

# The Advent Review and Sabbath Herald



Vol. 101

Takoma Park, Washington, D. C., February 14, 1924

No. 7

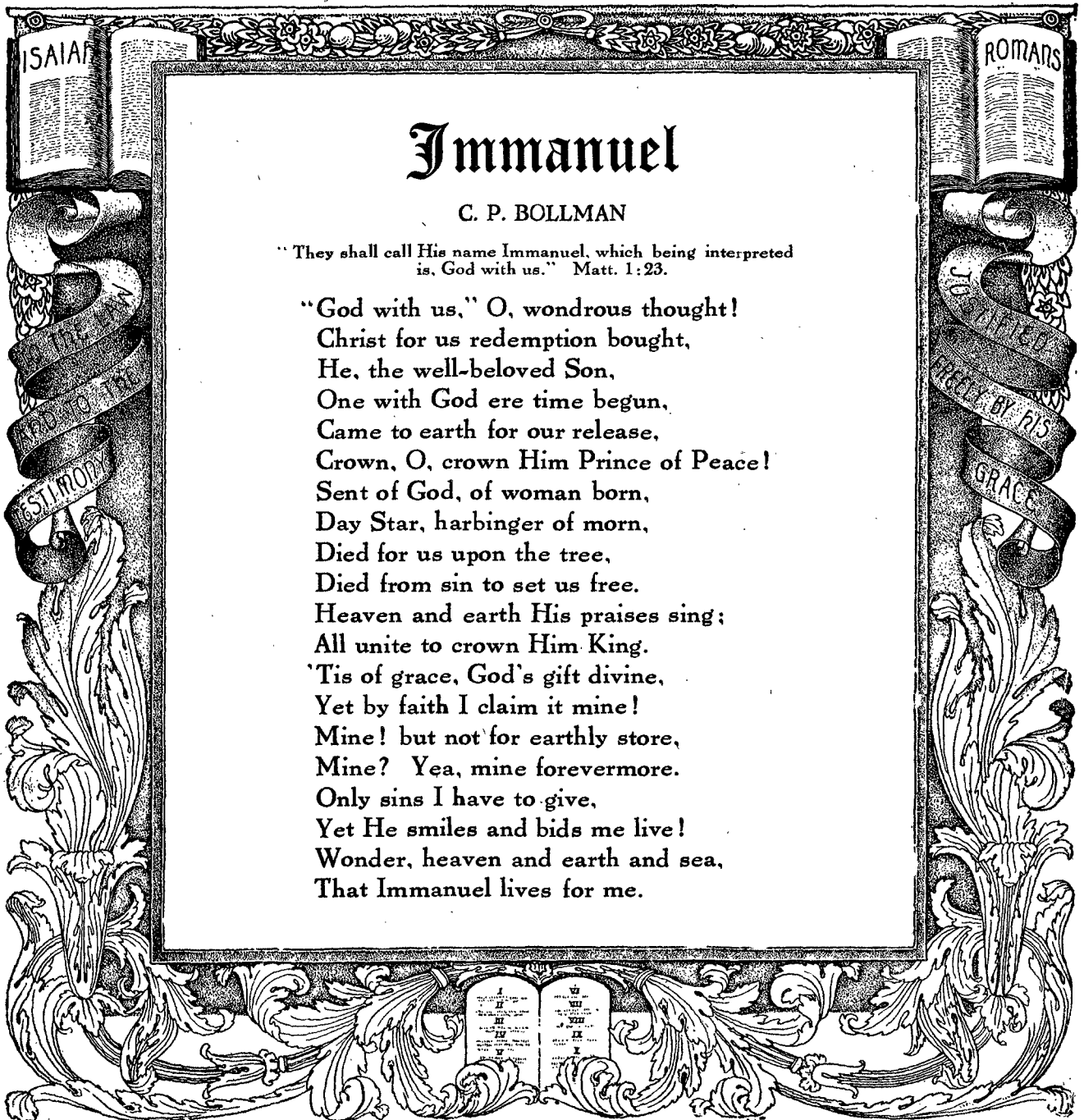
THE GOSPEL TO ALL NATIONS

## Immanuel

C. P. BOLLMAN

"They shall call His name Immanuel, which being interpreted is, God with us." Matt. 1:23.

"God with us," O, wondrous thought!  
Christ for us redemption bought,  
He, the well-beloved Son,  
One with God ere time begun,  
Came to earth for our release,  
Crown, O, crown Him Prince of Peace!  
Sent of God, of woman born,  
Day Star, harbinger of morn,  
Died for us upon the tree,  
Died from sin to set us free.  
Heaven and earth His praises sing;  
All unite to crown Him King.  
'Tis of grace, God's gift divine,  
Yet by faith I claim it mine!  
Mine! but not for earthly store,  
Mine? Yea, mine forevermore.  
Only sins I have to give,  
Yet He smiles and bids me live!  
Wonder, heaven and earth and sea,  
That Immanuel lives for me.



# How to Be Kept from Losing Spiritual Experiences

A. G. DANIELLS

How to be kept from losing the genuine spiritual experiences the Lord gives us in various ways from time to time, is a most important question. It concerns every believer in Christ. All are weak. All lean naturally to the temporal, material things of the world more than to the spiritual things of the kingdom. So great and overmastering is this tendency that our "backslidings are many" (Jer. 14:7), and we go "backward, and not forward" (Jer. 7:24).

And yet this backsliding, this going backward and not forward, this up and down experience, is not a necessity. We are not compelled to have that sort of experience. It is not the heritage of the Christian. God has provided a better way, and is fully able to keep us in that way. He "is able to keep you from falling," is the divine assurance given us in His Word. Jude 24. This assurance is repeated in substance hundreds of times in the Bible.

Brethren, let us settle that question once and forever. It is vital to our triumph over the forces of evil. We cannot keep ourselves; that we know from long, sad, disappointing experience. If the Lord cannot keep us, if He cannot hold us in the spiritual experiences He gives us, what hope is there for us and for the final triumph of the gospel? But He can keep us. Listen to this wonderful statement:

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—"The Desire of Ages," pp. 323, 324.

What shall we think of that amazing statement? Is it true? Does a new life take possession of our hearts when we surrender them to Christ? Does a supernatural element enter our weak human natures? Do our hearts become Christ's fortresses here in this revolted world? Are we kept by heavenly agencies, who make us impregnable to the assaults of the devil?

The only answer we dare give to these questions is a firm, confident, Yes. Then let us now and evermore believe and affirm that the Lord is abundantly able to keep us from losing the spiritual experiences His grace brings to us.

Then why do we lose them? Why are we not always kept? Because we do not let Him keep us. This is the sole reason. The trouble is wholly and altogether with us, not with the Lord. We fail to comply with the conditions for being kept. The Lord requires certain things of us, which He is ever ready to enable us to do. Every one is kept just so far as he observes these conditions. The main, vital conditions are few, and so simple that the weakest, by the Lord's help, can meet them.

One of these is to open the heart to the Saviour every day, inviting Him to come in and abide there. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Rev. 3:20. When that is done, Christ will be dwelling in our hearts by faith (Eph. 3:17), and that will be Christ in us, "the hope of

glory" (Col. 1:27), and that, declares Paul, is the gospel.

That is a requirement vital to a victorious life, yet so simple that every one who will may comply with it. Christ knocks for entrance. This knocking is the creating of a desire in our hearts to live the true life. His knocking imparts enabling power, if we will but exercise it. Who cannot, in the first conscious moments of the morning, turn the mind to the Saviour in prayer, and invite Him to come into the heart and live His perfect life there? All *can*, and He will come in and abide with all who *will* do this.

But so many forget or neglect or refuse to do this. Thus at the very beginning of the day they start on the road that leads to defeat. How can they expect to hold their spiritual experiences?

This neglect or refusal on the part of Israel of old was one of the causes of their continual backsliding. Jeremiah stated the case plainly when he said:

"Our backslidings are many; we have sinned against Thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldst Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldst Thou be as a man astonished, as a mighty man that cannot save? yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not." Jer. 14:7-9.

"The Hope of Israel" was the Saviour whom they should have welcomed into their hearts every day. But instead of doing this they treated Him as a "stranger in the land, and as a wayfaring man that turneth aside to tarry for a night." Instead of inviting Him to make their hearts His home, they allowed Him to camp by the wayside as best He could. Thus they met the enemy alone. They battled with the difficulties and trials and evil tendencies of their natures without the help of Him who sought admittance to their hearts that He might meet and defeat their mighty foe. "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25), is His gracious and assuring word to us.

But being shut out of the heart, what can He do

(Concluded on page 7)

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 101

FEBRUARY 14, 1924

No. 7

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association  
at Takoma Park, Washington, D. C., U. S. A.

### TERMS: IN ADVANCE

One Year	\$2.75	Three Years	\$7.75
Two Years	5.25	Six Months	1.50

No extra postage is charged to countries within the Universal Postal Union.

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.



"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. 101

TAKOMA PARK, WASHINGTON, D. C., FEBRUARY 14, 1924

No. 7

## Who Is Jesus?

*"What Think Ye of Christ? Whose Son Is He?"*

BY THE EDITOR

WHAT position does Christ occupy in the divine trinity? What is His relation to Deity? Is He divine in His own natural right? Is He very God, possessing inherently the nature and attributes of Deity?

Some argue that Christ had no existence until He was born into the world. Others contend that He has existed from eternity. Some believe that He was created an angel, and was elevated from the angelic hosts to the position He occupies with the Father. Others contend that He Himself was the Creator of angels, and was the responsible agent in bringing into existence every created intelligence in the universe. Some claim that Christ is divine only in the sense that all good men are divine. Others teach that Christ is divine in the exclusive sense that He is Deity itself.

These with several allied questions are causing widespread agitation in certain sections of the great Christian church at the present time. There has arisen in recent decades a new school of thought, a new philosophy regarding some of the doctrines which have been considered fundamental to Christian faith through the centuries. It is in reality the perfection of a subtle skepticism, a christened infidelity, which is honeycombing the faith of believers in the divine inspiration of the Scriptures. It is but an echo, only in modern tones and softer cadences, of the outspoken attacks upon divine revelation made by such men as Thomas Paine, Robert G. Ingersoll, and others.

### Testimony of Prophets and Apostles

As to the nature and position of Jesus Christ, the Scriptures are by no means silent. They afford us very definite information as to His relationship to God the Father, to the celestial and terrestrial worlds, and to all created intelligences. This answer we will present in the form of definite propositions, supported, we believe, by the statements of Holy Writ:

1. Christ is declared to be the only begotten Son of God. He is presented by John as the Word, and this Word which existed in the beginning was made flesh and dwelt among men:

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 1: 1, 14; 3: 16.

2. Christ is one with the Father—in nature, in character, in purpose:

"I and My Father are one." "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may

be one in us: that the world may believe that Thou hast sent Me." John 10: 30; 17: 21.

3. Christ has existed from the days of eternity. He is the great I AM, the self-existing One. Under this designation He introduced Himself to Moses in the following words:

"Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3: 13, 14.

The Master, in meeting the argument of the Jews as to His prior existence, takes to Himself this same title: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8: 58. The Jews evidently understood that in Christ's claim He was assuming the attributes of Deity, and in their blind zeal they sought to take His life. Verse 59.

In the book of Proverbs, Christ is represented under the term of Wisdom. We are told this regarding the eternity of His existence with the Father:

"The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." "When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Prov. 8: 22, 23, 29, 30.

The testimony borne by the prophet Micah with reference to Christ and of the eternity of His existence, is very plain and specific. We read:

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2.

4. Christ was the divine agent in the creation of the heavens and of the earth. In this were included all created intelligences:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1: 1-3. "Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 15-17.

5. The marked difference between Christ and the angels of God is shown in the first chapter of Hebrews. God contrasts His only begotten Son with the angels. He calls Christ God, and recognizes the

eternity of His reign; while the angels are but created beings, ministering spirits, to do the bidding of the Only Begotten.

"Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Heb. 1: 5-8.

6. In predicting the manifestation of Christ in the flesh, the prophet Isaiah declares that He should be called "the mighty God, the everlasting Father:"

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

7. Christ sustains the same relation to the angels as does the Father. They are His angels, His messengers:

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Matt. 16: 27; 13: 41.

8. In Christ dwells all the fulness of the Godhead. He is the first and the last:

"In Him dwelleth all the fulness of the Godhead bodily." Col. 2: 9. "Thus saith the Lord the King of Israel, and His redeemer the Lord of hosts: I am the first, and I am the last; and beside Me there is no God." Isa. 44: 6. "I am Alpha and Omega, the beginning and the end, the first and the last." "I am the root and the offspring of David, and the bright and morning star." Rev. 22: 13, 16.

#### The Testimony of Christ Himself

This in brief outline is a part of the testimony which the writers of the Sacred Volume bear as to the nature of Christ and the position He occupies. It is interesting to consider also in this connection the claims which Christ made for Himself. What is the word of the Master as relates to His own position?

1. Christ Himself claimed to be the Son of God, and taught this as a part of divine truth to His disciples. This was His testimony to Nicodemus, who came to Him seeking divine enlightenment:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 16-18.

Christ admitted this relationship in replying to the declaration of Simon Peter, and pronounced a blessing upon Simon because this great truth had been revealed to Him by the Father in heaven:

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Matt. 16: 15-17.

Near the close of His earthly ministry the Master was arraigned before the Sanhedrin, who sought evidence against Him whereby they might accomplish

His death. The leaders well knew of His claim to this divine relationship. Before the Sanhedrin body the officers sought to draw from Christ a new admission of this claim as a basis for His condemnation. This is shown by the following record:

"But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 63, 64.

That Christ had answered their questions in the affirmative they understood. To Pilate's suggestions that they take the man and crucify Him themselves, they answered: "We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19: 7.

2. Christ represented Himself as the visible manifestation of the Father, and as sustaining an intimate union with Him:

"If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 14: 7-11.

3. Christ claimed to possess power to do works equal to the works done by the Father:

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." John 5: 19. "Who, being in the form of God, thought it not robbery to be equal with God." Phil. 2: 6.

4. Christ claimed to possess all power in heaven and in earth. Indeed, this was the assurance He gave His disciples as He commissioned them to go forth as heralds of the gospel to all parts of the earth:

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

5. Christ declares through His inspired apostle that He is to occupy the throne of universal dominion jointly with the Father:

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Rev. 3: 21; 22: 3, 4.

6. Christ claimed the power to forgive sins, showing that He was the Supreme arbiter of human destiny:

"That ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." Luke 5: 24.

7. Christ manifested throughout His earthly experience, creative power. He restored the wasting, decaying body of the leper. He raised the son of the widow of Nain. He raised Lazarus to life after he had been dead four days. He declares that it is by

His voice and power that all the dead, both righteous and wicked, are to be resurrected at the last great day:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

8. Not only did Christ claim the power to resurrect the dead, but He claimed to possess power even to resurrect His own body from the grave. He had power not only to lay down His life, but power to take it up again:

"Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body." "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John 2: 18-21; 10: 17, 18.

9. Christ, while here on earth after His resurrection, accepted worship, the worship which belongs only to Deity:

"Thomas answered and said unto Him, My Lord and my God." John 20: 28. "When they saw Him, they worshiped Him." Matt. 28: 17.

#### Give Glory to God, Not to Man

From these plain statements of Scripture we cannot conclude otherwise than that Christ is the Son of the most high God, that He possesses the nature and attributes of Deity in His own right, that He is very God Himself. Every effort to disprove His

Deity, every claim that He was a created being the same as the angels, only makes for unbelief in His divine mission.

God would have us, as those to whom He has given a knowledge of His message for this day, exalt Christ the Saviour to that high and holy position which He should occupy in the affections of all His creatures. We have come to a time when, as never before in the world's history, men are seeking glory and honor for themselves. They have not learned the lesson taught by the apostle, that "all flesh is as grass, and all the glory of man as the flower of grass." 1 Peter 1: 24. The only enduring thing is the word of God, and that word has its divine inspiration, its very foundation, in the source of all truth,— Christ the Lord.

And the message of the everlasting gospel today is to call men from the worship of self, the worship of human philosophy, to the worship of the one true God. That message proclaims, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7.

We can give glory to God only as we recognize Him in the true position He occupies as the great Creator, as shown in the material universe, and shown as well in His great redemptive scheme. We can fear Him only as we heed His word, and through the grace which He imparts by His Holy Spirit keep His commandments. "Fear God, and keep His commandments: for this is the whole duty of man," declares the inspired penman. Eccl. 12: 13.

May Christ come to be in the experience of every reader the "chiefest among ten thousand," the one "altogether lovely;" the Saviour from sin here, and the eternal Saviour throughout eternity.

## The Incarnation

### Immanuel --- God with Us

C. P. BOLLMAN

THE one text in all the Bible which above any other has brought hope to sin-burdened souls, is John 3: 16:

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

And this gift, the highest and most precious of all gifts, was made primarily, not in the death of Christ upon the cross, but in "times eternal" (2 Tim. 1: 9, A. R. V.), and was reaffirmed and its full realization made possible in the incarnation, when "the Word was made flesh."

Seven centuries before the cross, the promise of the incarnation was definitely and clearly made through Isaiah, in these words:

"Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7: 14.

This prophetic promise is quoted by Matthew, who, after the name "Emmanuel," adds this meaningful comment: "Which being interpreted is, God with us." Matt. 1: 23.

"God with us" means more than is expressed by the old English word "with;" instead of being against, as it signified originally, it denotes, according to Webster, "a connection of friendship, support, alliance, etc.; hence on the side of." And in Isaiah 7: 14

it clearly means, not merely alliance by compact, but by identification with, by being born into the human family. This is fundamental, for through "the woman," who was first in transgression, was to come the Deliverer.

By means of the incarnation there was to come not only identification, or union, of the divine with the human, but by it there was made to man a new and fuller revelation of the Creator. The author of the book of Hebrews makes the thought still clearer, in these words:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1: 1, 2.

The American Revised Version renders it, "in His Son;" while John, the beloved disciple, develops this truth still further, and in the opening words of his Gospel, throws a flood of light upon the nature and meaning of the incarnation:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 1-4, 14.

### The Divine Logos

There is no mistaking the meaning of these words. Whether considered in the English translation or in the Greek original, as all versions testify, they tell the same blessed story of God's gift of Himself to man in the person of His Son, the Logos, "the divine expression," as Strong defines it; or better yet, this composite definition gathered from different sources: The mind, purpose, or righteousness of God; in short, the divine counterpart of the Father. So that Christ, the Logos, "the Word," is Himself the revelation not only of the Father's will, or "thoughts of peace," toward us (Jer. 29:11), but of the Father Himself; hence the Son's declaration to His disciples, and to us through them: "He that hath seen Me hath seen the Father." John 14:9.

To think of the Son's being given for us only as a sin offering, only to die for our sins and then to return to heaven, leaving us "orphans," as He Himself expressed it, is to lose sight of the most important truth of all, namely, that the Son was given to us to be one of us forever. The relation formed by the incarnation is as enduring as eternity. As an English writer of a quarter of a century ago said:

"In Jesus Christ, regarded as the revelation of God in human form, we see God with us in our human life, living His divine life, not apart from the world of sin and suffering, but entering personally into it."—*"The Spirit and the Incarnation,"* by Walker, p. 103.

### Christ in Us

And it is this entry of God into our human life, it is this living of His divine life, not apart from the world, but in the world, entering personally into it, and thus actually experiencing what man experiences, short of sin, that enables the incarnate Word, our Lord Jesus Christ, so to unite with us as to bring within the reach of every believer the experience testified to by the apostle:

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live

in the flesh I live in faith, the faith which is in the Son of God, who loved me; and gave Himself up for me." Gal. 2:20.

Observe that this is not an experience reserved for apostles only; it is Christian experience, an experience into which all can, yea, into which all must enter who would be saved from sin. Said the angel, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. And the salvation from sin comes not by studying the law as a code, "written and graven in stone," or inscribed upon parchment, or printed in a book, but as the law of life written by the Holy Spirit upon the fleshy tablets of the heart, and lived out in the life by the indwelling of the Saviour Himself. Thus and thus only can the righteousness of the law be fulfilled in us. Anything short of this is our own works, our own righteousness, which is only "filthy rags."

### Divine Companionship

It is for this reason that we must think of Christ, not as an abstraction, but as a person, a friend, a companion. The promise, "Lo, I am with you alway, even unto the end of the world," belongs just as much to the humblest believer as to the gospel minister. It is the privilege as well as the duty of every believer to witness for Christ. However we may in our thought circumscribe the gospel commission, we cannot bind about. Revelation 22:17. The "whosoever" of that verse is as all-inclusive as is the "whosoever" of John 3:16; and in most unmistakable terms every one "who heareth" is commissioned to extend the invitation to others also.

Our great need today is not more theory of the truth, but more of the power of the truth in our own lives. As Christ was and is the truth, so we must be the message of salvation to our fellow men. Our attitude must be, not one of directing souls to go to Christ, but of inviting them to come to Him. With the psalmist we must each be able to say: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Ps. 66:16.

## Relationship of the Father and the Son

SOME are claiming at the present time that Christ was created an angel, and was adopted by the Father as His Son. That this is in direct contradiction to the plain Scriptures of Truth, the preceding articles abundantly demonstrate.

Regarding this question the following statements from the pen of Mrs. E. G. White will be read with interest. They clearly show, in harmony with the statements of the Scriptures, that Christ was one with the Father in nature, in character, and in objective; that He existed with the Father from eternity; that He Himself, instead of being an angel, was the divine agency in the creation of all the heavenly intelligences. The life of an angel could not atone for fallen man. It required the life of one "equal with God" to make the atonement.

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate,—a coworker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The

everlasting Father, The Prince of Peace.' His 'goings forth have been from of old, from everlasting.' And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.'

"The Father wrought by His Son in the creation of all heavenly beings. 'By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.' Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will. But the Son, the anointed of God, the 'express image of His person,' 'the brightness of His glory,' 'upholding all things by the word of His power,' holds supremacy over them all. 'A glorious high throne from the beginning,' was the place of His sanctuary; 'a scepter of righteousness,' the scepter of His kingdom. 'Honor and majesty are before Him. Strength and beauty are in His sanctuary.' Mercy and truth go before His face."—*"Patriarchs and Prophets,"* p. 34.

### Position of Christ the Same from the Beginning

"Little by little, Lucifer came to indulge the desire for self-exaltation. The Scripture says: 'Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' 'Thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High.' Though all his glory was from God, this mighty angel came to regard it as pertaining to himself.



Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone."—*Id.*, p. 35.

"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—'ten thousand times ten thousand, and thousands of thousands,' the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

"Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love."—*Id.*, p. 36.

"There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation, and his claims to equality with Christ, had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions."—*Id.*, p. 38.

"Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned."—*Id.*, pp. 38, 39.

#### One Equal with God as Sacrifice

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*Id.*, p. 63.

"The angels prostrated themselves at the feet of their Commander, and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem Him. Yet the angels were to have a part to act in the plan of redemption."—*Id.*, pp. 64, 65.

"They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality."—*Id.*, pp. 66, 67.

#### From the Days of Eternity

"His name shall be called Immanuel, . . . God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.'

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. . . .

"In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. 'His strength setteth fast the mountains.' 'The sea is His, and He made it.' It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love."—*The Desire of Ages*, pp. 19, 20.

#### Unfolding of an Eternal Principle

"The plan for our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only begotten Son, 'that whosoever believeth in Him should not perish, but have everlasting life.'"—*The Desire of Ages*, p. 22.

#### Christ Possessed the Same Attributes as the Father

"How thankful we should be that Christ took human nature upon Himself, and became subject to temptation, even as we are! Though He took humanity upon Himself, He was divine. All that is attributed to the Father Himself is attributed to Christ. His divinity was clothed with humanity; He was the Creator of heaven and earth."—*Review and Herald*, May 19, 1896.

### How to Be Kept from Losing Spiritual Experiences

(Concluded from page 2)

for us? He will not take forcible possession and fight our battles without our consent and co-operation. Jeremiah represents the Saviour as being astonished at our blindness in attempting to win these victories by our own efforts, when He as a "mighty man" stands close by, ready to do battle for us, and give us victory in every contest. Here is a message we should take seriously:

"We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding."—*The Desire of Ages*, p. 324.

Union with Christ, then, by a daily surrender of the heart to Him, is one of the vital, fundamental conditions of holding the spiritual experiences and victories the Lord gives us in various ways as we press our way toward the kingdom. Then let us hear His voice, and open wide the door for His incoming and enthronement and dominion in our hearts.

✱ ✱ ✱

"CHARACTER is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindnesses, sympathies, charities, sacrifices for the good of others, struggles against temptation, submissiveness under trial. O, it is these, like the blending colors in a picture, or the blending notes of music, which constitute the man."

# ***“Watch Ye Therefore: for Ye Know Not When the Master of the House Cometh”***

MRS. E. G. WHITE

JESUS has left us word, “Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, Watch.”

We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”

When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ’s intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared.

If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. “Watch ye therefore: for ye know not.” Yet this foretold uncertainty, and suddenness at last, fails to rouse us from stupidity to earnest wakefulness, and to quicken our watchfulness for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master comes, and instead of their being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last.

A company was presented before me in contrast to the one described. They were waiting and watch-

ing. Their eyes were directed heavenward, and the words of their Master were upon their lips, “What I say unto you, I say unto all, Watch.” “Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning; lest coming suddenly He find you sleeping.” The Lord intimates a delay before the morning finally dawns. But He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected.

The waiting ones were represented to me as looking upward. They were encouraging one another by repeating these words: “The first and second watches are past. We are in the third watch, waiting and watching for the Master’s return. There remains but a little period of watching now.”

I saw some becoming weary: their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying, “In the first watch we expected our Master, but were disappointed. We thought surely He would come in the second watch, but that passed, and He came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth, that we may be secure against want.” Many were sleeping, stupefied with the cares of this life, and allured by the deceitfulness of riches from their waiting, watching position.

Angels were represented to me as looking on with intense interest to mark the appearance of the weary yet faithful watchers, lest they be too sorely tried, and sink under the toil and hardships made doubly severe because their brethren had been diverted from their watch, and become drunk with worldly cares and beguiled by worldly prosperity. These heavenly angels grieved that those who were once watching should, by their indolence and unfaithfulness, increase the trial and burdens of those who were earnestly and perseveringly endeavoring to maintain their waiting, watching position.

I saw that it was impossible to have the affections and interests engrossed in worldly cares, to be increasing earthly possessions, and yet be in a waiting, watching position, as our Saviour has commanded. Said the angel, “They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds.”

I saw how necessary a continuance of faithfulness in watching was in order to escape the delusive snares of Satan. He leads those who should be waiting and watching, to take an advance step toward the world; they have no intention of going farther, but that one step removed them that much farther from Jesus, and made it easier to take the next; and thus step after step is taken toward the world, until all the difference between them and the world is a profession, a name only. They have lost their peculiar, holy character, and there is nothing except their profession to distinguish them from the lovers of the world around them.

I saw that watch after watch was in the past. Be-



cause of this, should there be a lack of vigilance? Oh, no! There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch.

The passing of the second watch has brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for threefold earnestness. To become impatient now, would be to lose all our earnest, persevering watching heretofore. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the

reason of so long delay. But the coming of the morning to the faithful, and of the night to the unfaithful, is right upon us. By waiting and watching, God's people are to manifest their peculiar character, their separation from the world. By our watching position, we are to show that we are truly strangers and pilgrims upon the earth.

The difference between those who love the world and those who love Christ, is so plain as to be unmistakable. While worldlings are all earnestness and ambition to secure earthly treasure, God's people are not conformed to the world, but show by their earnest, watching, waiting position, that they are transformed; that their home is not in this world, but that they are seeking a better country, even a heavenly.—“*Testimonies for the Church*,” Vol. II, pp. 190-194.

## Righteousness by Faith

### The Results of This Failure

LLOYD M. FISHER

THE far-reaching results of the failure to appropriate this God-given light, Heaven alone can measure; but the working of cause and effect is plainly seen in experiences which have since come to the people of God. Through all time, neglect or rejection of light has inevitably been followed by like results. Paul thus lays down the principle: “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Rom. 1: 21.

Already there were at work in the church influences intended by the enemy to subvert the third angel's message. The merciful design of God was to thwart the purposes of Satan by bringing to His people an experience which would, through humility and repentance, free them from their self-seeking, their lukewarmness in His service, and place their eyes upon Jesus, and thus transform the church. Through a deeper understanding of the plan of redemption, by beholding the tender love of Christ, and realizing the value of His spotless robe of righteousness, self would have been forgotten in a devotion that would have swallowed up every worldly policy and plan; the message would have risen to its rightful position in the world, and the shorter route to the Promised Land would have been taken.

Thus painful experiences in our work since that time are directly attributable to our failure to see the hand of God in the message which came to us then. A shadow has enshrouded our path, the denseness of which we cannot appreciate until we again come into the sunlight of advanced truth. In these pregnant words the spirit of prophecy places before us our true situation:

“Have the professed people of God understood the import of the words, ‘I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent’? When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling. . . .

“O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times; or what they are to experience before the end. . . . We are convinced that among the people

of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. . . .

“The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practised them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude.”—*Review and Herald*, April 4, 1893.

“In the days of Christ there were many who beheld His mighty works, listened to His divine instruction, were impressed, and almost persuaded; but . . . the impressions did not last because they did not act out their convictions, and those who had been almost persuaded were not reckoned on the side of Christ. It is perilous to the soul to hesitate, question, and criticize divine light. Satan will present his temptations until the light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls. Those who walk in its rays will find it growing brighter and brighter unto the perfect day. . . .

“Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart; and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God.”—*Review and Herald*, Sept. 3, 1889.

“For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They failed to appreciate the One who declares, ‘Lo, I am with you alway, even unto the end of the world.’ Let us do all in our power to redeem the past.”—*Review and Herald*, Feb. 18, 1904.

There is a tendency to point to the material prosperity and to the extension of the cause of present truth as vindication of our present spiritual condition and of God's approbation. Against this reasoning we have been faithfully warned:

“Understand therefore this day, that the Lord thy God is He which goeth over before thee; as a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For My righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord

doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that He may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people." Deut. 9: 3-6.

"I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Deut. 32: 26-29.

"But they rebelled against Me, and would not hearken unto Me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt. But I wrought for My name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt. . . .

"The house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted: then I said, I will pour out My fury upon them in the wilderness, to consume them. But I wrought for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. . . .

"Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them; they polluted My Sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness. Nevertheless I withdrew Mine hand, and wrought for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth." Eze. 20: 8-22.

Not until we have our eyes anointed shall we see our real condition.

"Ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Eze. 20: 42-44.

How prone we are to misinterpret the favors and blessings of God! Here lay one of the chief causes of the downfall of Israel.

"To a people in whose hearts His law is written, the favor of God is assured. They are one with Him. But the Jews had separated themselves from God. Because of their sins they were suffering under His judgments. This was the cause of their bondage to a heathen nation. Their minds were darkened by transgression, and because in times past the Lord had shown them so great favor, they excused their sins. They flattered themselves that they were better than other men, and entitled to His blessings.

"These things 'are written for our admonition, upon whom the ends of the world are come.' How often we misinterpret God's blessings, and flatter ourselves that we are favored on account of some goodness in us. God cannot do for us that which He longs to do. His gifts are used to increase our self-satisfaction, and to harden our hearts in unbelief and sin."—*"The Desire of Ages,"* p. 106.

We desire to give full recognition to the wonderful leadings of the Lord at this time. We are connected with a growing movement which is sure to triumph. We are led by men of God's own choosing. So far as His wisdom permits, we are the recipients of Heaven's choicest blessings, and His marked guidance is everywhere manifest. The marvelous success of this movement should thrill the heart of every true

lover of this message; but let us not deceive ourselves by thinking that its success is a confirmation of our course of action. God's holy temple will go forward to completion: we may become living stones and a part of it, or be rejected as scaffolding when the work is completed.

Another result of the failure to accept this message is revealed in the following words from the servant of God:

"The influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light that God had given to His people through the 'Testimonies.'"—*General Conference Bulletin, Feb. 28, 1893, p. 419.*

This wedge Satan was quick to drive deeper, and our path has been strewn with the wreckage of this unbelief. The only adequate remedy for this prevailing condition today will be found in the revival of this precious light. Here Luther's counsel is of value:

"St. Paul, therefore, in this epistle [Galatians], goeth about diligently to instruct us, to comfort us, to hold us in the perfect knowledge of this most Christian and excellent righteousness. For if the article of justification be once lost, then is all true Christian doctrine lost. . . . He then that strayeth from this 'Christian righteousness,' must needs fall into the 'righteousness of the law;' that is to say, 'when he hath lost Christ, he must fall into the confidence of his own works.' . . . For if we neglect the article of justification, we lose it altogether. Therefore most necessary it is, chiefly, and above all things, that we teach and repeat this article continually. . . . Yea, though we learn it and understand it well, yet is there none that taketh hold of it perfectly, or believeth it with his heart." "Therefore I fear lest this doctrine will be defaced and darkened again when we are dead. For the world must be replenished with horrible darkness and errors before the latter day come."—*"Luther on Galatians,"* pp. xxvii, 39, 40, 320.

As can be readily seen, a failure to have this work wrought in the life opened the way for self-seeking and self-exaltation. Do we not find here the root of the sad experiences in Battle Creek nearly a score of years ago?

\* \* \*

### "Thank You"

SEVERAL winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door, she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion.

"No; what?"

"Why, that lady said 'Thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy, "It always pays to be polite, my boy; remember that."

Years passed away; and one day, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, whom she thanked.

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks, and bonds.—*The Congregationalist.*

# IN MISSION LANDS

Read, and you will know; know, and you will love; love, and you will give—in prayer, in money, and in service,  
as God shall prosper you and His Spirit shall guide.

## From Far-away Mauritius

M. RASPAL

A FEW months ago, my wife and I had the privilege of visiting a Mohammedan who was very sick with double pneumonia. Three physicians had pronounced his case hopeless. One of the three seemed to think it was not worth the trouble to prescribe any medicines for him, and simply said he should take Vichy water. Another had ordered poultices, but his wife did not know how to make them.

My wife and I gave treatment to the chest and back, and wrapped him in a thick blanket. Then we prayed that the Lord would bless these simple measures. The result was really surprising. A few weeks later he had regained his health. Since then he says we saved his life. He is extremely grateful, and comes to see us often, and we go to his home.

Although this man is a faithful Mohammedan, who never fails to pray three times a day in the mosque, he is inquiring into our faith. One day he came and asked me about Jesus, and I was able to talk to him for half an hour about our message. Just recently he asked me whether he might come to our church and be present at one of the baptismal services. One of the Sisters *Le Mème* visits his family from time to time, and she is always very well received. We are hoping for great things, praying the Lord to touch their hearts with His truth.

A week ago two Mohammedans came to my house to seek information about Jesus Christ. After we had had a little study together, they said they would come again. Yesterday they brought two other gentlemen, also Mohammedans. One of the newcomers asked me to explain certain things regarding Jesus. After some discussion I told them a little of my own experience. I said:

"Up to the age of twenty-four I was an unbeliever. I loved the world and its pleasures and everything that was evil. If any one wronged me, I wronged him in return. But since the Lord forgave my sins, I have had peace in my heart. Now I love all men, even those who do me harm. I love every man, whatever his religion may be. I love you also. I feel a warmth in my heart which makes me love even my enemies." At this moment I saw a tear roll down the cheek of the man sitting next to me.

"You have certainly heard of Confucius and his theory," I said. "He was once walking by the side of a river. He saw a man who was drowning. He gave him certain directions as to how to save himself, but the man drowned, and Confucius went his way. Jesus Christ passes by the same place and sees a man drowning; He says nothing, but goes into the river and drags the man out onto the bank. All the human founders of religion have done as Confucius did. They have never saved a person; but Jesus Christ saves sinners. Now listen! You know what a mire is? Well, before I knew the Lord, I was in a mire so deep that no person could get me out; but Jesus passed by, and pulled me out, and washed away my sins."

I shall never forget this conversation with these

gentlemen. They went away deeply impressed, saying that they would come again.

I am becoming more and more convinced, as time goes on, that the best argument for saving souls is to tell them that we love them, and that Jesus has wrought this miracle of grace. Knowing that it is so difficult to talk with a Mohammedan, I consider this interview a great privilege.

\* \* \*

## Saving the Girls

T. G. BELTON

THE following letter from the petty chief of this district of South Kavirondo, will no doubt interest the *REVIEW* family, both on account of its quaint English and also the side light it throws on our mission work here. This chief learned his English at this mission station under a former missionary, Brother J. D. Baker, who is now stationed in South Africa,—and although it is some years since the chief left the mission and went back to semiheathenism, he is still able to write a fairly good letter in English, which does credit to the work of Brother and Sister Baker. Although he left the mission because he found it too hard to follow the Christian custom of having only one wife, he is very friendly to us, and in fact has an outschool at his village, where his little son, Samuel, attends, who we hope will become a more faithful convert than his father. This is the letter:

"I have your letter on day before yesterday, for Odiary steall your child Kenneth blanket for 3 shs. And now I send a blanket for 3 shs. for that blanket which Odiary steall. And again I bit him with 5 *kiboko* [hide whip] for steall he have steall blanket.

"And I see you asked me for the girls that study at out-schools, truth I see theirs father refuse them to learn. I have to asked them for their girls, and fathers girls answer me they do not want their girls to learn on schooll. They glad to send their boys only to go to study on school. These is their words which they answer me. And I answer them: If girls wishing to learn in school, dont hers father refuse she to learn.

"Also good, about build school, yet the D. C. [district commissioner] gives me to much works for build theirs houses near the *dukani* [Indian shops]. If theirs 3 houses finished, I will began to build schoolhouse. Good-bye. I am,

"CHIEF PHILLIPO OWILLI, M. R."

"I bit him with 5 *kiboko*," means that he gave him five stripes with the whip for stealing the blanket. He also made him buy a new blanket, which he sent along with the above letter. His reference to the fathers' refusing to allow their daughters (or wives, for that matter) to attend school, shows what determined opposition there is to the girls' going to mission or out-school. The men will threaten or beat the little girls, or even drive them out of the village, if they dare to go to school, and there are very, very few indeed who have the courage to stand out against all this persecution, and who have any deep-rooted desire to become Christians.

This opposition to the girls' coming to school would seem inexplicable to our liberty-loving American people, if I did not explain that it is due to the heathen custom of selling the girls for cattle. The parents are afraid that if they allow the girls out of their

grasp, to go to the mission, they will lose the cattle which they would receive from the men who marry the girls, or that they will not get so many cattle from mission boys as they would from heathen.

The other Sabbath, two nice, clean-looking little girls came from a district a few miles away, and expressed their desire and firm intention to stay at the mission, even if the parents came to take them away. Next day, sure enough, the two mothers came together. The one was a big, strong, brawny woman, with a big, brawling voice that would hardly allow us to get a word in edgeways. She pleaded and scolded, and heaped abuse on her little girl, using vile language, but the little child answered her with firmness and dignity, and yet respectfully, affirming her decision to remain at the mission. So the mother demanded all the child's beads and ornaments, and went off with these, still brawling at the top of her voice. The other mother, a rather small, miserable-looking woman, scarcely spoke a word, and she also went off with the other woman.

An hour or two later we looked to see how the two girls were getting on with their work of weed pulling near the house, but they were missing. We made inquiries, and were told that the girls had both run away home after their mothers. The miserable-looking woman had told her daughter that she would commit suicide, and so the child was afraid, and had gone home. The other one, that we had thought showed such promise of becoming a stanch convert, had decided that she could not remain alone if her friend went home, so the two went back together.

Maybe they will return some day,—we hope so,—but the parents are so greedy for the cattle that they marry the girls off at a very early age, and once married to a heathen, they have small chance of coming to the mission. A woman attending one of our out-schools was recently beaten by her husband for going to school, with the result that she gave up attending school. The native women have more respect for a beating than for anything else, as a rule.

So you will see how greatly these poor African girls need your prayers, and how important it is that we should push on quickly with the work, so that as many as possible of the girls may be saved before they become the wives of heathen husbands.

\* \* \*

### *Itinerating in Nigeria*

W. MC CLEMENTS

HAVING recently returned from a missionary tour, I am contributing this brief account of my trip, as I feel sure it will be of interest to all our people in the homeland.

In recent years an interest in the message has been created in these provinces through the independent efforts of a former worker, and several requests were made for some one to visit these districts. It was not found possible, however, to undertake a trip to that side of the colony until the present year.

At one village I met a large number of people belonging to a native church, known as Christ Army Church, who observe the Sabbath as well as Sunday. Seven years ago a religious movement swept over a large part of the delta, headed by a young, unlettered man. Whole communities of pagans and juju worshipers were converted. Large numbers seceded from the Delta Pastorate Church, an independent branch of the Church Missionary Society, and joined the

movement, which took the name of Christ Army Church.

These people claim to be led by the Spirit, through visions, dreams, and signs, and believe in faith healing to such an extent that the use of medicine is to them altogether incompatible with Christianity. Doubtless they are misled in some ways, but they have accomplished much good in these regions where cannibalism is yet known to be practised in secret. They even stamped out the liquor trade in many places, an achievement which has not given them much favor in the eyes of some of the European community.

As already indicated, a small section of this church is keeping the Sabbath. Four or five hundred people have been observing both days, but now a division seems near at hand. Some are clinging to the Sabbath alone, while others hold to Sunday. There are two hundred, speaking conservatively, who have dropped Sunday altogether, and cling to the Bible Sabbath. These are quite enthusiastic, and are zealously proclaiming the Sabbath truth in other villages. Some have been suffering persecution for their faith.

At one village I arranged to speak in the open air on the Sabbath question, and the chief, who is a wealthy man and an ardent believer in the sacredness of the fourth commandment, sent for some believers at a small village farther down the river to come and hear for themselves. They had never seen or heard a white man who kept the Sabbath. In response to this invitation eight or nine sturdy rivermen came up in their canoes, and listened attentively for two hours or more as I spoke on the leading themes of our faith, dwelling particularly on the soon coming of Christ and the great need for preparation to meet Him; also on the Sabbath question.

A more eager audience I have never faced. One of their number who had not previously observed the Sabbath, decided to do so in the future. They all returned and related the story of how their Sunday-keeping brethren had forbidden them to enter their church, and had even flogged several of them because they believed in and kept the Sabbath. Some from another village were taken before the local officer on the charge of making a disturbance in the village, but they were sent home when the officer learned that it was a case of worshipping on the Sabbath.

I asked the leaders how they came to know about the Sabbath, and they said the Spirit revealed it to them through their evangelists. They began at first to keep Saturday from noon. Then the worker to whom I have already alluded came in contact with them, and instructed them fully as to the manner of Sabbath observance. It is interesting to note, according to their own statements, that they had found the Sabbath and tried to observe it before they knew there were any other Sabbath observers. Of course they hold tenaciously to church formalities and their own peculiar tenets, which are a mixture of faith and superstition, but as many of their leaders showed a willingness to learn, I believe the future will see a good percentage of them becoming true Adventists. They are sadly in need of instruction.

Chief Mark Uranti is one of the principal supporters of this Sabbath movement. The people meet for worship in the basement of his house. He has supplied a beautiful organ, and himself acts as organist. At his home up country (seventy miles), where he does most of his trading, he has erected a fine church, and supplied it with an expensive organ. He is an exceptionally humble, earnest man.



# 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.

## My Help

EDITH STARBUCK

"THE Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50: 7.

"I shall not be ashamed."

My help is in the Lord.

No foe of my soul shall triumphant be  
While my trust is in His word.

I looked to the world with its glitter and show,  
And it offered its pleasures rare,  
While it whispered: "You cannot do right, you know!  
Seek pleasure; for why should you care?"

Then I looked in my heart, and I saw it black  
With selfishness, pride, and sin;  
And I questioned my will, and perceived its lack  
Of keeping my conscience clean.

But I looked to my Lord, and I saw a love  
To cleanse, and a power to withstand;  
So fixing my eyes on the One above,  
I'm triumphant while He holds my hand.

"I shall not be ashamed."

My peace can none destroy;

For I set my face like a flint toward God—  
Toward God, my "exceeding joy."

\* \* \*

## "Selling Death by the Bottle"

GEORGE B. THOMPSON

TRAVELERS tell us of the brew prepared by heathen doctors, made from boiled locusts or spiders, and powdered bugs and beetles, and the gullibility of the untutored heathen who through ignorance and superstition swallow the concoctions prepared for them by those who claim to be doctors. But under the above heading the *Pittsburgh Post* of January 13, presents an article based on the statements of Dr. S. D. Hubbard, director of the New York City bureau of public health education. From the astounding statements made by this noted physician, those who take many of the nostrums advertised for various disorders are not far removed from the superstition of the ignorant heathen.

The various concoctions which are unearthed in the laboratories would be almost unbelievable, except for the fact that they come from a reliable source. We certainly tinker with our health when we partake of the brew of this kind of quackery. Here is an interesting statement:

"A fertile source of the health department's prosecutions is the anti-fat remedies. One case on the records concerns a black capsule sold as a weight reducer. It was brought in for analysis by a man whose wife had been buying them for 50 cents each. Laboratory study proved that it consisted of a coating of gelatin in which was embedded the head of an intestinal parasite—a tapeworm, to be brutally frank.

"As these parasites are able to grow a new body if the head is intact, the person who swallowed it would soon find herself an unwilling and unhappy hostess. She would lose weight rapidly enough, but her improved figure would be bought at the price of a badly damaged digestive system. The instructions on the box ordered the patient to take a capsule

a week! The consequences to her health need hardly be enlarged upon."

Many suffer and die from pernicious anemia. Here is one cause:

"Several deaths from pernicious anemia have resulted from the taking of flesh reducers that consist largely of Epsom salts. A few doses of Epsom salts can do no serious damage, but when the compound is swallowed every day for a number of months, the red blood corpuscles are eventually broken up, and the patient dies of chemical starvation."

The dread disease cancer is increasing at an alarming rate, and quack remedies are advertised for this disease.

"Some of the most pitiful victims of quack cures are cancer sufferers. The man who has heard his doctor pronounce the death sentence, turns to grasp any wisp of hope that blows his way. One remedy which enjoyed a wide sale was found to consist of the ashes of snails and clam shells. Another was composed of yellow clay. The law at least advanced to the point of prohibiting any manufacturer of cancer nostrums from describing his concoction as a 'cure.' The most optimistic thing he is allowed to call it is a 'remedy.' Unfortunately, the same regulation has not been applied to compounds that are supposed to be specifics for tuberculosis."

Think of the suffering from indigestion! Millions have some disorder of the digestive apparatus. To diet is unpleasant. The palate must be appeased at all hazards, and some nostrum is taken which is called a cure for indigestion. The doctor continues:

"A number of so-called cures for indigestion, general debility, and other less clearly defined complaints, still consist largely of alcohol. I once warned a clergyman against a remedy which he was consuming by the case and which was really a particularly rank form of whisky. He refused to believe me. Shortly after that I was hastily summoned to his home, where I found the reverend gentleman in the throes of delirium tremens. At the moment I entered he was engaged in throwing 'spit balls' at green and red flies on the ceiling. After a few weeks in a sanitarium he came out a thoughtful and chastened man, ready to believe what I told him about his pet remedy."

Concerning the dyeing of the hair, and remedies that will cause the hair to grow where it is not, the doctor says:

"There are certain types of hair restorers and hair dyes that have also merited attention from our department. A hostler over in Brooklyn conceived the idea of bottling a mange cure and selling it as a hair tonic. It contained the many-syllabled and dangerous drug paraphenyldiamin,—a compound that is more than likely to irritate and inflame the human skin. One woman who used the tonic suffered such pronounced infection that she lost the sight of both eyes. The manufacturer was brought into court and convicted."

Concerning some other so-called remedies, he says:

"There are other forms of remedies which hardly come under the head of quack medicines, but which are equally useless or dangerous. There are so-called X-ray laboratories, for instance, which give prolonged treatments without a doctor or even a competent Roentgenologist in attendance. Such treatments have caused tumors to form, hair to fall out, and skin to shrivel away.

"Then there are the harmless but useless electric belts. They generally consist of iron and copper covered with red leather. The presence of perspiration causes a slight prickling, which the wearer is apt to mistake for the action of highly beneficial magnetism."



In closing the article, the doctor says:

"The chief thing for sick people to remember is that there is no short cut to health, nor are there any mysterious or secret remedies that can outdo science. The orthodox way to recovery may seem long and tedious, but it is better to advance an inch or two a day than to mark time to the tune of false hopes.

"The person who cannot resist using an unknown nostrum is urged to find out something about the remedy before he takes it. Then he will be sure at least that he is not swallowing the head of an intestinal parasite or consuming the ashes of cremated snails."

It would seem from these statements that many of the remedies for which intelligent people pay good money, are no more helpful or scientific than the remedies of the tom-tom beaters.

We are glad that, connected with the great message of salvation which the Lord is sending to the world to prepare a people to stand in the day of the Lord, is light on how to care for the body in eating and drinking, and on scientific reform. When necessary, a reliable physician should be consulted. Instead of seeking unknown nostrums and quack remedies, we should study the light the Lord has given, and follow in the path of obedience. Light is sown for the righteous.

\* \* \*

### A Do-Nothing

MRS. M. E. STEWARD

WITH great satisfaction, a neighbor of Mr. Ames' compared his course with that of the late church tinker. Mr. Grant prided himself on never criticizing others or interfering in their affairs. So intent was he on never doing evil, that he gave no attention to doing good.

One day a friend called his attention to a distressing case near by. A man was about to send his old, partially demented father to the poorhouse, which was like death to the old soul. "You are just the one to help," observed his friend, Mr. Trice.

"Can't do it; it's out of my line."

"Mr. Grant, I must be plain with you," Mr. Trice admonished kindly. "I consider your course supremely selfish. You are regarded as an exceptionally good man, but I am certain this exclusiveness is more abhorrent to heaven than are the serious mistakes of one whose aim is to do good. Talents are given to every person 'according to his ability'; one has wealth, another has winning ways; the latter is yours. But a do-nothing buries his talents. Day by day his soul is withering, and he is in the greatest danger of losing everything at last."

Just here Mr. Nott, the Sabbath school superintendent, halted as he was driving by. "Mr. Grant, a word, please," he began. "I hear a voice in your direction piping up, whenever we sing; it is never in accord."

"I understand, Mr. Nott; but she enjoys it so rapturously, that I don't see how any one could have the heart to silence her. Besides, it is against my principles to interfere."

The superintendent gave his head a little toss of disapproval, and drove on, when a member of the board of trustees called. "I am here," he explained, "by direction of the board, to discuss what is to us an important thing. We are sadly in need of money. The church must have repairs, there's our winter coal to procure, and other necessary things; but the treasury is almost empty. You are aware there are wealthy members among us; but it requires a tactful, winning hand to open their safes. We recognize all that is needful in your abilities. You will surely favor us?"

"I am sorry to say my rule is positively inviolate never to meddle with the affairs of others."

His caller was amazed, but did not press the matter further, and with evident disapprobation he withdrew.

A large boy rode up on his wheel. "Hello, Mr. Grant!" he cried, "we're going to have a hike, a long one, if, papa says, we can find the right one to keep us straight. You are our choice, and our papa's too. You'll go, won't you, Mr. Grant?"

"Keep you straight? That settles it; it is what I never do. You'll have to look farther, my boy, though I'd like to please you."

"We'll be good! I promise you!"

"Boys can't help forgetting, off on a hike. I cannot risk it."

The boy hung his head, and rode slowly away.

An aged man with his intelligent, noble-looking daughter, came in. "We have called," the lady remarked, "for counsel. Our leading men are saying we are on the verge of a collapse of civilization; and doesn't it seem as if it is true? Are not all classes, all ages, corroborating it? The aged are mostly indifferent, making no preparation for the future life; the middle-aged are swallowed up in worldliness; youth are infatuated with pleasure; the children,"—the lady paused,—and then added, "are most hopeless of all."

The old gentleman observed: "It used to be said, 'Children should be seen, not heard.' We have the reverse. They used to be bashful, modest, obedient. Being a correct reflection of their elders proves not only the near collapse of civilization, but the end of the world. So says the infallible Word of God."

"The world is not weighing so heavily on our hearts as do the professed people of God; they have partaken too largely of the spirit of the world. What would you advise?" earnestly inquired the lady.

"I can do nothing," replied Mr. Grant, very soberly. "My creed is to do *nothing*; in this way I am not adding to the world's wickedness."

"Is this sufficient? Anciently Meroz was cursed bitterly for doing nothing," the old man remarked. "I implore you to consider your course. We may call again, and you may, after due study and prayer for divine enlightenment, have important counsel for us." So saying, they departed.

"Proved!" exclaimed Mr. Trice, who had witnessed all. "You have confirmed what I said about burying your talent. Remember the fate of the unfaithful steward."

Mr. Trice continued, very much subdued: "Do you know, I have a strange, strong impression that your last callers may be angels, sent with a message to you from heaven! I never felt in any one's presence as I did in theirs. They both seemed so pure, refined, and deeply in earnest."

Mr. Grant gave a little gasp, and turned whiter. "It may be so."

"I leave you with the old gentleman's closing advice."

When alone, Mr. Grant opened his Bible. The first words on which his eyes rested were, "Bear ye one another's burdens, and so fulfil the law of Christ."

"Why have I never read that before?" he asked himself. "Nothing could be plainer. God wants burden-bearers, not do-nothings. I shall have to face square about, and hasten to do something for somebody, while I let it be known that I have found out my mistake."

And so it came about that the last days of the weak-minded neighbor were not embittered in the poorhouse; the rich member drew a check for a thousand dollars more than the petitioner had dared hope for; the discordant singer was truly thankful to learn that she was giving any one discomfort; and Mr. Grant returned from a very enjoyable hike, invigorated, animated, and strong for further service.

The former do-nothing had been surprised to find, in reading the Bible, not condemnation, but blessed encouragements; for the Lord pities the ignorant, when they are not wilfully so. He says, "Fear not; I will help you; go forward, I understand the case; I will send you help."

Mr. Grant went to work cautiously. In time he became an intelligent, efficient church worker. And with it all he found more real enjoyment in unselfish labor than his selfish inactivity ever gave him.

\* \* \*

### *Etiquette for Children*

JULIA A. LELAND

As soon as children are allowed to sit at the table with grown people, they should be taught correct manners. While they are still too young to hold a knife and fork, they may be permitted to use a spoon and pusher, and hold it in the most convenient way to suit themselves. The prime requisite is neatness. Of course it is well not to correct the child too much before company, and a "Do be careful, darling," should suffice; but if the child insists on being unruly, banishment is the only alternative. Thus the child soon learns that admittance to grown-up society depends on good behavior.

At the table the child should be taught that quietness is the desired thing. He should learn to draw his chair up to the table by grasping it with both hands and momentarily lifting himself, then sitting down quietly. Never should the child be allowed to pivot the chair from leg to leg up to the table. When rising he should not shove off. The noise of shoving chairs is never heard at the table of the well bred.

The well-mannered child is not heard at the table with company except when spoken to; or if he desires to speak, he should look at his mother, and when there is a lull in the conversation she asks, "What is it, dear?" and then the child speaks. But if he aspires to a lengthy discourse on a subject of his own choosing, he should be politely hushed. Of course when the children are dining with their mother alone, they may be allowed to speak more freely. Children naturally feel ever so much bigger than they really are, and if, at times, they are not allowed to speak, their natural development is retarded, and they are not normal.

At the table the child should not be allowed to express his likes and dislikes, as for instance, "I don't want beans; I like cream puffs," but should say, "No thank you," when offered beans. Dignity and poise should be taught.

From the cradle up the child should be taught courtesy and respect for his elders. When any adult stranger of equal rank with his parents, enters the room, the child should slip unostentatiously from his chair and remain standing until the older person has found a seat. He need not offer his chair, for the one entering has the right to choose any chair that is vacant. When leaving a room, the well-mannered child will allow all the older persons to pass out first.

Children should be taught obedience, and learn that

"no" means "no," and does not leave the doubt that a "yes" might be granted. The really attractive child is always obedient, and does not whine when told to do something he does not feel inclined to do.

Courteous speech cannot be stressed too much. When a child is spoken to, he should answer, "Yes, Mrs. Smith," or "No, Mr. Jones," but should never indulge in monosyllables as "No" or "Yes." When asked a question by a stranger, the child might answer, "Yes, madam," or "No, sir."

Children should be taught to greet all members of the household with, "Good morning, father," or "Good morning, mother," etc.

\* \* \*

### *Dolls or Clothespins?*

THE owner of fourteen dolls sat disconsolately in the midst of them. "I don't know anything to do," she sighed piteously.

"Why don't you play with your dolls?"

"Dolls aren't interesting."

"What! Not your beautiful French doll that can talk and walk? Why don't you dress her up and take her walking?"

"Her clothes are all sewed on, and I hate walking."

"Then get your dishes and that nice little table, and have a dolls' tea party."

"I don't want to. Mother will make me wash the dishes after it."

"Dear me! Have a dolls' wedding then."

"I don't know how."

"Well, play anything you want to with your dolls."

"I can't think of anything I want to play," came the disconsolate answer.

The truth was that the little girl was half sick and decidedly fretful. The suggester felt obliged to have recourse to guile.

"Well, if there really is nothing you want to play, I had better have you sew a sheet."

"Oh, no! I know something to play. I'll begin right away."

The owner of the fourteen dolls — otherwise known as Marjorie — hates to sew sheets, and the suggestion of one will immediately cause her to discover another important and necessary occupation. The suggester looked on, much interested to see what that occupation might be.

Marjorie is one of those unfortunate fortunate little girls whose adoring relatives shower gifts upon her on every possible occasion. She had a beautiful doll's piano, upon whose tinkling keys real tunes could be played, but she hardly ever touched it. She had paints and crayons galore, a workbox elaborately furnished, and a whole shelf of games. Which of them all do you think she took to amuse herself that morning? Not one. It was the family clothespin bag. She took bits of cloth from the rag bag, and spent the whole time very happily in dressing up a family of clothespin dolls.

The suggester looked on, amused and a little provoked.

"What is the use of our spending all the money we do to provide this child with these expensive toys?" she cried. "She likes better the homeliest of things that she makes for herself, and I believe every child does." — *Bertha E. Bush, in the Congregationalist.*

\* \* \*

PRAYER moves the hand which moves the world. —  
J. A. Wallace.



# THE WORLD-WIDE FIELD



## The Near East Relief

(See Appeal for help on last page)

### VALUE OF AMERICAN RELIEF

I AM leaving Greece soon to return to the United States. Leaving Greece is in a sense a contradictory term, for one cannot leave Greece, as the memories of his residence here are as a rule deep and lasting. Mine especially, for during the past year and a half I have witnessed at short range one of the most dramatic movements of a people in history—the forced emigration of nearly a million and a half Greeks and Armenians from Turkey into Greece.

I came from Constantinople shortly after the Smyrna fire, with a shipload of orphans, five hundred of whom were brought out of Smyrna by an American destroyer. They were worn out physically and mentally, by what they had seen and gone through in Turkey.

The Greek government furnished the American Near East Relief with buildings in Corfu, and with another shipload of boys we set to work to establish an orphanage in that area for a total of 2,700 boys.

What people at home who support the Near East Relief should know, is the definite benefits derived from their money. Briefly, it makes the difference between life and death for thousands of children. I do not often describe the condition in which we found these boys, but I often think of the change America has made in them. They came in rags, undernourished, eyes swollen with trachoma, the curse of Eastern countries, which results so often in total blindness. Many had malaria, and conditions were ripe for an epidemic of typhus fever. We worked with fear in our hearts to get them clean and back to a state of health where they could resist disease. Those who have seen typhus fever will know why we kept bathhouses and sterilizing machines working twenty-four hours a day.

We succeeded, and then enforced an almost military isolation in the orphanages to prevent contact with the thousands of refugees about us, who were dying off at an alarming rate.

The boys have told the story in their own way, and very vividly, in a tableau which they presented one day last summer in the orphanage. At one side of the stage knelt two children,—a boy trying to encourage a little girl,—both ragged and miserable as we found them a few months before. On the boy's chest was a sign, "I was." At the other side of the stage, beneath the fatherly hand of "Uncle Sam," stood a healthy, representative little fellow in one of our orphanage uniforms, happy as every child should be. He bore the sign, "I am." It was more effective than many stories, and it gave the meaning of the American Near East Relief work.

Without American help these children would have struggled on miserably for a few months, and then—starvation, disease, and death.

All our shoes are made in our orphanage shoe shop, where 150 older boys are working seven hours a day, being trained to earn a living. All clothing is made by our boy tailors, and every variety of talent is found among the orphans.

One of our boys who came from Smyrna is the orphanage barber, and his shop is a model of neatness. He has two matters of great pride,—his work, and an American flag made in the night before the escape from Smyrna. It is very roughly made from several kinds of materials; but it did the work, and it is

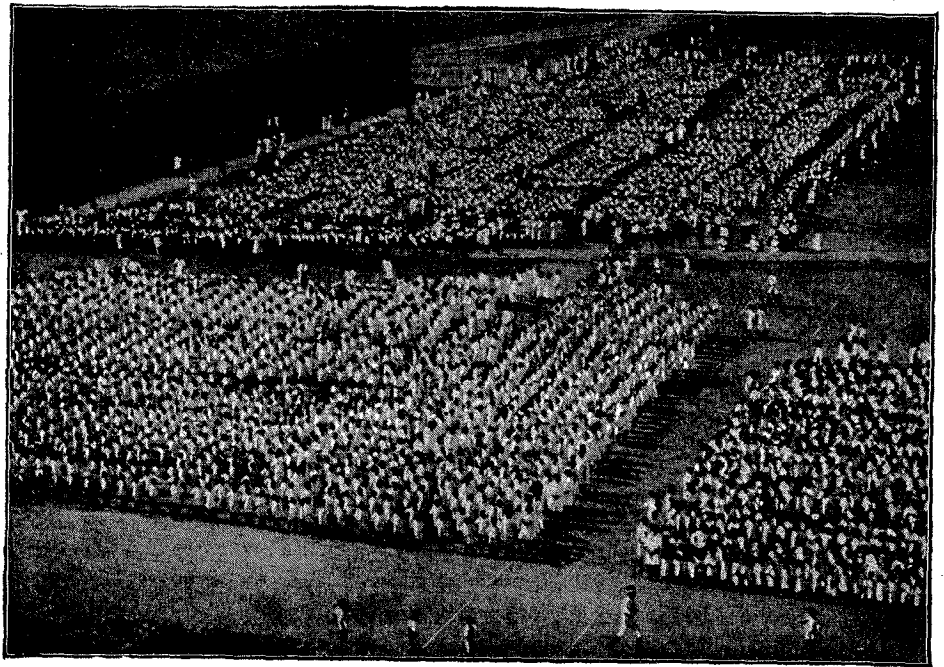
casia, including the small republics of Armenia and Georgia, Syria and Palestine, and Greece.

There are in its orphanages 54,000 children, of whom 62 per cent are twelve years of age or younger. There are at least as many more who are greatly in need of assistance.

In Alexandrapol, Armenia, approximately 20,000 children are now housed in the barracks formerly occupied by the Russian soldiers; at this the czar's largest army post.

In Athens, 700 boys are housed in the Exposition Hall, and another group in the old Royal Palace; while thirty-five miles distant is the Oropos Orphanage, where there are 900 girls.

At Corinth, one American Relief worker has charge, and cares for 2,500; and a still larger number are in the orphanage on the island of Syra in the Aegean Sea, midway between Smyrna and Athens.



The Largest Orphanage in the World

At Alexandrapol, Armenia, 17,000 children are housed in former Russian army barracks, over which floats the American flag. The care and training of the children are in the hands of American relief workers.

his most valued possession. No flag could have a greater meaning, I think, than to insure safety to women and children.

Another work in which you will be interested is the reuniting of families. Inquiries for lost members may be filed at our offices, and a careful search is made among the refugees. I recall one case where a boy met his mother whom he had not seen since the deportation in 1915 in Turkey. I had a deep realization of the value of relief work as I saw them clasped in each other's arms. You would have, too, and I am sure that whatever we give in money or service could not have a better return.

HENRY T. KNEELAND.

\* \* \*

### NEAR EAST RELIEF ACTIVITIES

THE Near East Relief activities are now going on in three areas; viz., Transcau-

In the city of Jerusalem there are three orphanages; another is on a farm near the village of Nazareth.

In Syria there are six orphanage centers in the vicinity of Beirut, and three at Sidon. One of these is called the Birds' Nest, as it cares for children under six years of age.

These children are not only without father and mother, but those in Greece, Syria, and Palestine are also without country, having been expelled from their homeland now controlled by the Turkish Nationalists, but the land of the forefathers of these orphans for a thousand years before the Turkish conquest.

The children are dependent upon us for food, clothing, and shelter. Moreover they are the children of Christian parents, many of whom gave their lives for their Christian faith.

The Near East Relief is endeavoring

to do more than feed these orphans. After saving their lives, the relief workers cannot turn the children out to face conditions in Oriental countries without a training that will fit them for self-support. In addition to being taught to read and write, each child is given a chance to learn a trade by which he may become self-supporting.

Can the Christian people of the world do otherwise than support with their gifts this effort in behalf of Christian children? — *Near East Relief Bulletin*.

\* \* \*

### ALBERTA CONFERENCE

I AM glad to report progress in the work of the Lord in this field. The revival and reformation work that was carried on during the year has resulted in the revival of the missionary spirit in our churches. We have seen more activity in our missionary societies, which has also brought a deeper spiritual experience to the members.

The efforts in new fields, which were conducted by the conference laborers, have proved quite successful. A goodly number were baptized as a result of the effort conducted in the city of Edmonton, and a new church was organized in Drumheller. Additions were made in other parts of the field, where new members were added to the churches that already existed; so that we can report an addition to the church of about 150 members. A new church building has been erected, and plans are on foot for the erection of others.

The colporteur work has had a good growth in the number of steady colporteurs, which has also added to the number of sales. Book sales for 1923 were \$21,910.95, as against \$11,534.55 in 1922. We closed a successful colporteurs' institute a few weeks ago, which brought new courage and inspiration to the men who have been out for the last year, and also new recruits, who are entering that branch of the work. Nine colporteurs have already entered upon their winter's work.

Our total income on the sixty-cent-a-week goal was \$24,678.22; our total tithe for the year is \$28,640.15; and the total income for the year, for both home and foreign needs, was \$58,439.39. It will be noticed that the interest in foreign missions — if finances are any indication — is excellent.

The Bethel Sanitarium is progressing nicely. With Dr. A. W. Semmens as superintendent and surgeon, the work has been growing steadily, and confidence has increased in the medical work. The committee has arranged for the purchasing of the property in which the sanitarium has been operating, and our brethren have given us good assistance in this work. Dr. Semmens has now opened an office in the city, which we believe will be a "feeder" to the sanitarium. We are very much encouraged over the prospects in the medical work for the future.

The prospects for the present year are most encouraging. We wish to mention especially the spirit of co-operation that is manifested by our lay members, and believe that 1924 will see the greatest advancement that has ever been manifested in this conference. We praise our heavenly Father for all His blessings, and ascribe all glory and honor to Him.

J. J. REISWIG.

### DISTRICT OF COLUMBIA CONFERENCE

THE District of Columbia Conference, at the nation's capital, and also the headquarters of our work throughout the world, occupies a distinguished place. This is the home of the Washington Missionary College and the Washington Sanitarium, institutions which are training workers to be sent into all parts of the world. With all these lines centering here it becomes a place of interest to all our people.

The membership has more than doubled during the last few years, and at the present time is 1,523. The tithe for 1923 was \$96,890.11. The offerings for missions total \$46,329.

Several efforts were held during the year, including the usual summer campaign in the city of Washington. From these efforts one hundred new believers were added to our churches.

For a long time we have felt the need of some place to continue our evangelistic work after the tent was taken down. Not having such a place, where Sunday night meetings could be held and the interest awakened during the summer be carried on, much has been lost. Serious consideration has been given to this problem for more than a year, but all our attempts resulted in failure until about December 1, when we purchased the old historic Wesley Methodist Episcopal Church, corner Fifth and F. Sts., N. W., where many prominent families of Washington have worshiped since 1828. The building seats 1,200 people, has a pipe organ, and is of sound construction. After some needed repairs it will become the home of the combined congregations of the Capitol Hill and Memorial churches, and will represent our work in the heart of the city of Washington.

R. E. HARTER.

\* \* \*

### OKLAHOMA CONFERENCE

I AM glad to report that while many discouraging features have had their effect upon the work in the conference, we are of good courage, and can see improvement and advancement as we sum up the results of the year 1923. We have entered upon the new year, with its privileges and responsibilities, determined, by the grace of God, to make the most of all that will advance the work of the message.

The book work and home missionary work are very encouraging. Taking into account that Oklahoma had a crop failure (except in the wheat district), and wheat selling at a low figure, also destructive floods, we feel that a report showing a very small falling off in literature sales is encouraging, along with a reduction in accounts receivable and payable.

The educational work in the conference is progressing nicely. At present twenty schools are in operation, with approximately four hundred students in attendance, making necessary thirty teachers. Four of these schools are carrying ten grades of work. A large number of students are in the Southwestern Junior College, also.

The Sabbath school work is going along so nicely that it hardly seems necessary to mention what is being done. However, we are looking to the Sabbath

school department to carry the greater part of the responsibility in finances to the foreign field, and it is encouraging to see the good results from the effort put forth.

We are of good courage because of having met and overcome many difficulties, and with the assurance that the One who never loses a battle is with us, we are pressing on, believing that we shall see good results from faithful efforts.

W. H. CLARK.

\* \* \*

### SOUTH DAKOTA CONFERENCE

It is a great pleasure to report for God's glory some of the records that were made during the year just closed. The spirit of revival and reconsecration has been responded to very loyally throughout our churches. The Lord has richly blessed in our soul-winning efforts, and has greatly assisted His servants in preaching the truths of the third angel's message in a clear, forceful manner, accompanied by His Spirit. We thank Him for the souls who have during this year cast their lot with the children of God.

This has been another very trying year financially in South Dakota, but with God's blessing we are glad to be able to report that although up to the month of December we hardly knew whether we should be able to close the year's work without showing a loss, we are able to pass on to you a very cheering report. We showed an actual gain of \$4,269.09. The following figures will be read with interest:

During 1923 our faithful constituents contributed \$32,174.75 to missions. This is a per capita gift of \$25.17, and as a conference we thus reached 80.69 per cent of the sixty-cent-a-week goal. The tithe receipts for the year amounted to \$33,086.65. This is a per capita tithe of \$25.88. We are very glad to notice that once more our conference has been able to contribute more to work outside of our own field than we have consumed within the borders of our State. The Harvest Ingathering returns for 1923 total \$12,044.88. Thus we have gone more than \$2,000 over the goal. It will be remembered that we reached our goal in less than the six weeks allotted to the official campaign. In response to our call in behalf of the Week of Sacrifice, \$1,324.28 was received.

All the property holdings of the conference are paid for in full. As a conference we have no institutional indebtedness whatever. All our local trust funds are in good shape. The following funds show the credits named: Tent fund, \$1,476.05; reserve comeback, \$1,029.43; miscellaneous fund, \$3,615.66; Plainview Academy improvement fund, \$382.26; poor fund, \$106.47. After making our full remittance to the General Conference and the Northern Union Conference for the year, we had \$6,229.13 in the bank, \$154.06 in the till, \$14,361.59 in certificates of deposit, and \$2,000 in savings certificates, making a total of \$22,744.78. Our total liabilities in the form of borrowed money and annuities amount to \$11,170. From this statement, it will be seen that even if we were called upon to pay every one of our liabilities, we should still have a nice balance of \$11,574.78 on hand.

We sincerely thank God for the spirit of unity, confidence, co-operation, and

sacrifice which He has given to His people throughout the conference, and which makes this excellent showing possible in a year when things have gone hard financially with all business concerns in the State. We sincerely praise God, who has inspired our dear brethren throughout the State to give such loyal support to His cause. May we as a conference do our full share in behalf of the regions beyond, so that when the work is finished, we may all go home and share equally in the reward of the faithful.

S. A. RUSKJER.

### FLORIDA CONFERENCE

"THE Lord hath done great things for us; whereof we are glad." Ps. 126:3.

The retrospective view of the work in the Florida Conference for the year 1923 shows evident tokens of God's special blessing. He has crowned the year with His goodness.

During the year four new churches have been added to the sisterhood of churches in the Florida Conference,—Fort Meade, Bradentown, Canaveral, and Sanford.

Three new church buildings have been erected, at Miami, Fort Meade, and Canaveral, and plans are being drawn now for three other church buildings to be erected for our colored congregations at Miami, Sanford, and Orlando.

The financial record is also a most encouraging one, and runs as follows: Tithe: 1922, \$63,581.37; 1923, \$73,311.15. Mission offerings: 1922, \$37,990.87; 1923, \$51,701.80.

We are glad to report that for the year 1923 the white churches of the Florida Conference raised their full quota of the Sixty-cent-a-week Fund. The record shows the white constituency sent in \$4,259.41 above the sixty-cent-a-week quota. The per capita for the white membership for 1923 reached the sum of 66½ cents a week.

During the year 1923 there has been a gain of about \$10,000 in tithe, \$14,000 in mission offerings, and \$4,000 in the Harvest Ingathering. We are very thankful to the Lord for His good hand that has been over us to make such a report possible.

During the last ten years the membership of the Florida Conference has increased two and one-half times, the tithe has increased five and one-half times, and the offerings to missions, seven and one-half times.

J. L. SHULER.

### TENNESSEE RIVER CONFERENCE

IN the Tennessee River Conference we are very thankful for the opportunities the new year brings, for we plan greatly to increase our personal conquests over sin and to enlarge our efforts to bring to others in this territory the same privilege; also to do all we can to assist our brethren to maintain a forward march in the fields beyond.

Under the blessing of Heaven, 1923 has enabled us to make a considerable addition to our membership in various places in the conference. We were also blessed with one new church organization, with a membership of thirty-two, for which we are very thankful. And here let me say that this new company, during the five months of its existence, has averaged .53 cents per week per member for missions. Surely a good start for beginners.

Financially, the past year almost approached the banner year of 1920, enabling us to write off our operating deficit incurred about that time, and also leaves us a balance of several thousand dollars, which will permit us to do some very necessary field work during the coming year.

We have one regret,—that we, as a conference, did not make a better showing on our foreign missions quota; but we hope, with the plans now under way, to make a much better record in 1924.

The various departments, under their respective leaders, show excellent results from the year's efforts. Our colporteurs were a little disappointed in their final deliveries, on account of the attack of the army worm and boll weevil; but they rejoice that they were able to find a number of persons who were anxious to know this truth, and some of these are now rejoicing in it.

Our laymen made good use of their tract society privileges, in that, aside from the colporteur sales, the increase to their credit in net sales, as shown by our books, is as follows: 1921, 31 per cent; 1922, 38 per cent; 1923, 49 per cent. I believe there are great possibilities ahead for our laymen in doing all they can to increase our literature sales.

We are of excellent courage. Our hope is in God and the faithfulness of our fellow members. Our endeavor will be to strengthen our faith in the principles of the message that has made us the people that we are; to add to our numbers both at home and abroad; and in all things to sanctify ourselves to the work to which our Master has called us.

M. A. HOLLISTER.

### NORTHERN CALIFORNIA CONFERENCE

WITH the closing of the year 1923 comes the natural question, What have its quickly passing hours done for us? Through the falls and reconsecrations they have recorded, is our courage stronger now than when they began? The active service rendered measures the blessings to which we turn with renewed courage, while the time lost, or unaccounted for, casts its shadow forward upon an otherwise fair prospect for the year to come.

There have been twenty-seven laborers under employ by the conference, and series of meetings have been held in eleven places. Every church has been visited at least three times during the year by a conference laborer. Eighty-six have been baptized, and a careful consideration of records during December shows the membership now stands at 2,155.

Considering the losses to the farmers in a section largely horticultural, by lack of returns from vineyards and orchards, the Lord has blessed us financially. The tithe has increased over the preceding year, \$7,699.96. The offerings for missions increased \$4,887.69, and by a small appropriation our goal has been reached, the figures per member for the year being 60 cents. Two neat churches have been erected, and a conference office was finished the last of the year.

Our courage is good. We do not expect better years for service. On every hand the shadows are growing darker. But we are assured that there are no storms that can hinder God's closing work in which we are engaged. False reformatons

clamor for recognition, and times for the Lord's coming are set. Having no foundation, they soon fall and others rise. These dangers will increase in the boldness of their claims and also in frequency. We are told that "the great apostasy . . . is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout."—"Special Testimonies," Series B, No. 7, p. 57.

In the face of these things, the Northern California Conference membership stands firm for the "faith which was once delivered unto the saints," and a firm purpose for an advance is expressed all along the line.

CLARENCE SANTEE.

### MANITOBA CONFERENCE

THE Lord is working in this Northern field, and in spite of many handicaps, the past year shows marked advancement. Our membership has now passed the 400 mark, and the prospects are that 1924 will be a banner year in soul-winning.

The territory of the conference comprises the province of Manitoba and western Ontario. In all this vast territory there are barely 800,000 people. From our Port Arthur church, located on Thunder Bay north of Lake Superior, to the Russell church, our farthest church west, is 652 miles; and from the Morden church in the south to the Minitonas church in the north is 360 miles. Beyond these limits are scattered many isolated members.

It is expensive to preach the truth in populous districts, but in this field we have found that it is likewise costly to carry the message to a few people scattered over a large area. The extreme cold during six months of the year is a great hindrance to reaching the outlying districts, where many live twenty, thirty, and forty miles from the railroad.

Besides these natural barriers our difficulties have been augmented by the financial stringency of the last four years. We are indeed grateful for the assistance being granted us by the General Conference and the Bureau of Home Missions, which are supporting in whole or part five workers in this field. Without this help we should be unable to carry on aggressive work.

Winnipeg is a very important center commercially, and here our chief work is being carried on. Elder F. W. Johnston is conducting a large effort this winter for English-speaking people, which is being well attended. Smaller efforts are being held in Icelandic and Ukrainian. Our present Winnipeg membership is 135. About an equal number are divided among the rest of the churches in the conference, and other members are scattered throughout the conference territory.

During the year thirty-one were baptized. These were divided about equally between the English and the foreign. Our tithe receipts amounted to \$9,721.29. This is the lowest tithe income in six years. Mission offerings totaled \$8,035.54. Other funds equaled \$2,297.40, making a grand total of \$20,054.23.

Our great need is for workers to enter one hundred towns and cities that are left unworked year after year. We have large cities without an Adventist family. Other laborers are needed to proclaim the message in farming communities. O that some of our live missionary members



who live in Adventist centers, would get the burden to move into some of these needy places to hold up the torch of truth! More than sixty languages are spoken in our field, and we are carrying on active work in only English, German, Icelandic, Ukrainian, and Finnish. These foreign peoples are begging for light, and cannot indefinitely be denied.

A "win-one" league has been organized, which is linking all the members together in a soul-winning endeavor. We face the new year with courage, and trust that the REVIEW readers will remember this needy field in prayer.

LYLE C. SHEPARD.

### \* \* \* NORTH PACIFIC UNION CONFERENCE

WHEN the people of our union conference learned that Elder I. H. Evans was in this country from the Orient, many asked if he would not be able to visit some of the churches in this union conference. So we were more than pleased to have him visit Portland, College Place, Walla Walla, Seattle, Auburn, and Tacoma. His bright, cheering message was greatly appreciated, and I am sure that those who heard him will have a new vision of this great world-wide message. Six hundred forty million people in the Far Eastern Division to be warned, with millions in other parts of the world! It is a gigantic task, but the promise of God is: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

Elder F. C. Gilbert's visit also has meant much to the North Pacific Union. The first few days in December, he visited some of the churches in the Southern Idaho Conference, and then it was our privilege to have him in College Place during the Week of Prayer. Not only were the meetings held in connection with Walla Walla College of great spiritual benefit to the students, but the spiritual studies given each day at the church were instructive and interesting, and of great benefit to the church members. The large offering taken at the close of the Week of Prayer testified to the fact that the message presented was appreciated by all.

Elder Gilbert also visited many of our churches in the Upper Columbia, Western Washington, Western Oregon, and Southern Oregon Conferences. A workers' and elders' meeting was conducted in Sutherlin, Oreg. Many of those who were there, remarked that this was one of the most spiritual and instructive meetings they had ever attended. The elders stated that they would go back to their churches with a new vision of the great work that the Lord would have them do.

Many of our people in this great Northwest made pledges to give one dollar or more each week for foreign missions during the year, some even promising to give one fourth of their income; that is, after they pay their tithe, they will in addition give fifteen per cent of their income to missions. Others pledged to give a second tithe. We appreciated Elder Gilbert's visit, and believe it will be of lasting benefit to our union conference.

MORRIS LUKENS.

### KENTUCKY CONFERENCE

As we close the year 1923, it is with regret that we have not made more advances along the various lines of missionary endeavor to which God has called us. Yet as we glance back over what has been accomplished, we feel to praise the Lord. We have seen the deep moving of God's Holy Spirit in many instances, and we believe that we are in the time when we should expect and receive spiritual blessings.

There have been 107 baptized into the message during the year, and twenty-three have been accepted on profession of faith. There has also been a substantial increase in both tithes and offerings. Our tithe for the year 1923 amounts to \$25,923.32, which is an increase of \$6,000 over the previous year. Our total offerings to missions were \$15,887.85, which was an increase of \$3,800. Our Harvest Ingathering totals \$6,833.66, which is an increase of nearly \$2,000 over 1922. The Week of Sacrifice brought in \$516.99. Our Sabbath school offerings were \$6,474.67, as compared with \$5,130.61. Our Sabbath school work has shown some increase in the number of schools reporting, five new schools having been organized during the closing months of 1923.

The book work has fallen off some from the previous year. In 1922 there were fifty-eight colporteurs in the field, who took orders to the amount of \$59,713.45, and their deliveries amounted to \$37,748.70. In 1923 there were but forty-three colporteurs in the field, whose orders amounted to \$47,653.05; the deliveries, \$32,273.55. There was a decided improvement in the per cent of deliveries over those of the previous year.

We rejoice in seeing some gains in our work, and as we come to the new year, we dedicate ourselves anew to God for the finishing of His work.

C. W. CURTIS.

### \* \* \* THE WORK IN BELIZE, BRITISH HONDURAS

God has gone before us and opened the doors and hearts of the people in a more marked way than last year. We now have a nice mission house on one of the main arteries of thoroughfare in the city. At present we are living in a portion of it, and have a nice little chapel in the main body of the house, that will seat from fifty to sixty people. As the work advances, we expect to utilize the entire building for a church, and change the shape a little so it will look like a church. The house is thirty-six feet long, and is built of good lumber on substantial brick pillars.

We feel that the Lord opened the way for us to secure this property at a greatly reduced price, and we thank Him for it. Several men of means offered more for the property while we were negotiating for it, but the owner kept his word, and allowed us to secure it for a church property, even at a loss of several hundred dollars to him.

On securing the property we immediately began to improve it, to the extent of over three hundred dollars; but the people of the town, on being solicited, have given us nearly enough to cover the outlay.

The church funds all show an increase over last year. The Harvest Ingathering, self-denial fund, and the Annual Offering

combined amounted to more than one hundred dollars, for which we thank the Lord.

The literature work also is progressing nicely, and with the Lord's help we have placed in this town the past year more than one thousand dollars' worth of books, Bibles, and subscriptions to our truth-filled papers.

Our literature is appreciated by many, and they give me subscriptions for from one to eight papers. We certainly can thank the Lord when we see 600 papers coming to this one city and being eagerly read by thousands. Surely the word will not return to Him void, but will accomplish that whereto He sent it.

We are thankful to report six believers added to the church this last year by baptism in the sunny waters of the Caribbean Sea.

We now have twenty-eight members, and with many interested, we look for a rich harvest of souls this new year, with the Lord's blessing.

We solicit the prayers of God's people for this ripening harvest field, and pray the Lord of the harvest to send out more laborers into the great world-wide harvest fields, so that the work may quickly be carried to earth's remotest bounds, and then Jesus will come to take His waiting people to the home He is preparing for them.

F. E. CARY.

### \* \* \* COLORED WORK IN CENTRAL OHIO

God has wonderfully blessed the colored people in Ohio, and especially the central part of the State, during the last three years. First, we will give figures to show the advancement of the work in Columbus. The present pastor was invited to Columbus, Dec. 17, 1917. Arriving in the field, he found the church disbanded. There were eight who were ready and willing, like Gideon's band, to move at a moment's notice, if the Lord saw fit to lay upon them the burden of building up a strong work in Columbus.

Since 1917 we have had an increase of membership of ninety. Our total church funds have increased from \$316 to nearly thirteen thousand dollars.

We began our work in the front room of a residence. Three months later we purchased a large brick building on Garfield Avenue. The first floor was remodeled into an auditorium, the pastor occupying the second floor as a parsonage. The Lord wonderfully blessed this small company of eight, until the room became too small for our meetings. We sold the building we had purchased on Garfield Avenue, after worshiping there four years, at a net gain of \$3,000. The proceeds from this building, together with several thousand dollars raised by the members, and also assistance from the General Conference, enabled us to buy a beautiful church edifice at 185 Cleveland Ave., with a seating capacity of 550, and modern in many ways, which makes it a comfortable place to worship. The new church building cost \$16,000. This amount has been almost two thirds paid since Sept. 1, 1921.

In the year 1923 the writer held an effort in Dayton, Ohio, and as a result, fourteen were baptized and a church was organized. A building was purchased in a beautiful location, where they will be

able to hold their services for some time. The building meets their financial obligations, with an income of \$23 a month to pay other incidental expenses. We believe that a great work will be accomplished in Dayton.

The Springfield church has been completed, and was dedicated May 12, 1923. The Cincinnati church, under the leadership of George Johnson, has purchased a nice church building on Walnut Hills.

We trust that the readers of this article will remember us at the throne of grace, that a greater work may be done for the colored people in the great State of Ohio. J. E. Cox.

\* \* \*

### GEORGIA CONFERENCE

We are pleased to pass on to the readers of the REVIEW a word of cheer and courage from the Empire State of the South. Though our constituency is small and we have but few workers, yet we are glad to note progress in nearly all branches of the work in Georgia.

Our tithe for the year was \$31,406.42, which is an increase of \$2,602.74 over 1922. The Harvest Ingathering campaign for the conference was a grand success. The goal of our 971 members was \$6,500. The campaign resulted in \$6,806.08.

The Atlanta No. 1 church, with a membership of 208, raised 67 cents per capita for missions. We have adopted the pledge system for missions, and trust eventually to raise our full quota for the conference.

There were 124 persons baptized during the year. Our workers are all working hard giving the message. Thirteen evangelistic efforts have been held during the year. Besides these who have been baptized, many are interested and are keeping the Sabbath, who expect to unite with us later.

We have just completed a successful effort in Rome, Ga. A lot has been offered us on which to build a church, also lumber for the building.

Could we but have workers and means to answer the many calls for help that come to us, the constituency of the conferences of the South would soon be as large as many of the Northern conferences, and we should be able to do nearly as well for the cause as the conferences of the North.

In Atlanta, last winter, we were given a theater for our Sunday night meetings, that would seat 1,000 persons, for \$15 a night. In our Rome effort the city council granted us the use of the city auditorium, which will seat 2,000 persons, for \$8 a night. Word comes that a theater may be secured in Augusta, Ga., for simply the cost of light and heat. Thus many openings present themselves. We are to begin our next effort the latter part of February, in Macon, Ga.

It has been the privilege of the writer to hold evangelistic efforts in many of the towns and cities on the Pacific Coast, and in the North, but nowhere that I have been did the people appreciate the message more than they do in the Southland.

We have only one practising Seventh-day Adventist physician in the State of Georgia, and he is located in Atlanta. However, we are glad to report that several doctors of Southern California are becoming interested in our field, and we trust that such towns as Athens, Rome,

Augusta, Columbus, Macon, and Savannah may have one or more of our doctors. Why stay in a land where there are so many Adventist physicians, and prices almost prohibitive, when just across the border there are many unusual openings, and land values still normal? Great changes are taking place in the South. Progress and improvement are seen everywhere.

Every fall witnesses thousands of tourists—who formerly spent their winters on the Pacific Coast, but are disappointed with the prohibitive prices of property—leaving the shivering North and coming to investigate conditions in the Southland. Many of these are so pleased with the climate and other conditions that they decide to make their home here. Prices of property are now reasonable. Soon, if time continues, prices will advance as in other parts of the country.

Having worked in various parts of the United States, thus knowing conditions obtaining in these places, it is the firm belief of the writer that this is the providential time to press in and take advantage of the many openings that right now present themselves. Pray for us that God will move upon the hearts of consecrated workers to accept the calls that may come to them from the needy Southland, and that God will stir the hearts of some of our physicians, that they may investigate conditions here, and come over and help us. A. S. BOOTH.

\* \* \*

### INTER-MOUNTAIN CONFERENCE

I HAVE been reminded that the time has come for another annual report to the readers of the REVIEW. For several years past the believers in our field have been a little discouraged. Marketing and transportation conditions have lessened the tithe and offerings. A labor shortage in the conference naturally resulted in a diminished harvest of souls. Nothing so raises the courage of our people as a large ingathering of souls. On the other hand, nothing so depresses their courage as to have the soul-winning work wane. We baptized more than thirty during the year.

I am glad to say that a spirit of courage obtains in the conference. Our people are planning to throw themselves into a home missionary campaign, and follow this up with short meetings, to gather in some souls. Several interests are now waiting for us, and will be cared for at the earliest possible date. We have just closed a good elders' and workers' meeting, and every one has returned to the field determined to furnish the new leadership our people are waiting for.

Our total receipts for tithe and offerings fall about \$50 short of last year, but on several items we see a slight gain,—for instance, the tithe gained \$640.91; Harvest Ingathering, \$404.92; Sabbath school offerings, \$30. We are glad to report even this small gain in a few items. It brings courage to our people, and we feel sure that the same effort that made these possible will bring a gain all along the line the coming year.

We ask an interest in the prayers of the REVIEW readers for the coming year. B. H. SHAW.

\* \* \*

To love God supremely is the grand objective of Christian living.

### WYOMING CONFERENCE

THE Lord has greatly blessed His work in the Wyoming Conference during the year 1923. The year has been one of great victory for the believers in this field. The members have taken a deep interest in the work of God, and as the year closes we can see some results of the efforts that have been put forth. Our people are of good courage, and they are praying that the new year may bring great blessings in soul-winning. Most of the churches in the Wyoming Conference are small, and we believe that with the earnestness manifested, many new members will be added before the year closes.

During the last year three church buildings have been erected, and one other is under construction. Three new churches have been added to the sisterhood of churches. The members are rejoicing in the third angel's message, and we believe will do all they can to help finish the work of the Lord.

The conference did not have a large gain in its finances during the year, but all are encouraged by the increase that was made, and we believe that by the special blessing of God all will put forth a greater effort to reach our mission quota for the next year. The total amount sent to missions during 1923 was \$11,622.14. This was \$1,347.56 more than in 1922. This was partially due to the Harvest Ingathering campaign, which had a gain of \$638.35. The increase of tithe for the year was \$2,526.46.

Our prayers are that the Lord will bless the Wyoming Conference in a temporal way, so that we can send more money to the mission fields and do more to increase our own work. We join the army of God's people for better service and for fuller consecration to the work of God, both abroad and at home, during 1924. J. W. TURNER.

\* \* \*

### GREATER NEW YORK CONFERENCE

God has wonderfully blessed His work in Greater New York during 1923. In every division and department of the work the progress has been marked.

New York City is a foreign field in practically every respect. We have 800 colored members, 500 German, 150 Danish-Norwegian, 150 Swedish, and 75 Italian, in addition to smaller numbers of Finnish, Hungarian, Bohemian, besides 1,200 English-speaking white members. Work is being carried forward in all these languages.

The workers here have endeavored to place emphasis on the spiritual as the foundation of the cause of God. As they have done this, God has not only honored their faith in keeping material things up to the mark, but has done exceeding abundantly more.

The tithe for 1923 in this field reached \$150,043.01, which is an increase of \$14,509.51 over 1922, and represents the largest per capita in the world. Foreign mission funds amounted to \$83,295.16, an increase of \$13,478.14 over the preceding year.

For the first time in the history of this conference, God has enabled us to reach both the Harvest Ingathering and the sixty-cent-a-week goals. The Harvest Ingathering collections amounted to \$22,605.30.

The Sabbath school offerings reached 33 cents a member weekly, the total being \$46,400.81, or \$5,965.84 better than 1922.

Including our division of tithe, Greater New York has contributed \$113,303.76 to missions during 1923, or \$310.42 for every day of the year.

To carry our own local burdens in addition to what has been done for missions, we have had to raise very nearly a half million dollars during the past year.

We closed the year with the most blessed revival we have ever experienced, and this is already bearing precious fruit. It touched every church, and brought a new vision to all, and new life to hundreds. We expect its fruitage to appear in every church, every endeavor, every activity, and every campaign during 1924.

With burdens that are enormous, with the greatest aggregation of human souls on the globe to reach and warn, we face the future confidently, knowing He who has led us hitherto, will continue to lead.

CARLYLE B. HAYNES.

\* \* \*

### FINAL FIGURES ON THE HARVEST INGATHERING

THE final figures showing the amount of money turned in to the treasury as the result of the Harvest Ingathering effort of 1923, became available January 23, when the books in the General Conference Treasury Department were closed for the year's record. All who have taken part in the campaign will be glad to know that the effort, from a financial standpoint, was the most successful of any Harvest Ingathering campaign in the history of the work, exceeding the record of 1920 (which was considered a banner year in Ingathering, because of the prosperous financial situation throughout the country) by \$25,418.99.

The total sum for 1923 Ingathering is \$568,744.67, which is \$40,000 more than was raised in 1922. This is the equivalent of \$5.76 collected by every Seventh-day Adventist church member in North America. Just what per cent of the membership took part in the campaign, cannot be definitely stated at this time, but it is safe to say that it more nearly approximates 50 per cent than at any previous time. Those who took no part in the campaign profit by the faithful work of some other brother or sister who did more than his share; and as "one good turn deserves another," shall we not resolve right now that, "as for me and my house," we will do our full share in the next Harvest Ingathering campaign?

Not a few experiences of conversion and acceptance of the truth have come to our attention in connection with this campaign. Truly this annual missionary endeavor by the united believers in the third angel's message is hastening the coming of the Prince of Peace and the realization of the Christian's hope. All thanks to the faithful workers who have made it possible to enlarge the mission funds for the present year to the extent of \$568,744.67.

J. A. STEVENS,

Sec. Gen. Conf. Home Miss. Dept.

\* \* \*

### EXAMINE ALL LITERATURE WHICH IS RECEIVED

It is necessary to warn our brethren and sisters who are requesting missionary literature through the REVIEW, to examine

carefully all that is sent to them in response to their requests. There are many papers and leaflets being printed at the present time, purporting to be Seventh-day Adventist literature, which contain most pernicious error. We are credibly informed that some of these documents are being sent in answer to requests through the REVIEW. Be careful that you are not unwittingly the agent for passing on literature of this kind to those who are inquiring for the truth. Be sure that the literature you employ in missionary work truly represents the spirit of this message.

\* \* \*

### GLEANINGS FROM THE FIELD

ELDER G. W. ANGLEBARGER writes that the Lord is blessing the work in Denver. Recently they had three baptismal services, and twenty-three persons were baptized.

ON December 22 a church was organized in Laredo, Texas, for the Mexican believers of that place. The membership of the church is twenty-five.

THE last of November a church was organized in Livingston, Mont., with forty-two charter members. The membership has since been increased to forty-four.

A SERIES of lectures is being conducted at Tonasket, Wash. The few members there have done faithful work in distributing literature and visiting the people.

AT Bend, Oreg., a baptismal service was conducted December 15, and three persons went forward in baptism.

A GOOD report comes from the series of lectures being held in the National Theater, Winnipeg, Manitoba, Canada. At the first meeting about six hundred attended, and the attendance has been increasing until the house is now filled.

EIGHT young people of the Graysville Academy, Tenn., joined the church a short time ago. At the present time all but one of the students are members of the church.

ELDER J. G. HANHARDT has been holding meetings at Long Creek, Idaho, and the attendance has been good. In a letter he says: "I believe our brethren have preached the truth by living it before their neighbors, and that counts." The principal of the Long Creek high school, one senior of the high school class, and a young lad were baptized recently.

THE third angel's message is going to the world, and people are anxious to hear it. One family drove eleven miles with a horse and buggy in a driving rain to attend the meeting held in the tabernacle at Walla Walla, and are now rejoicing in the message. The day they were baptized two more members of the family united with them in serving the Lord.

BETHLEHEM, Pa., was settled in 1740 by Count Zinzendorf, and was an exclusively Moravian town. The headquarters of the Moravian Church in America is now located there. Until last summer nothing was done in the way of a public effort. Elder Charles Baierle conducted a nine weeks' tent effort there during the latter part of the summer, and ten or twelve have taken their stand for the truth.

ELDER SWARTZ baptized seventeen persons at the Hough Ave. church in Cleveland, Ohio, recently. One sister seventy-five years of age was baptized.

IMMEDIATELY after the camp-meeting in Wisconsin, tent-meetings were begun at Escanaba, Mich. When cold weather came on, the services were conducted in the church building. A few have already been baptized, and others are awaiting this rite. Altogether about twenty-six persons are now observing the Sabbath in that place, where for twenty-five years Brother and Sister Hatton observed the Sabbath school.

ELDER C. L. BUTTERFIELD assisted in organizing a church of thirty members at Ratner, Saskatchewan, Canada. All but two families in the church are German. One of these is Russian, and cannot understand either English or German, and the other is English. Although the meetings are conducted in German, these two families delight in attending them.

## Appointments and Notices

### PUBLICATIONS WANTED

Zula Rudisalle, 113 Central Ave., Hot Springs, Ark. Continuous supply of *Watchman*, *Signs of the Times*, *Liberty*, *Life and Health*, *Present Truth*, and tracts.

Mrs. Mark Zalabak, R. F. D. 3, Dickson, Tenn., desires that the supply of literature which is being sent her be discontinued for a time, as she has a large supply on hand.

\* \* \*

### REQUESTS FOR PRAYER

A heartbroken mother pleads for the earnest prayers of God's people for the speedy conversion of a wilful, wayward boy.

A brother in California desires the prayers of this people that a child of God may be delivered from the power of the adversary.

From Iowa comes the request of a mother that her four children who are scattered may come back to the Lord and keep holy the Lord's Sabbath.

An earnest request for prayer comes from a sister in Oregon that in this time of perplexity and trial she may not be deceived, but may be prepared for the Lord when He comes.

\* \* \*

### LAKE UNION CONFERENCE

The second quadrennial session of the Lake Union Conference will be held in Chicago, Ill., March 11-20, 1924, for the purpose of electing officers of the conference and trustees for its associated corporations, for the ensuing term, and for the transaction of any other business that may properly come before the conference. This first meeting of this session will convene at 9:00 a. m., Wednesday, March 12, in the South Side church, Chicago, Ill.

William Guthrie, Pres.  
W. E. Abernathy, Sec.

\* \* \*

### LAKE UNION CONFERENCE ASSOCIATION

The second quadrennial session of the Lake Union Conference Association of Seventh-day Adventists will convene in Chicago, Ill., in connection with the Lake Union Conference constituency meeting, March 11-20, 1924. The first meeting of this session will be held at 9:00 a. m., Thursday, March 13, 1924, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the association. The legal constituency of this association are the duly elected delegates of the Lake Union Conference of Seventh-day Adventists, unincorporated.

William Guthrie, Pres.  
W. E. Abernathy, Sec.



# You Get Information on All Phases of the Message in the Review and Herald Publications



From now until February 29 (March 31 in fields outside of North America), by ordering three or more of our publications to one name and address, you can secure them at REDUCED RATES.

Do not hesitate because you may already be a subscriber to one or more of our journals. On such papers your expiration date will be extended one year. To avoid possible errors, be sure to sign your name as it appears on our lists.

Study these combinations, and be sure to order one.

## Combination No. 1 REVIEW FAMILY GROUP

Review and Herald .....	\$2.75	Combination Price \$7.50 *	You save \$1.65
Youth's Instructor .....	1.75		
Sabbath School Worker ...	.90		
Life and Health .....	.75		
Liberty .....	.35		
Church Officers' Gazette ...	.90		
Home and School .....	1.50		
Present Truth * .....	.25		
Total .....	\$9.15		

## Combination No. 2 GOOD SHORT LIST

Review and Herald .....	\$2.75	Combination Price \$3.15	You save 70 cents
Life and Health .....	.75		
Liberty .....	.35		
Total .....	\$3.85		

## Combination No. 3 MISSIONARY GROUP

Review and Herald .....	\$2.75	Combination Price \$3.35 *	You save 75 cents
Life and Health .....	.75		
Liberty .....	.35		
Present Truth * .....	.25		
Total .....	\$4.10		

## Combination No. 7

- 50 Review and Herald
- 30 Youth's Instructor
- 15 Sabbath School Worker
- 25 Home and School
- 5 Liberty
- 15 Church Officers' Gazette
- 9 Life and Health
- 4 Present Truth \*

### WRITE YOUR SELECTION

Numeral	Name of Periodical
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

## Combination No. 4 PARENTS' ESSENTIAL

Review and Herald .....	\$2.75	Combination Price \$4.05	You save 95 cents
Life and Health .....	.75		
Home and School .....	1.50		
Total .....	\$5.00		

## Combination No. 5 SABBATH SCHOOL

Sabbath School Worker ...	\$ .90	Combination Price \$4.65	You save 75 cents
Youth's Instructor .....	1.75		
Review and Herald .....	2.75		
Total .....	\$5.40		

## Combination No. 6 FOR YOUNG PEOPLE

Youth's Instructor .....	\$1.75	Combination Price \$4.40	You save 85 cents
Life and Health .....	.75		
Review and Herald .....	2.75		
Total .....	\$5.25		

## ORDER BLANK

(Use this blank for Combinations 1-6)

Inclosed find \$..... for which send Combination No. ....

To .....

## Your Own Selection (Select at least three)

### HOW TO ORDER

At the left of each periodical appears a numeral. Select the periodicals desired, add the numerals, and multiply the result by 5. Example:

- 50 Review and Herald
- 25 Home and School
- 9 Life and Health

$$84 \times 5 = 420, \text{ or } \$4.20$$

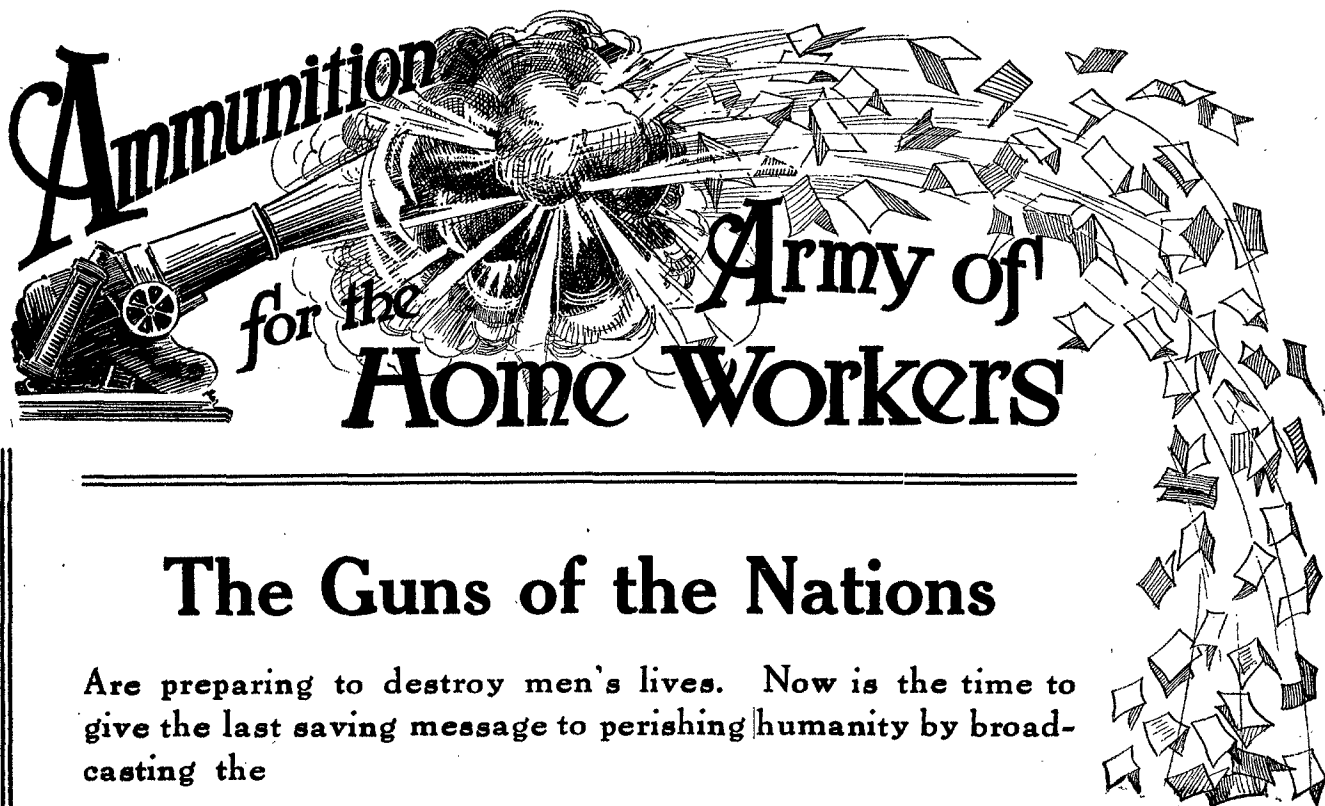
Inclosed find \$..... for which send journals listed at the left of this blank (Combination No. 7)

To .....

\* Add 25 cents if to countries where domestic pound rates do not apply.

THESE SPECIAL OFFERS EXPIRE FEB. 29, 1924 (March 31, 1924, outside of North America).

Send orders to your conference tract society office



## The Guns of the Nations

Are preparing to destroy men's lives. Now is the time to give the last saving message to perishing humanity by broadcasting the

## New Series of Leaves of Autumn

These tracts are sure to strike honest hearts everywhere, not to kill, but to save. They were written especially to meet present-day conditions and to answer very definitely the queries in the minds of millions as to what these things mean.

TEN NEW NUMBERS

### NOW READY FOR CIRCULATION

Note the following titles, and how they appeal to you as just what is needed at this time. A more opportune set of tracts was never prepared for circulation. Scatter them everywhere.

11. ON THE ROAD TO ARMAGEDDON
12. A WAVE OF SPIRITISM
13. CAPITAL AND LABOR
14. COLLAPSE OF MORALITY
15. THE MEANING OF THE TIMES
16. EARTH'S GOLDEN AGE
17. WORLD PEACE—IS IT PERMANENT?
18. SOCIAL UNREST
19. FROM SABBATH TO SUNDAY
20. GOD'S MESSAGE FOR TODAY

## The Cheapest Missionary Literature Published

In order that these tracts may be circulated by the million, they are offered in any quantity desired — few or many, as follows:

In packages of 1,000 (100 of each kind) .....	\$3.00
In packages of 250 ( 25 of each kind) .....	.85
In packages of 100 ( 10 of each kind) .....	.35

Your own selection of tracts at same prices.

*In stock at all Tract Societies*

REVIEW AND HERALD PUBLISHING ASSOCIATION  
Takoma Park, Washington, D. C.





WASHINGTON, D. C., FEBRUARY 14, 1924

### NEAR EAST RELIEF

THE General Conference Committee has appointed February 23 as the day to receive an offering in all our churches for the Near East Relief. This offering will be divided equally between the Near East Relief organization and the General Conference. Our portion will be used for our denominational relief work in those regions.

Tens of thousands of children in the Near East are without father, mother, or country. Their parents were killed or died of persecution, exposure, and star-

"I did not know there could be on earth a place like America; often I think I have died and gone to heaven. Nobody is afraid of anything here. Quite grown-up people smile like children, and even strangers are kind to each other, and tell each other where to find places on the streets. It does not matter what your religion is, they do not even ask you, but are kind to you without knowing."

While this offering does not become a part of our Sixty-cent-a-week Fund, all our believers will desire to share their blessings with these poor people in the Near East. It is desired that immediate announcement of this offering be made in all our churches. The date for the offering is February 23. Forward the offering through the usual channels. The General Conference Treasurer will pass one half of the receipts on to the Near East Relief organization, and use the other half for our own relief work in the same fields.

B. E. BEDDOE,  
Asst. Sec. Gen. Conf.

## NEAR EAST RELIEF OFFERING

Sabbath, Feb. 23, 1924

(See article on page 16)

vation during the horrors of recent years. Most of these children are refugees from Turkey, and have no responsible relatives to provide support.

For the most part the orphans being cared for are of Greek or Armenian parentage. There are some Turkish orphans as well. Reliable authorities inform us that this work of relief for these thousands of unfortunate orphans must continue for several years. An American lady visiting in Mediterranean countries on a pleasure trip, had opportunity to see the Near East Relief work at first hand. This is her report of what she saw:

"I saw thousands of bright-eyed, intelligent children, well nourished, cleanly clothed, busy with their school work, just as yours or mine might be. I saw them rise on our entrance and salute us, not as visiting ladies and gentlemen, but as American men and women to whom they owed their very existence, and to whom they wished to show their grateful appreciation. Something happened to my throat and eyes just then, of which I am not a bit ashamed. I was told by the splendid men and women who have this work in charge, and in whom I had instant confidence, that these were the children who had been picked up on the deserts along the by-ways, fatherless, motherless, starving, dying, sick and suffering, helpless and hopeless. The life of each one of them holds more tragedy than we can imagine. And now, today, they are trying to come back, to be something, to do something, and to prove their right to live."

At Saloniki, Greece, we have opened an orphanage to care for orphans of our believers and others. Our young people's societies have been taking an interest in the support of this orphanage the past two years. Now it is to be provided for from our part of this February 23 offering.

It is difficult for us who live in more favored countries to understand the conditions from which some of these poor children emerge. Many of them have never known the blessings of home comforts or educational privileges. They have known little of the kindness, tenderness and sunshine of a Christian home. One girl from Turkey, after a few weeks in America, wrote:

### WOODROW WILSON

WOODROW WILSON, the twenty-eighth President of the United States, died at his residence in Washington, D. C., Sunday morning, February 3. He occupied the position of Chief Magistrate for a period of eight years, from 1913 to 1921. This was during the period of the great World War. The terrific pressure of public office during this time, with his disappointment in failing to achieve his ideals with respect to the endorsement of the League of Nations by this country, was responsible for his break in health before the expiration of his second presidential term, resulting in his death, as stated above.

His death marks the passing of a distinguished citizen. His high purpose and lofty idealism endeared him not alone to his own countrymen, but to many millions throughout the world. The impression he made upon world thought was uplifting and ennobling. He sacrificed his life for the cause he conceived to be just. His loss will be distinctly felt and his memory revered by all classes, irrespective of political creed or religious belief. He was pre-eminently a world citizen, and as such he will be mourned by thousands of every country and nation.

### EDITORIAL NOTES

As we go to press, the Columbia Union Conference is holding its sessions in Columbia Hall, Takoma Park. An excellent spirit is pervading the meeting. The first two hours of each day are devoted to devotional and Bible study, and the evening meetings to preaching. The business of the conference is transacted during the late forenoon and the afternoon hours. The Bible study period has been conducted by Elder W. A. Spicer, and has been entered into with zest. There is apparent on the part of all a reaching out after a deeper spiritual experience as a preparation for work for others.

The officers of the conference have already been elected for the ensuing four years, the same, we believe, without any change, as for the last quadrennial period, Elder F. H. Robins occupying the position of president.

At the close of a study conducted by Elder C. S. Longacre, Sabbath afternoon, an impressive ordination service was held in which Tyler E. Bowen and Chester A. Holt were set apart to the work of the gospel ministry. Brother Bowen has been connected with the secretarial department of the General Conference for seventeen years. Brother Holt is one of the associate editors of the Review. Both of these brethren have given evidence of their call to the sacred ministry.

A fuller report of the conference session will be given later.

The hope of the finishing of the gospel work, so far as human agencies are concerned, lies in the youth of this denomination. The early pioneers are fast passing from the stage of action. Every year witnesses the death of a number of our older workers. Young men and young women are taking their places, and the hope of carrying this message into the world-wide field, to every nation, kindred, tongue, and people, rests with the strong and vigorous young people who are just entering upon lives of active service.

We were impressed with this recently as we faced the company of young men and women assembled in the Washington Missionary College in their weekly prayer meeting. An earnest spirit possesses their lives. They have turned away from all that they might find in this world in the way of pleasure and profit, and like Moses of old, have cast in their lot with the people of God. They are in this school to get a preparation for acting a part in the closing work of this movement.

An excellent spirit exists in the college. The enrolment has already exceeded the 300 mark, and the school is enjoying one of the most successful years of its history. President H. A. Morrison and his associate teachers are doing all in their power to fit and train those committed to their care for the object for which they are attending school. Many have already gone out from this center into both home and foreign fields as standard bearers. We believe that the Washington Missionary College has before it a splendid future in this work of missionary training.

What a solemn responsibility rests upon our city churches! What a wonderful field of opportunity they have for loyal service in giving to their fellow men the saving truths of this message, and how recreant will they prove to their trust if they fail to measure up to God's expectation!

These were the thoughts which came to us as we met recently with our brethren and sisters in the great city of Baltimore. Here is a vast cosmopolitan population, the seventh city in size in the United States, a world by itself, where there have been brought together representatives of practically every nation under heaven. We have a church in this city of about three hundred members. God has blessed their ministry in the years that are past, and we are glad to believe that they have proved a bright and shining light in this great center. There is still a great work for them to do, and if they will prove true to their high and holy calling, if they will stand shoulder to shoulder in service, presenting a united front to the enemy, God will use them with mighty power for the carrying forward of His work in this great city.

It was a pleasure on this visit to renew our acquaintance with the Doctors Sisco, who are carrying on a successful private sanitarium in this center. God is blessing them, enlarging their circle of acquaintances, and bringing them in touch with many influential persons whom it would be difficult to reach outside of the ministry of the medical missionary work. Dr. H. N. Sisco has efficiently and faithfully served the church as elder for a number of years. Dr. P. S. Sisco, in addition to her local work, occupies the position of National Superintendent of the Health Department in the W. C. T. U., where she has done highly creditable service for the cause of temperance reform. We were pleased also to meet Sister A. C. Bourdeau, who, although advanced in years, is active in mind and strong in faith, looking for the Hope of Israel.

Elder Louis Drews is the faithful pastor of the church, and is laboring earnestly to send forth a clear clarion call to those in darkness.