

The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, December 30, 1920

No. 53

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

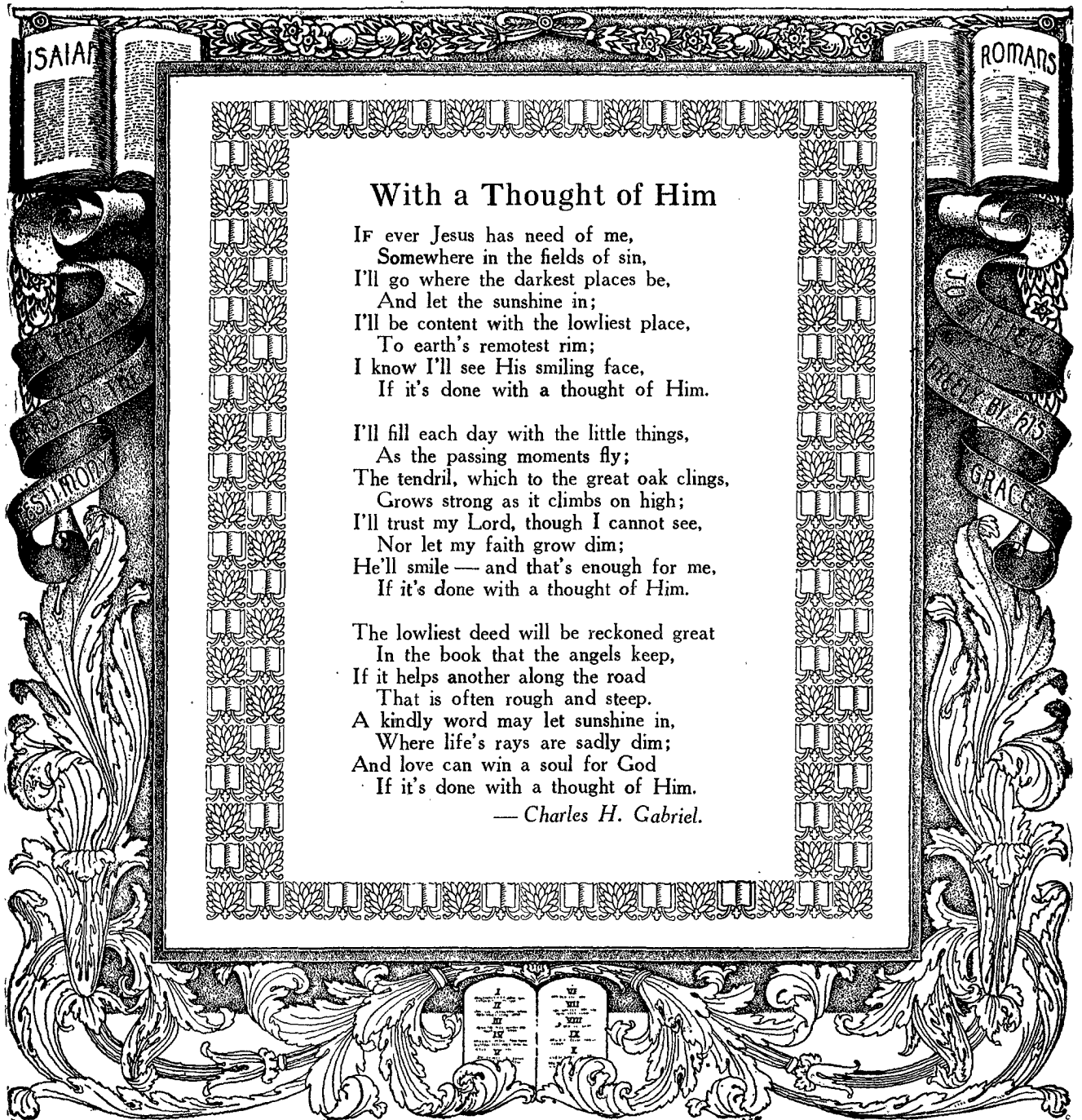
With a Thought of Him

IF ever Jesus has need of me,
Somewhere in the fields of sin,
I'll go where the darkest places be,
And let the sunshine in;
I'll be content with the lowliest place,
To earth's remotest rim;
I know I'll see His smiling face,
If it's done with a thought of Him.

I'll fill each day with the little things,
As the passing moments fly;
The tendril, which to the great oak clings,
Grows strong as it climbs on high;
I'll trust my Lord, though I cannot see,
Nor let my faith grow dim;
He'll smile — and that's enough for me,
If it's done with a thought of Him.

The lowliest deed will be reckoned great
In the book that the angels keep,
If it helps another along the road
That is often rough and steep.
A kindly word may let sunshine in,
Where life's rays are sadly dim;
And love can win a soul for God
If it's done with a thought of Him.

— Charles H. Gabriel.



EDITORIAL NOTE AND COMMENT

The Papal Power of Rome

IN what condition has the papal power of Rome emerged from the conflict of the last few years? Have conditions growing out of the great World War served to lessen or to strengthen her influence among the nations of men? Where does she stand today in the influence she exerts in the chancelleries of Europe and in the shaping of international relationships?

If we may accept the testimony of unbiased observers, of keen-minded journalists, who write apparently without religious partiality or prejudice, we may well believe that the position of the Papacy is stronger than for many years in the past. It is claimed by some that a new Papacy has emerged, and that under the forceful guidance of Pope Benedict, who is acknowledged to be one of the keenest political diplomats that ever occupied the papal chair, a new era of glory and power has opened up before the papal hierarchy.

This at least is the position taken by the editor of the Los Angeles *Daily Times*, in its issue of Nov. 24, 1920. Under the heading, "The New Papacy," this newspaper man says:

"The statement by keen observers that the Papacy is about to enter upon the most brilliant era since the height of its power in the thirteenth century, calls attention to a striking development of the post-war period.

"In England A. J. Balfour, mouthpiece of the agnostics and speaking for a power which has for centuries battled against Rome, has called on the Vatican to strengthen the League of Nations. In France, which for three centuries has been outwardly the archenemy of clericalism, the Papacy is being used as an ally in Alsace-Lorraine, Central Europe, and the Near East. In Italy, the Catholic People's party, which is really the church in politics, holds the balance of power in Parliament, and prevents the country from going frankly and completely over to radicalism. Throughout Europe, the Vatican is today regarded as a mainstay against Bolshevism.

"The Papacy, in short, has something which no other international factor can supply at this time. It has a tractable membership of some three hundred million people, a large part of them living in the regions about which there is the most concern at present. It emerged from the war strengthened in its organization and with its prestige undimmed. It was on both sides during the struggle, and now has the hatred of neither. By discipline, teaching, and administrative plan, it is unalterably opposed to Bolshevism in all of its forms.

"Since Bolshevism is more a collapse than a revolution, it is felt by statesmen that the most effective weapons against it are not guns, but food and teaching and strengthening of morale in the stricken lands. Because of this feeling, Rome is sought by the Entente today, and has actually started upon a course which will probably make her an outstanding temporal power once more.

"Despite the growth of the Roman Catholic Church in this country from 12,000,000 members in 1912 to 16,000,000 in 1919, and despite many evidences of its hold upon the people, we have been slow to realize the unique position which it occupies internationally as a result of recent developments.

"Benedict XV, with Cardinal Gasparri as his astute adviser, has adopted a policy which not only recognizes America more adequately than ever before in the church, but also frankly aims at regaining that temporal power which a series of disasters culminating with the 'imprisonment' of the Pope in 1871, swept away.

"By a strange irony, Germany and Italy, whose governments in the seventies did most to drag the Papacy in the dust, are now literally in the Pope's hands. The pressure which can be exerted for or against the present German government from the Vatican is tremendous, and well understood in Berlin. As for Italy, the Pope not only has the situation well in hand by his members in Parliament, but actually has

the power to call upon the Italian government at any time to pay a staggering sum which has been piling up and has been untouched since 1871, when the government voted an annual indemnity to the Vatican for the temporalities of which it stripped it. By simply demanding the payments already due, the Pope could force the Italian government either to invite revolution by repudiating its own obligation, or to throw itself into bankruptcy by trying in this crisis to meet the payments.

"As far east as Beirut, France recognizes and is dealing with the Papacy as a decisive factor in Asia Minor. Within the boundaries of France, the anticlerical government and the Papacy have found common ground in their stand against Bolshevism, and the government has not been slow to go more than halfway in a reconciliation with its old opponent. The Irish situation, as well as the general British eagerness to foster all stabilizing world influences, have brought the British government to a desire for a working understanding with Rome on a scale hitherto undreamed of.

"Putting entirely aside all questions of doctrine or of worship, the Papacy, regarded solely as a political factor, has had a sudden and unexpected rebirth of power. As has happened so many times before in the history of Europe, this ancient and powerful organization, which seems forever being crushed utterly and forever rising stronger than before, has started on a new path to influence."

One of the most recent political occurrences, indicating the growing prestige of the papal power, is the action taken by France in resuming diplomatic relations with the Vatican. Recently the French Chamber, by the large majority of 192 votes, decided to resume the relations with the Vatican which were broken off in 1908. The chief mover in the separation measure of 1908 was M. Briand, afterward prime minister. And one notable feature of the recent action of the French Chamber, was the vote of M. Briand in favor of resuming the relationship which he so bitterly fought only a few years ago.

Of the need of France for closer co-operation with the Vatican, the editor of the *Washington Post* says:

"So necessary is this collaboration for the success of French policy there, that closer relations between the Vatican and the Quai d'Orsay were seen to be absolutely indispensable, hence the resolution just voted by the parliament to re-establish diplomatic relations with the Pope. The French government has need also of the aid of the Pope's authority to overcome certain difficulties which have developed between the authorities in Paris and the clergy of Alsace-Lorraine."

France makes the twenty-third nation represented by an ambassador at the Court of St. Peter. This number includes the following:

(Continued on page 6)

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THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

DECEMBER 30, 1920

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Issued every Thursday by the

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year	\$3.00	Three Years	\$8.00
Two Years	5.50	Six Months	1.75

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.

The Advent HOLY BIBLE *IS THE FIELD* OF THE WORLD And Sabbath **HERALD**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 30, 1920

No. 53

Effectual Prayer

MRS. E. G. WHITE

MANY prayers are offered without faith. A set form of words is used, but there is no real importunity. These prayers are doubtful, hesitating; they bring no relief to those who offer them, and no comfort or hope to others. The form of prayer is used, but the spirit is wanting, showing that the petitioner does not feel his need, and is not hungering and thirsting after righteousness. These long, cold prayers are untimely and wearisome; they are too much like preaching the Lord a sermon.

Learn to pray short and right to the point, asking for just what you need. Learn to pray aloud where only God can hear you. Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life. If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of heaven, and our worship would be a reality, and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting.

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with Him, and will lean on Him in holy confidence.

Let us learn to pray intelligently, expressing our requests with clearness and precision. Let us put away the listless, sluggish habit into which we have fallen, and pray as though we meant it. "The effectual fervent prayer of a righteous man availeth much." Faith takes a firm hold of the promises of God, and urges her petitions with fervor; but when the life of the soul stagnates, the outward devotions become formal and powerless.

I have listened to testimonies like this: "I have not the light that I desire; I have not the assurance

of the favor of God." Such testimonies express only unbelief and darkness. Are you expecting that your merit will recommend you to the favor of God, and that you must be free from sin before you trust His power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. As the brazen serpent was lifted up in the wilderness, so was Christ lifted up to draw all men unto Him. All who looked upon that serpent, the means that God had provided, were healed; so in our sinfulness, in our great need, we must "look and live." While we realize our helpless condition without Christ, we must not be discouraged; we must rely upon the merits of a crucified and risen Saviour. Poor sin-sick, discouraged soul, look and live. Jesus has pledged His word; He will save all who come unto Him. Then let us come confessing our sins, bringing forth fruits meet for repentance.

Jesus is our Saviour today. He is pleading for us in the most holy place of the heavenly sanctuary, and He will forgive our sins. It makes all the difference in the world with us spiritually whether we rely upon God without doubt, as upon a sure foundation, or whether we are seeking to find some righteousness in ourselves before we come to Him. Look away from self to the Lamb of God, that taketh away the sin of the world. It is a sin to doubt. The least unbelief, if cherished in the heart, involves the soul in guilt, and brings great darkness and discouragement. It is saying that the Lord is false; that He will not do as He has promised; and He is greatly dishonored. Some have cherished doubts, discontent, and a disposition to be on the wrong side, until they love doubts, and seem to think it is praiseworthy to be on the side of doubting. But when the believing ones shall receive the end of their faith, even the salvation of their souls, the doubting ones, who have sown unbelief, will reap that which they have sown, and a pitiful, undesirable harvest it will be.

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed before they can claim His blessing. But these dear souls may claim the blessing of God even now. They must have His grace, the Spirit of Christ to help their infirmities, or they cannot form Christian characters.

Jesus loves to have us come to Him just as we are,—sinful, helpless, dependent. We claim to be children of the light, not of the night nor of darkness; what right have we to be unbelieving?

Some obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here, how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our characters in God's mirror, His holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ.

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in our waywardness; but we have been unmerciful toward our brethren, who are not as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to Him, forgetful of His mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things, believe all things, of our brethren.

When we have cultivated a spirit of charity, we may commit the keeping of our souls to God as unto a faithful Creator, not because we are sinless, but because Jesus died to save just such erring, faulty creatures as we are, thus expressing His estimate of the value of the human soul. We may rest upon God, not because of our own merit, but because the righteousness of Christ will be imputed to us. We must look away from self to the spotless Lamb of God, who did no sin; and by looking to Him in living faith, we shall become like Him.

There are rich promises for us in the word of God. The plan of salvation is ample. It is no narrow, limited provision that has been made for us. We are not obliged to trust in the evidence that we had a year or a month ago, but we may have the assurance today that Jesus lives, and is making intercession for us. We cannot do good to those around us while our own souls are destitute of spiritual life. Our ministers do not wrestle all night in prayer, as many godly ministers before us have done. They sit up bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and convicting power to hearts in answer to the prayer of faith! The empty seats in our prayer meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return to their homes unrefreshed, unblest.

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to Him of our real wants; and our earnest petitions will show that

we realize our needs, and will do what we can to answer our own prayers. We must obey the injunction of Paul, "Arise from the dead, and Christ shall give thee light."

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and, through divine aid, he was enabled to shake the vast power of Rome, so that in every country the foundations of the church trembled.

The Spirit of God co-operates with the humble worker that abides in Christ and communes with Him. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another, but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in His light, and rejoice in His love. Only believe, and you shall surely see the salvation of God. — *Review and Herald, April 22, 1884.*

* * *

On the Right Side of the Cloud

GEORGE B. STARR

God has so planned it that the Christian, walking in the light with Him, shall be on the bright side of every cloud that may arise to darken his experience.

"God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." 1 John 1:5, 6.

Any man in the dark, then, is on the wrong side of the cloud. Satan, the prince of darkness, makes it his constant business to throw his dark shadow athwart the path of every soul. He would fill man with his own darkness and discouragement. But it is the work of Christ and His angels to dispel that darkness, and let in light on every situation. "I am the light of the world," said Jesus; "he that followeth me shall not walk in darkness, but shall have the light of life." "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." John 8:12; 12:46.

Then let us believe on Jesus, and so open the way for "God, who commanded the light to shine out of darkness," to shine in our hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Into the face of Jesus is the place to look constantly for light and love and mercy and power. He combines all these sweetest graces in Himself for us.

The experience of Israel was written to encourage us.

"The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Ex. 14:19, 20.

If we are on the bright side of the cloud,—God's side,—then none of our enemies can come near to hurt us, day or night.

La Fayette, Ind.

* * *

"ASPIRATION is not a sin; sordid ambition, which climbs on the defeat of others, on the assassination of character, and is heartless in gratitude, that is the peak of sin."



EDITORIAL



To Young Men

FROM one of the great mission fields recently came the message:

"Send us young preachers who know how to preach the message that wins souls,—young men who have actually done this in the home field."

It is the call from all the ends of the earth today. Workers in every department of service are required to fill the posts listed on the 1921 budget of calls. But by far the greater number called for are to be evangelists, to learn the languages and preach the message that saves. That is the great work everywhere. May our young men hear the call, and give their lives to the work of the ministry in yet larger numbers. Years ago this was urged by the spirit of prophecy:

"Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn away from the path where God bids them walk."—*Gospel Workers*, p. 63.

One thing is sure: by the needs spread before us and by the calls that come from our workers in all lands, God must be bidding many young men to walk in this path of the Christian ministry. May they hear and heed His call.

W. A. S.

* * *

Reckon Yourself Dead

THE apostle Paul, in setting forth the real Christian life, exhorts, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

Notice, we are to "reckon," or count, ourselves "dead indeed unto sin." When temptation assails us in its strongest and most enticing form, we are to say No to its alluring enchantments. When the old habits of sinful indulgence clamor for recognition, we are to say, "I cannot yield to your demands, for I am dead, and 'he that is dead is freed from sin.' Rom. 6:7. Being free, I am no longer a slave to the tyrant sin." Our Saviour having been delivered unto death for our offenses and raised from the dead for our justification, we are free through Him. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Here is where many are failing in their Christian experience. They do not count themselves dead to sin. When assailed by the tempter, instead of reckoning that they have been delivered from sin through the death of Jesus, they yield today as they did yesterday and the day before. Instead of counting themselves *dead*, they count themselves *alive*; and consequently, having failed to grasp by faith the death of Christ for their sins, they have fruit in those things of which they are ashamed. The apostle Paul declared that he died daily. 1 Cor. 15:31. Daily, as temptation assailed this venerable servant of the Most High, he counted himself dead and a victor through Christ. This should be our experience.

"But," you say, "how can I count myself dead to sin when day by day I am conscious of defeat, and know that I am not living the life of a victorious Christian?" This is the crucial part in Christian

living. It must be kept constantly in mind that in order to gain the victory, we must live by faith. We are saved by faith, not by works. It would do no good, of course, to count ourselves dead if we were not; but through Christ we are dead, for the Bible so declares.

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:21, 22.

How blessed might be our experience if, instead of seeking to attain unto righteousness by works, and determining our standing before God by some special feeling, we would accept the salvation which comes wholly by faith in Jesus Christ! G. B. T.

* * *

The Voice in the Wilds of New Guinea

JAMES CHALMERS, the pioneer missionary among the cannibals of New Guinea, knew well that the Master who said "Go" was with him in the perilous round of pioneer service. In his autobiography and letters, prepared by Richard Lovett, we are told of one occasion when he was compelled to leave Mrs. Chalmers for a long period alone with only the native teachers. It was an arrangement justified only by faith in the power of the Lord to be the defense of His servants. Often the cannibals gathered round about for their feasts. Lovett says of Mrs. Chalmers' determination to remain for the sake of the work:

"Never was there a more courageous or self-denying action than this. Alone among a horde of cannibals, for the sake of Christ! There was no possibility of her hearing from her husband. All her possessions were eagerly coveted by the savages, and that the bodies of herself and the Rarotongan teachers would have been considered choice dainties for a feast, there was no doubt.

"From one of the chiefs, Chalmers came to know later that again and again the murder of the whole missionary party had been determined, and that those appointed to do the deed had come once and again to the low fence surrounding the mission home. The same chief told Chalmers that at the low fence *they were restrained by some mysterious thing* which held them back. When we remember that Mrs. Chalmers' only helpers were two or three Rarotongan teachers and their wives, no devout mind can but believe that God's protecting care was ever present to keep them."

Perhaps no one of the missionaries famous as pioneers was less given to imaginary things than James Chalmers. But he tells us in his autobiography that he surely heard the voice of the Lord speaking to him in the wilds of the Fly River district. He had gone into this region to search for a place for a mission station. He had a remembrance of a favorable spot which he had noted on a former visit. Now in his mission cutter he had anchored in the mouth of the creek. He says:

"It was an anxious night, as we did not know how we should be fixed in the morning. I did not know the creek, and there was only swamp land about, and I wondered where the sandy land was that I had seen the year before. We had prayer, and I told Maru and his wife to stay by the boat, and that I would go and look round.

"I was very cast down. When walking along I heard a voice very distinctly say to me, 'This is the way, walk you in it.'

"I sat down on a log close by, and said, 'If Thine, O Lord, is the voice, teach me to hear and act;' and I heard,

"Fear not, for I am with thee; neither be thou dismayed."
"I thanked God and took courage."

Cheered on by the evident presence of the Lord, he went forward through a native village, deserted save for the dogs that barked at his approach, and on yet a little way, where he found the very spot on which his future station was planted. The good hand of the Lord upon him was manifested in the friendliness of the villagers when they returned from a fishing expedition. The right place for beginning the new work had been found.

W. A. S.

* * *

The Church Weak Before Spiritualism

THE enigmatical forces and occult mysteries connected with Spiritualism are causing much investigation and some consternation in religious circles. Generally speaking, the churches condemn Spiritualism and advise their members to let it alone; but inasmuch as its central tenet is based on the doctrine of the immortality of the soul and the conscious state of the dead,—doctrines that are believed and taught by most orthodox denominations,—the churches find themselves considerably handicapped in their efforts to combat the spread of this great deception. If the dead are conscious and have entered upon their reward at death, why may they not return and communicate with those who are living? Spiritualism teaches that they do; and no one who believes in the conscious existence of the soul between death and the resurrection, can be sure they do not.

The editor of the Toronto (Canada) *Daily Star* of March 16, 1920, takes the church to task for its inability to grapple with this belief, in the following rather forceful way:

"The church has for centuries been teaching the doctrine of immortality, and has been interpreting it as the survival of individual personality. With its flank thus exposed, the church has had therefore to deal with this problem, for spiritualism is of ancient origin, and was old when, three thousand years ago, Saul consulted the witch of Endor. The church has realized the danger, and has tried to guard against it in two ways. Certain churches have not denied the possibility of such intercourse between the living and the dead, but have declared all such commerce unlawful. Other churches have taken the ground that there is a gulf between this world and the next, which no effort of man can bridge.

"There is one sense in which the church is in a measure responsible for the modern growth of this cult. Its faith has become dim and labored, supporting itself on philosophic and historic grounds, rather than on that immediate experience, that vital, eager affirmation of the human soul. The church itself has to some extent become materialized and external; and since man cannot live by bread alone in the twentieth century any more than in the first, it is perhaps inevitable that, since the beacon light of the church is dimmed, men should follow all sorts of illusory and deceptive 'will o' the wisps.' . . .

"The church cannot ignore this movement. Its best contribution, however, is not the negative one of opposition and denial, but lies rather in the offering to the world of some positive affirmation, a vital faith, which can really loose the souls of men from the spell of things."

The "flank" of the church truly is exposed in its effort to warn the people against Spiritualism when the church itself teaches, and has taught for centuries, contrary to the teaching of the Scripture, that man has inherent immortality, and does not really die. This is the very claim upon which Spiritualism builds its entire structure. What is needed, as the editor of the *Star* says, is a "positive affirmation." The "affirmation" that is needed is the teaching of God's word, that life can be found only in Christ, and must be laid hold of by faith in Him who is

"the way, the truth, and the life." John 14:6. The only weapon by which we can meet the powerful influence of Spiritualism is the word of God. Spiritualism fades, withers, and dies before its powerful utterances.

G. B. T.

The Papal Power of Rome

(Continued from page 2)

"Argentina, Bavaria, Belgium, Bolivia, Chile, Colombia, Costa Rica, the Dominican Republic, Holland, Jugo-Slavia, Nicaragua, Peru, Poland, Portugal, Prussia, Russia, the Ukraine, Venezuela, China, Japan, Great Britain, Austria, and France."

It will be remembered that Great Britain was without representation at the papal court from the days of Henry VIII till the latter part of 1914. After the beginning of the recent war, she felt that it was absolutely essential to her political interests to be represented, and by recent action of Parliament it was decided to continue this representation.

Thus step by step the wound received by the Papacy near the close of the eighteenth century is being healed. It was by the events connected with, and growing out of, the French Revolution that the Papacy received its deadly wound; and now in the natural logic of events, France is one of the great nations uniting with the other nations of earth in giving their strength and influence to the papal hierarchy. This we believe is in direct fulfilment of the prophecy. There will come a time, and that, too, in the not distant future, when the power represented by the Babylon of the Apocalypse will be able to say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. For more than a century she has bewailed her widowhood. She has been deprived of her power, by which she reigned over the kings of the earth. With the restoration of that power will come her rejoicing.

More and more, we believe, in the days before us, will the governments of earth seek the aid of papal influence in holding in check the disorderly elements which are arising in the body politic. More and more will the Papacy enter the political arena as arbitrator of national differences. Not always directly, but indirectly, through her emissaries and agents, acting perhaps in purely national capacity, will this be brought about. And this growing power and prestige, instead of being used for the cause of right and righteousness, will be used as an instrument of persecution. The people of God and the truth of God in the closing days of earth's history, as in the ages of the past, will walk the pathway of sorrow and oppression.

Thrilling indeed is the thought that we are witnessing today the fulfilment of the great prophetic word; inspiring is the consciousness that in the great conflict between truth and error, we who read these words are participants; cheering is the faith that God will bring out of trial and tribulation the triumph of His truth and of His people. May He anoint our eyes so that we shall be able to discern the relationship which the things now taking place in this world bear to fulfilling prophecy.

May we sense the work God would have us do in faithfully sounding the warning against the worship of the beast and his image, and the reception of his mark. Wisely, judiciously, meekly, but faithfully, this is the message which we are to carry today to the nations of men.

IN MISSION LANDS

East China Union Mission

O. A. HALL

WE are glad to report that our work in this union is constantly moving onward, and that we are seeing some results of our efforts. We conducted a number of evangelistic efforts in the different provinces of the East China Union during the spring months, and we are encouraged to see a few new believers coming in and taking their stand for the truth. One of the most successful efforts held in this union for some time was that in Nanking. Quite a strong effort was conducted by two of our young Chinese evangelists, assisted by our foreign workers living in Nanking. This meeting was followed by a Bible class for those who had become interested, and a few weeks ago about twenty were reported as having taken their stand for the truth. Nanking has been a hard place in which to obtain results.

In the Kiangsu province we have also conducted a few meetings, although of shorter length. As the result, in each place some have taken their stand for the truth.

We are just opening up one new station where there is promise of a company of earnest believers. We are securing the services of Pastor Wu of the Shanghai Training School for work in this new station during the summer months.

We find ourselves in desperate straits for qualified workers to fill the stations which we have already opened, and the new stations which we should open. We are making a special effort just now to choose promising young men and women to enter the Shanghai training school, and quickly prepare to take up work among their fellow countrymen. We believe there are indications of improved conditions in this respect.

We trust that the Mission Board is meeting with success this year in securing recruits for the mission fields, and also that the fifty cents a week for missions is being realized.

* * *

The Week of Prayer in the Solomon Islands, for 1919

G. F. JONES

[This report was a long time in reaching us. It will, however, be read with interest.—Ed.]

DURING the year two new Sabbath schools have been opened, a new territory has been entered for mission work, and three small church buildings are being put up on another island. From Brother Gray's mission a native named Iingoara was sent to begin building a little church on the other side of the island of Gatukai, because the believers there are too far away to attend the mission church on the Sabbath. This native built the church and gathered together nearly thirty to attend meetings each Sabbath.

Iingoara has an insatiable thirst for reading and understanding the Bible. When I visited Gatukai, he would follow me all about with his Bible in his hand, asking, "Tell me what this is in Revelation,"

or, "Tell me what is this in Genesis." He would lead me all over the Bible and seemed never to get done. He is not yet ready for baptism, not having given up all of his old heathen habits, but all this will come in time.

It is not easy to get these young people to stay away long from their mission schools, for they are more eager to learn than to teach. It is quite a cross to them to live among a people not of their clan, so we send them away for three months, and then bring them in again to school for three months. None of them are sufficiently instructed to do this work, but we have no others to send, so are obliged to do something of this kind.

The other new Sabbath school is on a hill at the back of the Telina Mission. Brother Tutty and some of the young people visited this every Sabbath after finishing the morning meeting at Telina, and they would return again to the mission to conduct the Sabbath school in the afternoon. Between twenty and thirty who for some mysterious heathen reason would not attend the Telina Mission, would assemble upon the hill. But the carrying of the gospel right among them in this way will soon destroy their fears and their superstitions. They must first be won over, and not feel forced to fall in with our mission regulations.

On an island ninety miles away from the Marovo, in three distinct districts, there are about ninety people whom I visited and from whom I had a right royal welcome. Each district desires a missionary because, as they say, the distances are too great for all to attend one central mission on the Sabbath. We must help these people somehow very soon. They are already putting up their church buildings. Would it not be a pity to disappoint them? Native workers might answer these calls, but we cannot supply them fast enough.

About forty miles beyond that island we have actually started a new mission with Brother and Sister Tutty in charge.

During the Week of Prayer I was at the Viru Mission. This mission has no one to look after it, but the young people who are there do their best without a missionary. They have selected one of their own number, a bright, enthusiastic lad of nineteen, to lead them. He is true to his work and to the mission. They cannot work alone to advantage, but they persevere in trying to learn to read the Bible, and almost all of them are nearly as far advanced as some of the boys where there is a white missionary. In spirituality they are not behind, and it is a pleasure to hear their testimonies. The free expressions during the Week of Prayer meetings told of a deep Christian experience, and we heard earnest words from lips which only a little while ago were purely heathen.

At the beginning of the week I explained what all our people at home were doing this week, how we read the same reading, and all our prayers ascend together; how at the end of the week, on the Sabbath, those at home bring their large gifts for the year, as God has prospered them.

These people have no means of earning or making money because they have no coconuts, like those on

our other missions, and I wondered what they would do, or what they could do. But when Sabbath morning came, as we were sitting quietly before the meeting began, a young married woman walked up the aisle and shyly put a shilling on the table where I had set a plate ready to take up the offering at the close of the sermon. Then a little child from one of the front seats came and did the same, then a young girl and a boy. These were too shy to put their gifts on the plate, but determined not to let their timidity keep them from coming forward and offering their gifts. Young men then followed and put their money in the plate.

One man came forward, who, when we came here first, was entirely in the power of the evil spirits, being often possessed, and was a terror to the community. Now he is becoming an earnest seeker after truth. He was a heathen of the worst sort, and a desperate fellow in the hands of the devil. Is not this "a brand plucked out of the fire"? Zech. 3:2.

At the close of the Sabbath morning reading, we found that twenty-six shillings had been given—a very large gift for these poor bush people. Just before the benediction, a native arose who seemed to be struggling to do something, and finally he walked to the front and dropped a shilling into the plate. This young man was the medium used in their devil-worship feasts, but he got the victory in his struggle to give his gift, and this brought a feeling of great happiness to us all; for we remembered God's gift of His own Son, and the many daily gifts that are ours "without money and without price."

Thus hundreds of these poor Solomon Islanders now unite in the work of God, the Sabbath services, and the Week of Prayer with those at home who have denied themselves in their gifts to save others. And this one meeting alone must encourage us to continue to do more until the "gospel of the kingdom shall be preached in all the world." Matt. 24:14.

* * *

A Visit to Central China

IRWIN H. EVANS

It was my privilege, in company with Prof. H. C. Lacey and Elder C. C. Crisler and family, to spend the month of September in the Central China Union Mission. This field includes the provinces of Honan, Hupeh, Hunan, and Kiangsi. It is a fertile, densely populated region, with more than a hundred twenty million industrious people, living within an area of three hundred thousand square miles. The four



Native Workers in Honan, China. Photograph Taken in September, 1920

provinces are more than 30,000 square miles smaller in area than the States of Texas and Arkansas, while their population is more than twenty times that of these two States.

Our first meeting was at Yencheng, the center of our work for the province of Honan. Here we have a good intermediate school under the supervision of Elder D. S. Williams, with an attendance of about one hundred students. The school was to open the week our meetings closed.

Here also we have a small medical hospital and dispensary under the management of Dr. D. E. Davenport. This hospital fills a great need in this section of China. Our Chinese friends have supplied the funds with which to erect these buildings. They now have a small hospital, a dispensary building, a culinary department, two nurses' dormitories,—one for boys and one for girls,—and a water tower supplying water to the treatment-rooms. People come to this dispensary from all directions, and from a distance of many miles. Perhaps three millions of people in this region have no other medical help than the supposed help they get from Chinese quack doctors.

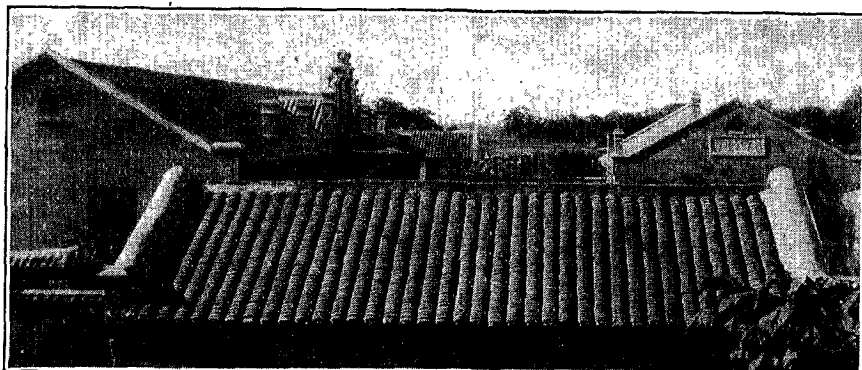
During the meetings five men came in badly cut, and wounded with gun shots. These poor, deluded men had gone through certain heathen rites and incantations, believing that this would make them invulnerable to bullets and sword cuts. After they had undergone these rites, they had their friends shoot off a small cannon loaded with bullets, scrap iron, and other waste material, and of course they were badly wounded. Truly, the need for immunity is great enough, infested as China is by thousands of robbers; and our little hospital is a real blessing.

There were about 250 in attendance at the Yencheng meeting. It seemed good to greet some of these faithful workers whom I met in the autumn of 1908.

Elder C. P. Lillie was in charge. He and Brother Crisler had been conducting meetings three days before our arrival. Professor Lacey, from the Washington Missionary College, took an active part, and his Bible studies were highly appreciated by both foreign and native workers.

We enjoyed meeting also at this time Elder Frederick Lee, who came down from Peking to help with the translating.

Our workers in Honan are trying to win souls to Christ, and we hope to see many brought to the truth in this territory during the coming year. Here is a broad field for service,—thirty-five millions of people, most of whom are uneducated. They live in small villages — there are no large cities in this



Hospital and Dispensary, Yencheng, Honan, China. Servants' Quarters in Foreground

province. There are few schools, and scant opportunities for the toiling masses to improve their condition. In their ignorance and sin they cling to the past, and hold strenuously to their heathen teachings. How sorely they need the comfort and help they can find only in Christ!

In Honan we have nearly five hundred church members, and several hundred interested ones. Our school is doing a good work for the young people. There are many who ought to be in the school who are not able to attend. Most of our people in this district are farmers. They are very poor, but are honest and loyal to the light they have received.

* * *

Newspaper Evangelism in Japan

C. E. WEAKS

IN one of Japan's cities the editor of a daily paper has been reading our message-filled literature, and has become much interested in the truth he has found. He has read "The Way of Life" (a translation into Japanese of our English book, "The Story of Redemption"), "Matthew Twenty-Four," "Steps to Christ," "The World War," and our magazine literature. The subject of the second coming of Christ has especially interested him, and he has evidently become a firm believer in this great truth. For several days this past summer he devoted the first editorial on the first page of his daily paper to some phase of our Lord's return. The following are translations of some of the editorial headings:

"Signs of Christ's Second Coming"
 "Matthew Twenty-Four"
 "Prophecy of Christ"
 "Time of Noah and Our Day"
 "Last Gospel Preaching Movement"
 "Message for the Last Days"
 "Signs of Approaching Summer"

While I could not read these editorials, our workers in Japan told me that from the way they were written one would think they had been prepared by a Seventh-day Adventist minister. The space daily allowed for these editorials was about equal to a column of the REVIEW AND HERALD.

This is indeed a bold stroke for a non-Christian editor, who is writing for a non-Christian public. But the time has come for this message to go with power, and the Lord has ways and means that we little realize for doing a quick work. Quite a little has been done by other denominations in Japan in the way of newspaper evangelism. They have taken space at advertising rates, and in this way have presented Christian teachings. I have sometimes wondered whether we would not yet be doing this to get the message of a soon-coming Saviour before Japan's millions, most of whom can read. But the expense involved is great, and seems to place this method almost beyond our reach. Now a non-Christian editor comes forward and devotes the most prominent place in his paper, space that could probably not be purchased at any price, to a discussion of this blessed subject. Then, too, the name of the editor and the space used recommend the articles to the readers.

What a picture this experience brings before us! Thousands of Japanese, picking up their daily paper, are immediately brought face to face with the fact that things in the world tell us that the Lord of heaven is soon to return to this earth! Truly the Lord can do a quick work in the world!

Our Singapore Training School

WARREN E. HOWELL

A LETTER just received from Elder F. A. Detamore, of the Malaysian Union Mission, says:

"Our school went through a hard struggle for a time, but is coming out of it in good shape. I assure you it took hard work and earnest praying to get it started on the upward way, but we have it there now, and we have the men to keep it going. We desire now to complete the building and get everything ready for still further advancement.

"We are now in the rush of building our first school dormitory, and hope to have it ready by the beginning of the year. For a time we must use it both for school and for dormitory purposes, since we do not have money enough to erect more than one building.

"We must start elementary schools in all parts of the field, and in these schools we should teach both Malay and Dutch in the Dutch part of the field, and Malay and English in the English part. Then in the training school we must recognize all these languages, but teach the advanced work. We must train these natives for the field as fast as possible. The Lord is giving us a fine class of natives, and they desire to enter the work. Sixteen came here to Java to canvass, and they are having excellent success."

It is indeed encouraging to see the idea of developing native talent for workers taking a firm hold of our leaders and schools in the mission field. In this plan lies the hope of the future to keep their laboring force recruited to its full strength. When a determined effort is made in this direction, the Lord sends to the training school young men and women of the right stamp to make successful workers.

* * *

SOMEBODY CARES

"SOMEBODY knows when your heart aches,
 And everything seems to go wrong;
 Somebody knows when the shadows
 Need chasing away with a song;
 Somebody knows when you're lonely,
 Tired, discouraged, and blue,
 Somebody wants you to know Him,
 And know that He dearly loves you.

"Somebody knows when you're tempted,
 And the world grows dizzy and dim;
 Somebody cares when you're weakest,
 And farthest away from Him.
 Somebody grieves when you've fallen,
 Though you're not lost from His sight;
 Somebody waits for your coming,
 Taking the gloom from your night.

"Somebody loves you when weary;
 Somebody loves you when strong;
 Always is waiting to help you,
 Watches you — one of the throng,
 Needing His friendship so holy,
 Needing His watchcare so true.
 His name? We call His name Jesus.
 His people? Just I and just you!"

* * *

"If God's word were studied as it should be," says a modern Bible student, "men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning."



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

THE HOUR OF MID-WEEK PRAYER

THERE were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care,
Since, after our hymns of praise had risen
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our heads were bowed;
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not like the crash of a storm.
" 'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.

* * *

Faith in God

HUBERT FLETCHER

"WHEN the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

In my recent trip among the churches in Jamaica, I was confined at one place for several days by severe rains. One night it rained so hard that a brother who had called at the home where I stayed was not able to get away, so we chatted freely on religious topics. The brother related a few of his experiences regarding his faith in God's power to heal, which I here pass on.

He is a poor, humble native brother. On one occasion he had just returned to his home from work, when, as he walked barefooted, he ran two nails into the sole of his foot to a depth of about one and a quarter inches. It was with some effort that he extracted them. He began to ponder what to do; his work was not completed, and he had no money to go to the doctor. His wife and a neighbor came running

to him, saying, "You will get the lockjaw!" He had a sick baby, and he depended on his work to get a little money for the needs of his family. He thought, "Well, God has power to heal, and He knows my condition. I claim His power to heal, and I believe that I am healed." He then arose and went back to his work. From that time the wound healed, and he had no further trouble. This experience, he said, gave him a little firmer hold upon the promises of God.

One night his wife awoke him suddenly, telling him that their little child who had been sick, was dying. He found it stiff and motionless. He suggested that they pray to the Lord for help, but his wife said, "What! before you try to do anything? You see the child is dying." Seeing that she had no faith in prayer, he took the child in his arms and went into another room, and there told the Lord that he believed He had power to heal, and that he believed that He would, and asked Him to do so. Then he gave the child to the mother and said, "Cover it, and let it rest; the child will be all right." In a few minutes the child sighed, and opened its eyes. It recovered. This experience increased his faith still more.

Later, there was a girl in the district who was possessed of an evil spirit. She would rage, and foam at the mouth, and manifest superhuman strength. Hearing of her condition, he visited the home, which was filled with people who believed that spirits were working upon her. They were burning different noxious things to keep them away. He requested admission, which was reluctantly given him. On seeing the child, he told them she was possessed of a devil, whereupon they laughed him to scorn. He remembered that on one occasion the Saviour had put the people out and healed the sick; so he asked the Lord to give him boldness to put them out, which he did. He said to the people who filled the room, "Since you believe this to be foolishness, you may leave the room." At this they went out of the room, leaving him alone with the mother and child. The girl then began to writhe and toss. He told the mother not to get excited, but to kneel with him in prayer. They knelt, and he prayed a simple, earnest prayer, that God would show His power and heal. The child became still, then after rising from his knees, he told the mother to allow her to rest. He left, but had gone only a little distance when he learned that the child had arisen and asked for something to eat. In the evening she was able to go out for a walk. Again his faith was strengthened.

After this experience, he himself became ill with a violent fever, which continued with severe chills. Knowing that God had healed others, he claimed healing for himself, and springing up said, "I believe that I am well. I believe the Lord has healed me." From that time the fever left him, and he returned to work as strong as ever. These are only four of the many experiences he related.

LOVED

"As the Father hath loved Me, so . . ." John 15:9.

LOVED, as the Father loves the Son,
That high exalted, holy one!
Who never gave the parent heart
One stab of grief, or pain, or smart.

Loved, as the Father loved the Son,
Before the stars their course begun
His daily, constant, deep delight,
In whom He joyed with all His might.

Loved, as the Father loves the Son,
"When this passing world is done,"
Redemption's story all is told,
Eternal ages o'er us rolled,—

With unabating, endless love,
LOVE, life of all the life above,
"As the Father," "so" the Son!
A measure never mind hath won.

Oh! "continue ye in My love,"
View all things from the light above;
Keep on seeing, I love you "so"
As on your upward way you go.

Thus radiant all your paths shall be,
Love-light on all that touches thee,
Heart of God, in each event,
Love of Christ, on all is spent.

—Elizabeth Sisson.

* * *

Who Is Your Child's Best Friend?

"I WAS never so hurt in all my life as I was when I found that all my friends knew of Edith's engagement before I did." This was the humiliating confession of the mother of an only daughter. Why is it that so many good, loving mothers never obtain the confidence of their children?

Now you may be sure that nine times out of ten when such a thing happens, the mother, and not the daughter, is to blame. The sweetest comradeship in the world is that between the mother and her children. It is a fortunate mother who realizes this in the early days of her motherhood; for then she wins the confidence of the "wee ones," which grows stronger as they grow older; instead of the children's growing away from mother, they will be drawn closer to her.

In order to accomplish this, the mother must be sympathetic and interested in all the things that interest her children, and must never attempt to force confidence. The things which in her mature judgment seem trivial, are perhaps of vital interest to the child. The daughter and son who are sure of helpful advice and sympathy from mother, will surely go to her first with their troubles.

There is something radically wrong when your boy or girl must seek some one outside of the home to confide in. "I wouldn't tell mother for anything; she wouldn't understand," is certainly a sad comment on the home life.

Let us put in a few words for the boys right here. There is something wrong with the theory that "boys will be boys" and anything is good enough for them. If mothers and sisters would only exert themselves to make home the most attractive place in town for the boys, there might be fewer heartaches among them. If at all possible, let the boys have a room that is all their own, where they can keep anything that interests them with the assurance that it will not be consigned to the rubbish heap at the first op-

portunity. Encourage them to bring their friends home with them. What if they are a little noisy, or leave footprints on your clean floors? It is far better than to have them spend their "evenings out," seeking amusement in questionable places, perhaps.

Mothers, think this over. Don't be too busy to be the best friend of your children. Friendship with one's children brings its own reward a hundredfold.
— *Selected.*

* * *

Thrift Suggestions

Gathered from Here and There

AMBER automobile goggles worn when hanging out white clothes do away with the unpleasant glare on sunny days.

To save gas, turn it down after the water begins to boil. Food will cook just as quickly when simmering gently as when boiling fast.

To prevent buttons from being broken or pulled off by the wringer, button up the garment and turn wrong side out before putting through the wringer.

WHEN making quilts or comfortables, cover the batting with mosquito netting and sew it firmly into place; then sew the outside together, like a pillowcase, and slip the pad inside. When soiled, it is easily taken off and washed.

BY accident, one day, I discovered that cutting sandpaper sharpened my scissors. Now I do not have to wait for the scissors grinder to come around, for I always keep a sheet of sandpaper in my machine drawer to sharpen my scissors with.

WHEN you are going to mark linen or any other fabric with indelible ink, if you first dip the place that is to be marked in a little cold starch, dry, and then iron it, the ink will not run, for this treatment makes the surface perfectly smooth.

THOSE who have to use brown sugar in place of white may be glad to know that it should be placed where it can be kept damp rather than dry. Granulated sugar cakes when it gets too moist, but brown sugar lumps when it gets dry. When your brown sugar gets lumpy, put it in the cellar.

WHEN using your bread board, first put on it, with the aid of a thumb tack in each corner, a sheet of paraffin paper or the waxed paper that sometimes comes around bread. Place your dough for pie crust, biscuits, or rolls on this. When finished, simply roll up the paper and burn, and save the labor of washing the bread board.

WHILE every kitchen should have its own scissors for general uses, they should be thought of as thrift equipment as well. So many times there is a ragged or unattractive piece of food which we think we will throw away. First try the scissors on it. For slicing vegetables or cutting fruits, scissors are often more economical than a knife. Some partly wilted lettuce may appear unattractive, but when cut into neat ribbons with scissors it will make a delicious salad chiffonade. Hard-boiled eggs and leftovers of bread, fruit, and vegetables can be quickly cut with scissors into neat shapes for garnishes. Sandwiches can be more economically cut and trimmed with scissors than with a knife. Leftover scraps can be snipped into good-looking pieces, and tomatoes and peaches will mash much less when "scissored" than when cut.



OUR PIONEERS TO CHILE

Not least in the marvels of modern missions is that which may be seen in the planting and rapid development of the third angel's message in the republic of Chile. "The call of the hour is always met by the coming of the man." Twenty-five years ago the possibilities of the work in Chile were not known to Seventh-day Adventists, but God saw the yearning of the honest heart there, and prepared His messengers to enter the field at the opportune time, and with methods best adapted to the needs of the hour.

In the State of California two colporteurs (whose pictures accompany this article) were impressed with a burden to enter Chile with our books. At the same time Brother F. L. Mead, then in charge of the publishing department, heard the still small voice saying, "Separate unto Me these two young men, Bishop and Davis, unto the work to which I have called them." In response they embarked at San Francisco, and sailed for Valparaiso, Chile, on Dec. 8, 1894.

In those days there was no outfitting fund for missionaries, nor means provided for the preservation of their health in travel. These two pioneers booked as steerage passengers, and started for an unentered field and a people of a strange tongue, with five dollars and some small books as their only resources for supplying their physical necessities. But as colporteurs, they had learned that God will provide. Stopping in Mexico, they went ashore, and the exchange being favorable, they doubled their money. At Panama they were compelled to wait two days for another boat. Here they improved their time selling books among the English-speaking natives, and in this way provided for their restaurant bills.

Landing in Valparaiso, after paying the boatman for taking them ashore, they set foot on Chilean soil with only one peso with which to start their work. Lodging could not be found for less than ten pesos a week. With lonely hearts they started to go from house to house, but not knowing a word of Spanish, they were met with "*No comprendo*," and the gates remained locked before them. Finally they happened upon an English community, where they met with sufficient success to place them on a better financial footing.

Leaving Valparaiso, Brother Davis felt a conviction that he should go south to canvass in the pampas, while Brother Bishop was impressed that he should carry the message to the port villages in the north of Chile. Like Paul and Barnabas, they separated, the Holy Spirit later bearing witness to the wisdom of the plan. Brother Davis met with the greater success in the amount of books sold, and later, when the work had developed into a conference, was made field missionary secretary. Brother Bishop was rewarded with immediate fruit in seeing some accept the message. Landing in Iquique, he went inland to Paura. Still unable to speak the language, he wandered about the village,



T. H. DAVIS, (Deceased)
First Field Missionary Secretary of Chile

pondering how he should approach the people. Passing an open tin shop, he ventured in and opened his book, "Patriarchs and Prophets," before the smith. He could only call attention to the pictures, but the man, observing that it was a book on the Bible, motioned to Brother Bishop to follow him, whereupon he led him into a room where a religious meeting was in progress. The minister, impressed with the good work the colporteur was trying to do, exhibited the book to the audience, immediately selling six copies.

The tinsmith invited Brother Bishop to his home for lodging that night, and the next morning led him out and pointed him to a favorable territory. It being Saturday, Brother Bishop, by means of signs, finally made the man understand that he could not work that day because it was the Sabbath. They returned to the house and spent the day



F. W. BISHOP
Pioneer Colporteur to Chile

in Bible study, Brother Bishop pointing out the texts in the Spanish Bible that proved the seventh day to be the Sabbath. Sunday, as the people returned to meeting, the tinsmith gave a study on the texts the colporteur had marked in his Bible, and several accepted the truth.

We have not space to relate the details of the conversion of Elder Victor E. Thomann and the Balada family, whom God prepared by means of a dream for the arrival of the colporteurs. On meeting Brethren Davis and Bishop, Brother Thomann recognized them as the men he had seen in the night vision, and like Cornelius of old, he welcomed them to his home to unfold to him the precious truth.

Thus, through the mighty working of the Holy Spirit and the self-sacrificing efforts of the colporteur, a nucleus was formed for the message in Chile. Brother Davis awaits the morning of the resurrection, while Brother Bishop still lives to see a conference of over seven hundred believers, employing a corps of ministers and laborers, and a band of colporteurs that sold during 1918 more than \$24,000 (gold) worth of truth-filled literature.

J. H. McEACHERN.

* * *

CHICAGO GENERAL MEETING AND CONFERENCE

AFTER carefully considering the matter, it was decided by the Chicago Conference committee to hold our biennial session in connection with a general meeting in the fall, rather than endeavor to have a camp-meeting in the city during the summer. This meeting was called for November 3-7, and proved to be a very profitable season to the Chicago people.

Sessions of the conference during the day were conducted in the Humboldt Park church or the Danish-Norwegian church, while the evening preaching services were held in a large centrally located auditorium. The meeting on the Sabbath was also held in this auditorium.

Each morning during the conference a devotional service was conducted at nine o'clock, and a young people's meeting at four o'clock in the afternoon. The morning Bible studies were very much appreciated by all, and I believe that the matter presented was a great help to our people, and a real encouragement to them to enter more heartily into active home missionary work.

The Sabbath service was a real treat. More than two thousand of our people gathered and remained throughout the day. During the Sabbath school a fifteen-minute effort was made for missions, and during this fifteen minutes more than \$3,200 was raised. At the service which followed we received \$96.08.

We had with us during this meeting Elders R. D. Quinn, F. C. Gilbert, and S. N. Haskell, besides the union and local conference help.

Elder A. J. Clark was re-elected president of the conference, and Brother W. A. Woodruff was chosen secretary and treasurer. No change was made in the other officers of the conference.

The treasurer's report showed an encouraging gain in tithes and offerings, and the reports of the different departments indicated that the Lord had very materially blessed the efforts that had been put forth by the secretaries, and that there was advancement in every department. One encouraging thing shown by the report was the fact that the conference, since its organization, Jan. 1, 1919, has grown from a membership of 1,727 to 1,889, and that more than three hundred persons have been baptized into the faith.

Much study, was given to the great problem of the city work, and especially that among foreigners, who make up a large part of the city population. The plans which were adopted for future work included advanced steps, especially in the medical, educational, and young people's work. It is planned to conduct a school for our constituents in which they can learn to give simple treatments and to use home remedies in case of emergencies, in order to work in this way among their neighbors.

It was also decided to conduct a night school for our young people who are not able to go away to school. Other plans were made to interest our youth, so they will feel that there is something for them besides that which the world has to present.

It was indeed a very encouraging meeting, and we believe will mean real advancement in this great city numbering, with its surrounding territory, almost five million people.

A. J. CLARK.

* * *

WHAT GOD DID FOR ME

I WAS reared in the truth, but like many others, drifted away into the world. I married a worldly man, and we both went on in our worldly way. All we thought of was excitement and our own selfish desires. We did not think that the time would ever come when we should have to call upon God for His help. But that time did come. My husband was drafted into the army, and in 1917 was sent to camp at American Lake, Washington, for training. Our home was broken up, my husband was in training, and many times I was unable to see him, not knowing what minute the order would come taking him overseas into a strange land. Perhaps I should never see him again, and even if I did, he might be crippled, or blind, or maimed for life.

I could not help thinking how cruel was fate and how cold was the world, and what a change had come into my life. My happiness, my pleasure, was all gone. The world looked cold and dreary. Apparently the future held nothing for me. I wondered why all this suffering had come into my life, and I felt that I had more than my share of trouble. I felt in my own mind that no just God would permit such trouble. But I had not yet reached the end of my suffering. While in that climate, I contracted one cold after another, until pneumonia finally developed and left me with a serious case of lung

trouble. My physician said that my condition was very grave, and advised me to go at once to my people in Southern California. My husband was given a five-day leave of absence in order to make arrangements for my departure.

After reaching Los Angeles, I was examined by the best tubercular specialists that could be found, and they pronounced my case a hopeless one. They stated that I could not live longer than ninety days. I was admitted to one of the best tuberculosis sanatoriums, the doctors there giving little or no hope of my recovery. I spent seven months in this place, with fever at 104° every day, coughing incessantly, no appetite, slight hemorrhages, life slowly ebbing away, growing a little weaker each day, and was only an object of pity to my sympathetic friends, not one of whom ever expected to see me in health again.

My dear mother was constantly at my side, administering to my wants. I was not able to move from my bed. I was removed to a little cottage, and employed new doctors. While I was at this cottage, two Christian ladies called to see me, and it was through their visits and prayers that my heart was touched, and I became convinced that God could and would heal me, if I would give my whole heart and soul to Him, which I did.

I requested Elders W. Milton Adams and G. A. Snyder, of Los Angeles, to come and pray for and anoint me according to James 5: 14, 15. They came, and it was a happy hour for me. God came very near and answered prayer. From that moment I have tried to be a devout Christian, a firm believer in the truth. I have been healed, wonderfully healed. God raised me up from my bed, and now I am healthy and well, weighing 160 pounds. My physicians have examined me twice since my healing, and pronounce me perfectly sound. Recently my mother, my sister, and I were baptized by Elder Adams. My husband has returned from France, and we are happy in our little home, and I wish every one who reads this article to realize fully that it was God who brought me back from the brink of the grave, and restored me to health and happiness. I am a living example of His power to heal.

MRS. THOMAS B. MILLER.

* * *

OAKWOOD OVERFLOWING WITH STUDENTS

A RECENT letter from Pres. J. I. Beardsley gives the following graphic picture of how students are pressing into Oakwood Junior College:

"At the present time our enrolment has reached 175. Since this is more than we feel that we can properly care for, we are taking pains to present carefully to every new applicant the exact conditions, and allow him to decide whether or not he will enter. So far, we have not known of any one's deciding not to come on this account.

"In order to accommodate all these students, we think of allowing a number of boys to room in the parlor of Butler Hall, as all individual rooms in this building and over the dining hall are in use or definitely engaged. It is absolutely out of the question for us to consider housing any more families this winter. The places at the last table in the dining-room are being rapidly filled. The chapel and all the classrooms are

in use throughout the entire day, with classes held also in three other buildings on the campus. A curtain has been put lengthwise through our chapel, and in the afternoon session two large divisions recite in this room at the same time.

"This morning the grades for the first period were passed out. Some of the teachers state that they have had the best results from this period's class work of all in their connection with the school. Generally speaking, the students are showing a marked interest in the efforts put forth to assist them in their school work.

"Some time ago it was decided that we would take up our Harvest Ingathering campaign this week. The matter has been given considerable study by committees appointed for that purpose, and as a result the school has been divided into two companies of eighty members each, under the leadership of Professor Peterson and Sister Baugh, respectively. These are choosing four captains each, who will lead the various companies into the assigned territory, in an earnest endeavor to reach our one-thousand-dollar goal for this year."

* * *

THE COLORED WORK IN CHARLESTON, S. C.

AFTER laboring ten years in the Florida Mission, I was invited to take charge of the colored work in South Carolina. In the early part of the year I came to my new field of labor. During the winter and spring, visits were made to the colored churches in Columbia, Charleston, Johnston, Sumter, Florence, Orangeburg, Spartanburg, Greenville, and Aiken. Because of the approach of the tent-meeting season, the churches at Newberry, Darlington, and Ridgeway were not visited.

The Carolina committee decided that a tent effort should be conducted in Charleston. At first it seemed as if we should not find a suitable location. Finally we received permission to use the corner of Meeting and Reid Streets, owned by the railroad company. Although we met with opposition, we opened our meetings on Friday night, June 4. The attendance the first three weeks was small. The church was called together, and we had an earnest prayer meeting. The attendance grew better. Then we had two more prayer meetings, after which the influence of the tent went over the city. Hearts were touched by the Spirit of God, and hard-hearted sinners gave themselves to the Lord.

When the fourth commandment was presented, a large crowd was present. Some who had been greatly prejudiced, accepted the message that night. As the weeks passed by, we had additional new believers every Sabbath. On Sabbath, August 21, the doors of the church were opened and thirty-one were added to the church that day. The next day twenty-seven of these were baptized. A very large crowd gathered at the waterside. Many said that it was one of the most solemn, spiritual occasions they had ever witnessed.

Because of the Fayetteville camp-meeting, we closed our tent effort the night following the baptism. Before going to camp-meeting we held service one Sabbath and Sunday night in our church. We could not seat the people. The workers assisting in the effort were

Sisters Maud Dickson, Edith Byner, Charlotte Weeks, and Louise Anderson, of South Carolina; Sisters Jessie Houston and Zelma Cobb, of Jacksonville, Fla.; Brother Napoleon Smith, of Wilson, N. C.; and Brother Thomas Brodie, of New York City.

The first of October we returned from camp-meeting and began services in our church building. We have gained ten new Sabbath keepers since we returned. The building is too small, and special efforts are being put forth to raise money to erect a larger one. On Sunday night, November 28, we raised \$461.10 in our rally for this purpose. Altogether we have raised this year \$1,056.10 on a building fund. This church is now paying an average tithe of \$225 a month.

Although Charleston has had four tent efforts, and prejudice is very strong here, yet the Spirit of God has driven back the powers of darkness, and there are brighter days ahead for the work of God among our people in this city.

J. S. GREEN.

Appointments and Notices

WANTED—CHURCH SCHOOL BOOKS

In the West Caribbean Conference a class of about twelve men and women are to go out from a normal session the latter part of this year, and conduct during 1921 church schools in West Indian and Spanish communities in Panama, Costa Rica, Nicaragua, and Colombia. For years the need for such schools has existed, not only to give proper religious training to the children of Seventh-day Adventist parents, but also to provide general elementary education otherwise unobtainable in many parts of this conference.

Only by great sacrifice and earnest effort will the churches succeed, financially, in providing necessary equipment for these schools, textbooks for the pupils, and support for the teachers, as our entire constituency is very poor in this world's goods. Doubtless there are many of our people in America who are in position to assist this good work by donating used textbooks for pupils of church school age, particularly those in grades one to six; and also for desk copies for the teachers. Our denominational church school standards are to be followed, and an invitation is hereby extended to those having any of our church school textbooks which they would care to contribute for missionary work, to send them by prepaid parcel post to the undersigned, at Drawer M, Cristobal, Canal Zone, Panama. (The parcel post rate is twelve cents for each pound or fraction thereof.) Your prompt help will be appreciated.

H. C. Kephart.

* * *

"PRESENT TRUTH"

The 1920 Present Truth Series, Nos. 1-24, is now completed, with the issuing of No. 24. This series, with the old numbers given in the following list, will be carried in stock, and promptly supplied in any desired quantities during the coming year:

New Series

1. Bible Inspiration; 2. The Origin of Sin; 3. The Sure Word of Prophecy; 4. Daniel 2; 5. Gospel of the Kingdom; 6. Second Advent of Christ; 7. Signs of the Times; 8. Increase of Knowledge; 9. What Do These Things Mean? 10. The Millennium; 11. Plain Truths Plainly Told; 12. What Must I Do to Be Saved? 13. Daniel 7; 14. Perpetuity of the Law; 15. The Bible Sabbath; 16. Who Changed the Sabbath? 17. The Papacy; 18. Christ a Sabbath Keeper; 19. Prophecy of Daniel 8; 20. The 2300 Days; 21. The Sanctuary; 22. The Judgment; 23. The

Three Angels' Messages; 24. The Reformation of the Last Days.

Old Series

19. Temperance; 20. Life Only in Christ; 21. Spiritualism; 28. Prophecy Fulfilled and Fulfilling; 31. The Sabbath; 36. A Synopsis of the Message; 37. Permanent Peace Outlook; 38. The Definite Seventh Day; 39. The Millennial Dawn Theory; 40. The Resurrection; 41. The Menace of Bolshevism; 43. Angels: Their Origin and Work; 44. Is There Life Beyond the Grave? 45. Fundamentals of the Christian Faith; 46. The Final Judgment; 47. Objections to the Bible Sabbath; 48. The World Outlook.

Some of the subjects of the old numbers, naturally belonging to and needed for a complete series of the entire message, will be reprinted during 1921, and may be added to the 1920 series in giving a more complete presentation of the message. When these are reprinted, the new issues will always be supplied in place of the old numbers covering the same subjects.

"Present Truth" for 1921

Present Truth for 1921 will be continued as a semimonthly, with the subscription prices unchanged. They will be 25 cents domestic, 50 cents foreign, for either the 1920 or 1921 series sent separately, and double these amounts when both series are supplied on one subscription.

Papers will be mailed semimonthly, excepting the October special list next fall. It, as usual, will be mailed weekly, and will provide all numbers from 1-48 in the 1920 and 1921 volumes. Special subscription prices for this special list will be made later.

Present bulk prices will apply until further notice. It is now hoped that a reduction in price can be made sometime during the year.

When subscriptions are sent in during 1921 without the series wanted being specified, the current 1921 series will be supplied.

In order to avoid sending more than one back number in bringing subscriptions up to mailing date, a new list will be started each month, beginning January 1.

All subscriptions begin with the first number of a series and complete that series. No part of a series can be furnished on a subscription.

Prices

Single subscription price for 1920 series, 1-24 ----- 25 cents
 Single subscription for 1921 series, 25-48 ----- 25 cents
 Subscriptions for both series, 1-48 ----- 50 cents
 Canadian and foreign subscriptions are double the domestic rates.

In Bulk

Single copy ----- 2 cents
 25 copies ----- 35 cents
 50 copies ----- 65 cents
 100 copies ----- \$ 1.25
 1,000 copies ----- 10.00

* * *

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Miss H. M. Bellah, Poplar Bluff, Mo. Continuous supply.

B. H. Palmer, R. F. D. 3, Warman School, Mora, Minn. Present Truth, Instructor, and tracts.

Mrs. Leland S. Wensel, State Center, Iowa. Signs, weekly, Instructor, Life and Health, Liberty, Watchman, and tracts.

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Iowa asks us to pray that her faith may be increased; also that her husband may be converted.

A sister in Wisconsin, who is greatly crippled with rheumatism, desires prayer for healing, if this be God's will.

Another sister asks prayer for the conversion of her husband, and for herself that she may be faithful in the face of bitter opposition.

A mother writes from Iowa: "Please pray for my only son that he may pass through severe financial trials honorably, and turn again to the Lord, the only source of help."

"I am a sister in deep sorrow," writes a reader who gives no address, "and ask the prayers of God's children for my husband, that he may be led to see the truth for this time, and accept it."

* * *

ADDRESSES WANTED

Information concerning the present whereabouts of Miss Lauretta MacDonald and Mrs. H. Oldham is desired by the Seventh-day Adventist church at Fitchburg, Mass. Address the clerk, Mrs. Ada M. Oliver, 29 Hancock St.

OBITUARIES

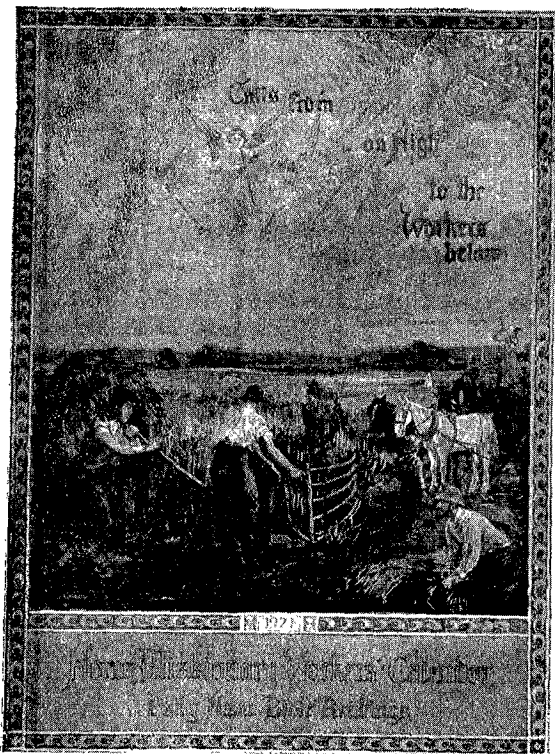
AN EXPLANATION

In the Review of November 25 appeared the obituary of Brother C. H. Moyers, of Graysville, Tenn., over the signature of Smith Sharp, who conducted the funeral service and wrote the notice, mentioning merely the children of the deceased,—a son living in Graysville, and a daughter, a missionary in Mexico. The writer of this note, knowing a sister resident in Takoma Park, but not having knowledge of other surviving relatives, added her name. This has caused some question concerning other near relatives, especially his aged mother, who, we are happy to say, is still living, as are also two other sisters and three brothers. C. P. B.

Carr.—Alice Carr was born in Denison, Mich., Jan. 18, 1879. Left an orphan at the age of seven years, she made her home with her aunt until her death, which resulted from a surgical operation, and occurred at San Jose, Calif., Nov. 3, 1920. She is survived by one brother and her aunt. She fell asleep with the full assurance that her peace was made with God. C. F. Folkenberg.

Ralph.—Sarah F. Ralph was born in Newington, Conn., April 10, 1832. She accepted the third angel's message early in life, and remained faithful to the end. Her husband, Richard Ralph, was one of the first Seventh-day Adventists in Connecticut. A son and daughter, one stepson, a stepdaughter and an only sister mourn her death, which occurred in Cleveland, Ohio, Nov. 7, 1920. C. W. Weber.

Broomer.—Mrs. Georgiana Taurant Broomer was born in Brooklyn, N. Y., Aug. 8, 1873, and died at Amston, Conn., Nov. 5, 1920. Eighteen years ago she united with the Seventh-day Adventist Church, of which she remained a devoted member until the time of her decease. She leaves to mourn an aged mother, her husband, five daughters, one son, two brothers, and four sisters. She sleeps in hope. A. T. Robinson.



Calendars

for

1921

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This is a Wall Calendar, 12 x 18 inches, containing seven leaves printed on both sides in colors. The cover is a beautiful representation of the inspiration coming from above to the workers below.

This Calendar is an incentive to greater missionary activity throughout the year. Its daily Bible reading makes it desirable as a gift to your unbelieving friends, and its information with regard to church activity makes it a household necessity in every Seventh-day Adventist home.

Order now of your tract society.

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Morning Watch Calendar

A daily incentive to Bible study and personal devotion through 1921. A dainty little booklet, containing a Scripture reading for every day, and a daily record of missionary activity. It will fit in the front of your Bible, and will help to make your devotions more regular.

These calendars may be used extensively for gifts to friends and neighbors. They are very much appreciated.

The price has always been the same, only 5 cents. Order five copies from your tract society.

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





WASHINGTON, D. C., DECEMBER 30, 1920

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

A WORD FROM RUSSIA

OUR readers will be pleased to read the following report received on a postal card from Elder H. K. Loeb sack, of Russia, who is in charge of our work in that field. He writes as follows:

"We had a good meeting here. All the leaders from Russia were present. We found it necessary, in order to unite the work for better progress, to organize seven unions and an all-Russian union. A letter follows, giving details. As soon as possible, I am to move here to take the leadership of the all-Russian organization, as it was voted. Brother Wilson is already in the Siberian Union. Brother Reinke has charge of the Caspian Union; Brother Reifschneider, of the South Union; and Brother Franck, the East Russian; —, of the West Russian; and I have the North. In every part of the work the Lord is blessing us."

This encouraging word from our brethren shows their firm hold upon the message, and the strength of this movement, notwithstanding the unfavorable conditions of war and anarchy.

* *

THE SUNDAY LAW AGITATION

THERE is a lively agitation now going on regarding Sunday laws, and they are being discussed pro and con through the magazines and newspapers of the country. The *Outlook* for December 8 contains this significant statement from one who is working earnestly for this legislation:

"Of course we shall back no law that would compel a man or a woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his amusement houses and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church. We should have no objection to his taking decent recreation, such as walks in the country, or reading good books, or healthy conversation. But if he wants to see baseball, or play golf or tennis, or go automobiling, let him do it during the week."

To this the editor adds the following comment, which contains the statement made by Dr. Manning, a prominent Episcopal minister of New York City:

"The reformers who are agitating for a revival of Sunday laws should have the hearty support of those who opposed the Eighteenth Amendment, for we know of no better way to make the Eighteenth Amendment ridiculous than to extend national prohibition to matters with which the national Government cannot rightfully concern itself. If the reformers desire to arouse a sentiment which will result in the repeal of the Eighteenth Amendment, let them apply the principle of that amendment to the observance of Sunday.

"The nation has a right and duty to see that every citizen, so far as possible, shall have one day of rest in seven. How the citizen spends that day should not be determined by the conscience of others.

"Dr Manning recently well summarized the situation when he said:

"This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good to the cause they are intended to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it.

"We have no right to try to compel religious observance of Sunday by law. The law should forbid all unnecessary business on Sunday, and thus as far as possible secure to all their right to Sunday as a day of freedom from their ordinary occupations and of religious observance if they wish so to use it. Further than this the law may not rightly go."

Under the heading of "Fanatical Idiocy," the trenchant pen of Col. George Harvey, editor of *Harvey's Weekly*, in its issue of December 11, expresses the following opposition to the proposed Sunday laws:

"It should, indeed, be obvious to all thoughtful clergymen, and laymen, too, that such ecclesiastical tyranny would be one of the worst possible things for the churches, at any rate for all that did not actively oppose and condemn it. It would be the most monumental confession of impotence and failure, if not of hypocrisy, in all the history of the Christian religion. It would be a confession that what preachers dwell upon as the 'beauty of holiness' and the spiritual joy of Christian life is all without influence to attract the people, who must therefore instead be driven by the force of secular law into at least a certain simulation of piety. It would be a repudiation of the Saviour's promise that if He were lifted up He would draw all men unto Him, and a confession that they had to be driven to Him by the police and the sheriff. Surely, the incongruity, the stultification, of such a course should be obvious to every thoughtful mind, and its indecency to every reverent heart. . . .

"We shall not believe that the American people can be deluded into thus sacrificing a sacred birthright. There is no greater truth connected with the subject than that 'the Sabbath was made for man, and not man for the Sabbath.' We doubt if even the most fanatical advocate of 'blue laws' will challenge its authority. The real need is not for reactionary restriction, but for greater and wiser liberality. There should be a sweeping away of those relics of medie-

val bigotry and Puritan repression which cumber the law books to the oppression of man and the dishonor of God. We yield precedence to none in the wish to see all men protected in the right to worship God according to their own consciences. For that reason we would make it possible for all who wish to worship God in church on Sunday to do so without molestation, annoyance, or disturbance. For the same reason we would make it equally possible for any who wish to worship God in any other way, to do so without molestation, annoyance, or disturbance; even if they elect to do so by communing with Him through His works of nature, or through noble literature or art or music, or yet by seeking that recreation of mind and body which will the better enable them to do works of usefulness in His world.

"The 'Lord's day' cannot be honored by being made a day of privation, of gloom, of austerity, or of either physical or mental stagnation; but rather by being filled with life and light and joyousness and activity. And the sacredness of it is to be maintained by the spiritual persuasion of men to cherish and to enjoy its blessings, and not by driving them into a formal and rigid observance of it through the perils and pains of the civil law."

A clipping from the *Grand Rapids Herald* of December 7, prints this sensible observation by the editor of that paper, regarding the proposed legislation:

"All people do not even agree as to what day of the week should be celebrated as the sacred day. For some it is Saturday. All people do not agree that the proper observance of the sacred day, whichever it is, requires total abstinence from innocent pleasures. Such things cannot be ruled by force; they must be governed by conviction. Religion must win converts. It cannot conscript them. An effort to carry sumptuary legislation too far in ruling personal habits by law will result only in revolt against all sumptuary legislation. Indeed, such a campaign as this National Reform Association seriously proposes would probably chiefly result in the repeal of prohibition.

"We do not need 'blue law Sundays' in order to be a Christian people. What we need is open hearts, not barred doors. The dissemination of religion in America is as essential as the dissemination of education. But freedom must be preserved in both. We need God in our little lives not only one but seven days a week. We need Him with a hallelujah, not with long faces. We need to sanctify Sunday, each for himself. Indeed, we need all these things so tremendously that it would be a tragedy for artificial dictation to attempt 'blue laws' which would work upon human nature in an exactly opposite direction."

We are glad of this country-wide discussion. While we cannot hope that these measures will be held back from final adoption, we are glad that the public is being enlightened, and that in the great crisis before us over the Sabbath of the Lord, every man will be made intelligent as to the merits of the issue involved. Let us do our part to enlighten our friends and neighbors regarding the principles of truth involved in this agitation. They will welcome enlightenment.