBOROUGH

FROM a personal letter recently received from Brother J. N. Loughborough, a few extracts are taken that will be of interest. He says:

"You say in your letter, 'I am wondering if we shall see you at the General Conference this time in San Francisco.' It would not be consistent for me, in my feebleness of body, to undertake even the trip to San Francisco. I have not been off this hill [St. Helena Sanitarium] but three times since the last General Conference. One of these was up to the Pacific Union College in an automobile one morning and back the next morning. I talked for half an hour to the teachers in the summer school, seated in my rocking chair. It took me several days to recover from this. That was two years ago in June. I am not so strong now as I was then. I have subscribed for the *Bulletin*. In that and the REVIEW I will get my portion of the Conference this time.

"What you wrote of the spread of the truth in foreign fields is not only interesting, but soul inspiring. It shows how the way is opening for speedily giving the last message of mercy to this world. If we had seen thirty years ago what we see now, we should surely have thought the loud cry was right upon us. When I engaged in preaching the third angel's message in 1852, nearly all our meetings were held in private houses, and the difficulty then was to get people to come to hear. The Lord's hand is in the work. And may He abundantly bless those in it, and raise up more laborers, for the fields are indeed ripe for the harvest of souls into the fold of Christ."

\* \*

## A NOTE OF COURAGE FROM ARIZONA

A LETTER from Elder F. S. Bond, on furlough from Spain, under date of April 9, tells of the work in Phoenix, Ariz., where he has been laboring for the last two months. Elder Bond says:

"It was just two months ago today that I with my family reached this city. Six days later our tent was pitched, and

we began the meetings. Yesterday afternoon, Sabbath, April 8, at the close of the series, I had the privilege of baptizing thirty of the new believers. Most of these had never heard the message for this time until now. There are perhaps ten or fifteen others who will unite with us within a short time.

"We have very much appreciated the co-operation of the Arizona Conference Committee, and also the faithful help of Elder H. F. Crown and other teachers of the Arizona Academy. Four of the young Mexican workers who are students in the academy, Brother Cunill, a regularly employed worker in this conference, Sister Nordberg, and Dr. Lillis Wood-Starr also took an active part in this effort. It has been a real pleasure to be associated with these faithful workers in winning souls for the Master. We thank our loving Father in heaven for His presence and blessing.

"It is the plan of the brethren here to erect a good church building for the Mexican believers in the city of Phoenix. I am glad to tell you that funds are already being subscribed for the purpose. The Lord blessed us yesterday in bringing the amount up to \$561.50.

"We are now returning to California, preparatory to attending the General Conference, and if the Lord wills we shall sail on the first of July for Europe. We shall be glad to be once more in needy old Spain."

\* \*

## ARRIVALS FROM THE ORIENT

A LETTER from Elder F. A. Detamore, aboard the steamship "Empress of Asia," April 7, says:

"We are having a good voyage, and will reach Vancouver next Monday, April 10. Quite a number of our workers are on this ship. Brother and Sister P. V. Thomas, Brother and Sister H. B. Parker and three children, Dr. R. A. Falconer and little child, all from South China; Brother and Sister Meade McGuire, returning from their visit to the Far Eastern Division; Brother and Sister C. L. Butterfield and two children, of Korea; Sister B. Petersen, of Manchuria; and Brother N. Z. Town and I make up the company of our missionaries on this boat. Other delegates to the General Conference from the Far East will come later. Quite a number of missionaries of other denominations are on this boat.

"We had good meetings in Shanghai this spring, and I am sure all will return to their fields from the bookmen's convention with renewed courage and zeal. We are glad for the success that has attended this branch of the work, and look for greater things in the future."

\* \*

## YOU MUST ACT PROMPTLY

Do you wish to secure fifty-five copies of the REVIEW for the price of one year's subscription? Do you desire to read the reports of the General Conference in San Francisco, May 11-31, which will appear in our church paper? If you do, then you must immediately send your subscription either through your tract society or directly to the REVIEW AND HERALD. The REVIEW has a large store of interesting reading for its readers during the year to come. Not alone

will it feature the great meeting to be held in San Francisco, but in after months it will give you the echoes of that great meeting, the impulses which will reach out to the world-wide field. If you are already receiving the REVIEW, take this opportunity to come in touch with some Sabbath keeper who is not a subscriber. Induce him to take it now, so that he may avail himself of this special offer—fifty-five copies for \$2.50.

\* \*

## GENERAL CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

THE next regular meeting of the members of the above-named Corporation will be held in the Civic Auditorium, San Francisco, Calif., Monday, May 22, 1922, 12:15 P. M., for the transaction of such business as may properly come before that body. All delegates to the General Conference are members of the Corporation.

F. M. WILCOX, *President*.H. E. ROGERS, *Secretary*.

\* \*

## GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

NOTICE is hereby given that the next meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, Calif., Monday, May 22, 1922, at 12 M., for the transaction of any business that may come before the body. The delegates to the General Conference are members of the Corporation.

A. G. DANIELLS, *President*.J. L. SHAW, *Secretary*.

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## MAIL FOR THE EDITOR

THE editor of the REVIEW left Washington this week for the Pacific Coast. Personal mail should be addressed to him during the month of May in care of Exposition Auditorium, San Francisco, Calif. All copy and communications for the REVIEW should be sent to the Editorial Department, Review and Herald, Takoma Park, D. C.

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## GENERAL CONFERENCE POST OFFICE

FOR the convenience of delegates and others, arrangements are being made to conduct a post office in the Auditorium at the time of the next General Conference, May 11-31. Therefore all persons wishing to get their mail at the Auditorium should have it addressed, care Exposition Auditorium, San Francisco, Calif.

C. H. JONES.

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## GENERAL CONFERENCE BULLETIN

OFFICIAL reports of the General Conference will be provided in the *General Conference Bulletin*. Every Seventh-day Adventist should have these reports for future reference. The *Bulletin* will be furnished, fifteen numbers for \$1. Subscriptions should be sent to the Pacific Press, Mountain View, Calif.