

# The Advent Review and Sabbath Herald



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No. 50

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

TO ALL NATIONS

BY HIS GRACE



ELDER AND MRS. L. L. CAVINESS AND THEIR THREE CHILDREN

Elder Caviness has been associated with the editorial staff of the REVIEW for the last five years. He and his family sailed from New York November 6, for Europe, where he will take the position of educational and Missionary Volunteer secretary for the Latin Union Conference.

I  
II  
III  
IV  
V  
VI  
VII  
VIII  
IX  
X  
XI  
XII

## EDITORIAL NOTE AND COMMENT

### Everything but Good Books

RESPONSIBLE parents recognize that something more must be provided for their offspring than material food, raiment, and shelter. These satisfy only the physical needs of the child; but his mental and spiritual necessities are equally important. Good books are as necessary to the proper development of the child as is good food, and yet many parents fail to recognize their responsibility to supply them. Thousands of fathers and mothers seek to provide the best in the way of physical sustenance, but are totally unmindful of the character of the mental food upon which the child subsists from day to day. This is well illustrated by an article in the *Baptist Standard*, from which we quote:

"Some time ago I was in a home typical of many homes. The head of the household was the owner of several hundred acres of rich land, much of it in cultivation. He had a good house, and had recently bought a high-priced automobile. He was a good Christian, and gave liberally to kingdom interests.

"There were five children in the home, ranging from about three years to eighteen years of age. They were bright, alert, interesting boys and girls. I was amazed, however, in looking about the home, well furnished in other respects, to find very few books. There were not more than two or three books that would appeal to growing children. I found the daily paper, the county paper, and one or two cheap magazines. One of the daughters, next to the oldest child, was reading a book bearing a title which indicated that it was a pernicious volume. She said she had borrowed it from one of the neighbors. She did not know the nature of the book, but was eager to get something to read.

"I have not been able to get away from the picture of such a home, which I fear may be found in many communities. The father and mother supplied every physical need of the children. They gave them the very best clothes, and provided every possible comfort in the home life. They were concerned about their spiritual welfare. Two or three of the older children were already members of the church, bright Christian young people; but the parents had neglected sadly to minister to the hunger for literature, and at that point had sinned against their children. They had provided almost everything else but good books.

"Let us have a campaign throughout Texas this fall to put good books into the homes of people. Let us put less money, if need be, into land, and cattle and merchandise, and automobiles, and more into the development of the character of our boys and girls, through the right kind of literature.

"Of one thing we may be sure—if the average boy or girl does not get hold of the right kind of literature, somebody will put into his or her hands the wrong kind of book. The cost of good books and papers for our sons and daughters is infinitesimally small compared with the cost of shattered hopes that may be our lot through a failure to make an investment in good literature. Let us do our duty as parents in the coming months, and sacrifice, if necessary, to tie our children to the home with good books."

Seventh-day Adventists above all others should not be indifferent to the need and importance of placing good books in the hands of their children. As students of prophecy, we understand, as many do not, the solemn import of the times in which we live. The great influences of evil which are laboring to draw men, especially the youth, away from God, are many. Among the most potent influences of this character is the evil literature in circulation. How carefully should we guard the character of the books and papers we place in the hands of our children! No responsible parent will permit his child to draw promiscuously from the public library, or borrow from a neighbor, books for reading of which the par-

ent knows nothing. It may require time on the part of father and mother to examine these books, but it will pay in the end.

Association with evil books is more deleterious and far-reaching in its influence upon the youthful mind, than association with evil companions. Both are bad, and should be wisely prevented, and this can best be done by directing the energies of the youth into right channels, and by placing in their hands literature which is not only entertaining, but also instructive, uplifting, and ennobling.

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### "Broken Marriage Bonds"

UNDER this heading, *America* (Catholic) for November 13, presents some striking statistics regarding the marked increase of divorce cases before our civil courts. It cites the increase of divorce in Westmoreland County, Pennsylvania, as illustrative of similar conditions prevailing elsewhere:

"During the year 1909, but 61 libels in divorce were filed; the September term alone of the year 1920 had 90 cases. We find a gradual increase from 61 cases in 1909 to 110 cases in 1914; in 1915 there was a relapse to 93, but 1916 again sees a jump to 133; 1917 had 153, 1918 had 140, and 1919 had 200 cases. During the year 1920 the first two terms of court have granted 134 divorces, and the total for the year will reach considerably over 240. In the meantime, the number of marriage licenses taken out has not increased. In 1916 2,024 licenses were granted, in 1919 there were 2,007, while 1920 will certainly not reach far over 2,000. Thus in 1916 we have 15.21 marriages per divorce, and in 1919 the average is 10.03 marriages per divorce, and 1920 will reach a much lower level.

"The proportionate increase in the divorce rate is by no means peculiar to this one county. All over the country the same danger sign is out. According to the figures of C. D. Wright, former Commissioner of Labor, the number of divorces in the United States for the twenty-year period from 1867 to 1886 increased 157 per cent, while population in the same period of time advanced but 60 per cent. During the next twenty years, from 1887 to 1906, the number of divorces was nearly tripled, the exact figures being 945,625 as against 328,716 during the preceding twenty years. In 1870 there was one divorce for every 3,441 persons in the United States; in 1905 there was one divorce for 1,218 persons.

"There may seem to be in the foregoing a needless multiplication of figures, but they will bear close scrutiny. Principles are not always reducible to practice, and the conclusion does not always bear out the premises, but comparative statistics generally carry a meaning; especially when, as in the present case, every aspect of the question, viewed from every conceivable angle, adds to the weight of our argument."

These figures present a striking commentary upon the time in which we live. Of this time our Saviour declares:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

As never before in the world's history the hearts of men are set on eating and drinking, on barter and trade, on marrying and giving in marriage.

In the wild excess attending the abuse of these natural and rightful privileges, God is forgotten. The indulgence of pampered appetite beclouds the mind and deadens the sensibilities; gold becomes an idol of worship, and love degenerates into lustful passion. It is for us to stem as far as possible the rising tide of iniquity which threatens to overwhelm the world.

# The Advent REVIEW 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.

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## The Papacy and the Nations

MORE quietly than in former years, yet more effectively, the Papacy is working to regain its power over the nations. The stress of war time led various nations not formerly represented at the Vatican to establish diplomatic relations with it, and now these relations are being made permanent. One of the latest departures from century-long practice is announced by a dispatch from London, dated November 11:

"The government, after full and careful consideration, has decided that it is desirable in the public interests to continue the representation of Great Britain at the Vatican, according to an announcement by Premier Lloyd George in the House of Commons today. The premier added that this representation, which had been in existence since the first year of the war, had been attended with beneficial results. The announcement was greeted with cheering."

Some time before this public announcement, the Italian press had commented as follows upon the growth of papal influence:

"The London foreign office has been forced to cultivate pleasant relations with the Vatican, because the Vatican is more powerful on the continent of Europe than it has been since the era immediately preceding the great French Revolution."—*"Current Opinion," August, 1920.*

It was the French Revolution that dealt the Papacy the "deadly wound" of the prophecy. Rev. 13:3. The same prophecy describes the healing of that wound. It is significant that the Italian press sees the post-war conditions bringing the Papacy back to the exercise of power and influence in the nations, the greatest since the time when the deadly wound was inflicted upon it.

On the side of the Papacy, events are rapidly developing for the fulfilment of the prophecies relating to the last workings of the papal power.

W. A. S.

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## A Thousand Guineas for Salvation

SOME of the most solemn and awful words found in the Bible are used in describing the scenes which will attend the closing events in the history of this doomed planet. We read of a time when "all faces are turned into paleness" (Jer. 30:6); when "all the tribes of the earth mourn" (Matt. 24:30); when men's hearts will fail them for fear (see Luke 21:26); when the Lord will shake terribly the earth, and men will cast their silver and gold to the moles and to the bats, and hide in the ragged rocks (see Isa. 2:19-21). Earthquakes shake the earth now, but a time is coming when heaven also will be shaken. Heb. 12:26.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

In view of these solemn and tremendous scenes, and the fact that we stand facing their fulfilment, the following stirring words by the late H. L. Hastings may be read with profit:

"On the sixteenth of January, 1866, there landed at Falmouth, England, nineteen persons, the only survivors of the two hundred and seventy souls composing the passengers and crew of the iron steamship 'London,' which had foundered at sea on the voyage from London to Melbourne, Australia.

"They related the sad story of the disaster, the storm, the leak, and told how at ten o'clock upon the morning of that fatal Thursday, Captain Martin called the two hundred passengers and the crew into the chief saloon, and calmly told them that there was no hope left. The water was then as high as the main chains, the storm was still raging, and escape was impossible.

"The announcement was received with calmness, but with deep dismay. All was quiet and orderly. The Rev. Mr. Draper, who was a passenger, prayed with and exhorted the unhappy creatures by whom he was surrounded. It was a mournful scene. Friends were bidding each other the last adieus. Mothers were sadly weeping over their little ones. Companions were saying the last fond, tearful words; and all were contemplating the fatal hour when the raging waters should engulf them in their depths.

"And there was selfishness, perhaps, and worldly-mindedness, even there, as there is among dying men on shore; and the captain was observed to smile sadly as he saw a man come up on deck with his carpetbag in his hand!

"About two o'clock in the afternoon, while the storm was still raging, and the water in the hold increasing fast, a few determined men decided to trust themselves to the mercy of the waters in a boat, rather than to sink without a struggle into the ocean's depths. Leaving the saloon, they got out and lowered the port cutter, into which sixteen passengers and three of the crew got, and succeeded in launching her clear of the ship. They then shouted to the captain to come with them; but with his characteristic heroism, he refused, saying, 'No, I will go down with the passengers; but I wish you Godspeed, and safe to land.'

"There was no time to lose. The ship was settling rapidly. A rush was made for the two remaining boats, but the efforts to launch them were vain. As they pulled from the doomed ship, they heard the piteous cry of a young lady about twenty-three years of age, who, with a face livid with horror, shrieked out an offer of 'A thousand guineas if you'll take me in!' The appeal was vain. Money had lost its value, and before they had rowed eighty yards, or been five minutes off the deck, the steamer went down stern foremost, one cry of confused and hopeless terror arose from the fated multitude, and all was silent but the wail of winds and the roll of the angry water floods.

"Doubtless there were on board that vessel those who were rich and those who were poor in the world's esteem, but in the presence of death and in the hour of mortal peril, wealth was of no avail. 'A thousand guineas' is a great amount. Many a man has wasted his life and lost his soul to gain a sum like that; but in such an hour money is not counted by the rules of man's arithmetic, nor valued according to the estimates of worldly-minded men.

"All that a man hath will he give for his life.' And though the love of money may now engross your soul, yet a day is coming when worldly gain will profit not. In the gloom of 'the valley of the shadow of death,' the glitter of gold no longer charms the greedy eye; and in nature's last extremity, the hoarded treasures of a lifetime's toil are worthless as the sands upon the sea-beat shore.

"And when the judgment day shall come, when the nations of earth shall throng around the great white throne, when the sea shall deliver up her myriad multitudes, when all that are in the graves shall hear the voice of the Son of God; when the dead, small and great, shall behold their appointed Judge; when the doom of eternity shall hang upon His solemn words; ah, then, in the presence of the houseless, homeless Galilean Pilgrim who died for us, and whose poverty men have so long despised, what shall wealth avail? Will it profit then to think of untold treasures, if we have no treasures in the heavens, no pardon sealed with Christ's atoning blood?

"Solemn as that day may seem, it will surely come. And if we could delay it millions of ages, yet it will come at last, and we must meet it. But let us not flatter ourselves that it is far away. 'In such an hour as ye think not the Son of man cometh.' 'When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape.' 'The Judge standeth before the door.' 'Judgment now of a long time lingereth not.' 'The day of the Lord so cometh as a thief in the night.' Each moment speeds it in its onward flight. And when it comes, the sinful multitudes that throng this guilty world shall sink in the deep, engulfing surges of the lake of fire. Money will be cheap then, for it shall perish with those who have loved and hoarded it up. 'Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy.'

"Once they might have hoarded their treasures in the sky, beyond the reach of nature's final fires, but now all is lost, and lost forever. Once they might have proved the power of the cleansing blood of Jesus Christ, but they have neglected the great salvation, despised the redemption of the blood of the Lamb, and a great ransom cannot deliver them from the stroke of wrath.

"O man of earth, born to sorrows and to troubles here, see to it that you set your heart's affections upon things imperishable and secure. A little while, and all things earthly shall glide beyond your grasp. 'The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.' See to it that you build upon a sure foundation. Rest your soul upon the everlasting Rock. Cast the burden of your eternal confidence on Christ, the Lamb of God. Despise the perishing pomp of a departing world. Spurn the vain treasures that fail you in the hour of need. See to it that you have that wealth which will serve you where you want it and when you want it, in life or in death, in time or in eternity.

"Today pardon, mercy, salvation, and eternal glory are freely offered to you. Will you reject them? Tomorrow you may offer a thousand guineas for one hour of grace, and offer it in vain. While life remains, make the wise, the prudent choice. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'—*"A Thousand Guineas," reprinted from the Christian.*

The message announcing the end of all things earthly, and calling all the world to make preparation for this great event, has girdled the world, and the Son of man is at the door. It is time for us all to set our houses in order and learn to trust, not in uncertain riches, but in the words of the living God.

G. B. T.

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"PURITY is not afraid. It does not calculate just where it should go to help. The sunbeam is not afraid of contamination, no matter where it shines."

## Individual Missionary Effort

IN these days, the personal factor is but little considered in religious or nonreligious work. The spirit of the age is to save time and money by the employment of man-made devices and innovations. Striking illustrations of this principle are seen in the mechanical world, where various labor-saving machines and devices are used to take the place of the individual wage-worker.

This same labor-saving idea has been brought into the religious work of today. The feeling of personal responsibility has been thrown off. The performance of needed work in the Sabbath school has come to be regarded as belonging to the duties of the superintendent; while necessary labor in the church is classed among the duties of the church board or officers. When the sick are to be visited, or labor put forth for an erring brother, it is found much easier to appoint a committee to do the work than personally to perform the same. These statements are true, not only of the great, formal church organizations of the land, but to a certain extent of our own denomination as well.

In the case of some, the sense of individual responsibility is fast lessening. We do not see today that earnest, personal effort which we saw two decades, or even one decade ago. There is not that travail for souls, that deep, earnest longing for the salvation of those in darkness, which was once so manifest. True, as a church we do a large amount of missionary work, but oftentimes it is done in the formal, wholesale way of the world, rather than in the earnest, prayerful spirit of the Master Missionary. We distribute many tracts and send out many papers; but very few, comparatively, of these messengers of light and truth are followed up by personal effort, or even by prayer for the watering of the seed. Formerly, the cases of interested individuals were presented at the prayer or missionary meeting as special subjects of petition, or remembered at the family altar in earnest supplication; but sad to say, this is rarely done at the present time.

Some of our missionary gatherings partake rather of the literary than of the religious spirit. Few personal experiences in labor for souls are reported, because there are but few such experiences to report.

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Frequently the chief feature of the meeting is a program prepared to draw the people and give them entertainment, so that they will come again. There are many noble exceptions to this method, we are glad to state, where the quickening influence of the Spirit of God is the drawing power; and the members attend the meeting, not to be interested or amused, but to give and receive spiritual help. We are not opposed to having an interesting program at the missionary meeting; the exercises should be fresh, spirited, and varied. The long-drawn-out prayers, long exhortations, or even the lengthy relating of missionary experiences, should not be indulged. There is a difference between exercises made interesting by the spirit of true missionary zeal and enthusiasm, and exercises prepared for the special purpose of entertainment.

To find the cause of this decadence of the missionary spirit, we shall not have far to go. The spirit of the world has entered the church, and worldly means and methods have supplanted the operations of the Spirit of God. Too often the idea of the money to be received, rather than the good to be accomplished, in the scattering of our publications, has been placed before our missionary workers as an incentive to labor. Thus much harm has been done. Well-doing, it is true, always brings its own reward, but that reward does not consist of the "gold that perisheth." It is found in the consciousness of duty done, in privileges enjoyed, and in the satisfaction that comes from giving to others the joy that we ourselves possess.

It is right that financial remuneration should have its proper place in the consideration of missionary work, for "the laborer is worthy of his hire." Luke 10:7. The devoted minister is entitled to support; the faithful canvasser and Bible worker are likewise entitled to just and proper compensation; but the money thus received should not be looked upon as the reward for the service rendered; instead, it should be counted only as a means to an end, and that end the still further prosecution of the work of God.

Many in the church need to return to their first love. They need to cast off the incubus of indolence and the feeling of irresponsibility, and awake to the realization of their high and holy calling. Every individual should remember that he is personally accountable for the exercise of his God-given talent and ability, and that upon him rests the obligation of showing forth unto others the light he himself has received.

The remedy needed today is the anointing of the Spirit. Its quickening, refreshing, vivifying power needs to be felt in every church, in every heart. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. This is the time for rain. God is graciously waiting to bestow His Spirit—that Spirit who will energize our efforts and send new life into all our labors. Shall we permit Him to fill our hearts, and enliven our spiritual natures? He will do this if we will but bid Him welcome. Some will receive the Spirit, and it depends upon each individual as to whether he shall be of the number. By confessing and putting away sin, by unbarring the door of the heart and removing the rubbish of pride and worldliness, the Spirit may be bidden to

enter, and He will come in most graciously and freely.

There will be some who will enter upon this work of preparation, and all may do so. Even now the lines are being drawn among God's people. Some are advancing with the light. With open hearts and receptive minds they stand ready to advance with the Spirit's leadings. Others, indifferent and unconcerned, are falling into a state of lethargy and slumber.

Dear reader, where do you stand? Is Christ your personal Saviour from sin? Do you see light in God's light, or are you walking in the sparks of your own kindling? Is the truth more precious to you than ever before? Is your interest in its progress and ultimate triumph greater? Do you apply its principles more and more to your daily life? Do you have an earnest burden for the salvation of men who are in darkness? Do you gladly and cheerfully toil and labor for them? Ah, these are important considerations. Well and good if they can be answered in the affirmative; but sad indeed if a negative reply must be returned. Then there is cause for contrition, for searching of heart, for pleading for divine help.

These are perilous times. We are passing over the enchanted ground; and only by a lively sense of our own weakness, and of our need of the help of Him who has trodden the way before us, shall we be able to maintain our spiritual life and activity. The Spirit of God is the only power that can keep us. O, we need more of that Spirit today in our personal experience, in every department of our work! With Him we may triumph; without Him we are lost. As the apostles before the day of Pentecost prayed for the outpouring of the Spirit, so we should pray today. We, as did they, need the Pentecostal shower; and we likewise may obtain it by humbling our hearts, putting away our sins, and seeking God with a waiting, trusting faith. May this be the spirit that shall actuate us in our missionary efforts.

F. M. W.

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## Circulation of the Bible

THE excellent work of Bible distribution carried on by the American Bible Society is illustrated in the following figures furnished by the society's representatives. They are cheering to every lover of the word:

"Two hundred seventy-five miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year. The annual report of the society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures. Nearly 140,000,000 Scriptures have been issued by the society during its history of 104 years. During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

"A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over 400,000,000 people, or one fourth the population of the world; more people than were ever reached by any one translation in history."

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WHOEVER has felt convicted of sin has been spoken to by the Spirit.



# A Serious Situation

ELMER E. ANDROSS

No people ever faced a situation more serious, fraught with greater dangers and with more far-reaching consequences, than that which confronts the church of God today. The responsibilities that rest upon her at this hour are, therefore, unprecedented. True, in past ages the church has at times been confronted with threatened extinction, and these experiences have driven God's people to their only source of refuge—their Redeemer and Saviour. It is not physical danger that confronts the church so much as spiritual; yet the final crisis through which the church is to pass ere she is presented to her Lord "a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish" (Eph. 5:27), will undoubtedly be the supreme test. This crisis we are now approaching.

"The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis."—*Testimonies for the Church*, Vol. IX, p. 11.

Why is the Spirit of God "gradually but surely being withdrawn from the earth"? Evidently because He is "being grieved away from the earth."—*Id.*, p. 26. Of His ancient people the Lord says: "They rebelled, and grieved His Holy Spirit: therefore He was turned to be their enemy, and Himself fought against them." Isa. 63:10, R. V. When men rebel against God and grieve His Holy Spirit, the Lord turns away from them, and this blessed gift, without which there can be no salvation from sin, is withdrawn.

"The Lord said, My Spirit shall not strive with man forever." Gen. 6:3, R. V. The marginal reading is "rule in, or abide in." The solemn injunction of the apostle Paul to the church at Ephesus was, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

In speaking of present-day conditions, Dr. Hibben, president of Princeton University, points to a "decadence far-reaching and disastrous." And further, he is reported as saying:

"We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered."—*The Literary Digest*, July 10, 1920, p. 29.

Dean Jones, of Yale, is quoted as follows:

"Pleasure, hysteria, inability to concentrate, self-indulgence, and degenerating ideals are possessing the youth of the country. . . . It seems to me at times that the very core of our civilization is at stake. The crazy seeking after gayety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation wide and world wide."—*Id.*, p. 30.

The Scripture, "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26), is being fulfilled. The Spirit of God is being grieved away from the earth, and soon probation's hour will have passed away forever.

Men and women everywhere must now be given one last opportunity of repentance, of turning away from their sins, which, if adhered to a little longer, will mean their eternal ruin. The world must once more have the opportunity of *seeing Jesus*, of beholding "His glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. If the world is to see Jesus, the Saviour of men, before He appears in His glory, the church of God must reveal Him to them. This is now our duty and our blessed privilege. But are we true to our sacred trust? Are we day by day correctly representing that perfect life? Are we daily drawing nearer and still nearer to Jesus, and by thus beholding Him are we being changed into His image?

These are serious questions, and they reveal our great need of a closer, more intimate and unbroken communion with our Redeemer. How appropriate that we should set apart an entire week for the whole church to devote its chief thought to the one work of earnestly seeking God! If we meet the demands of truth and righteousness now being made upon us, it will be because we, as a people—not in part only, but as a whole—at this critical hour in our history turn to God with earnestness of purpose and with sincere devotion, confessing our sins and our backsliding, and pleading with God for the baptism of the Holy Spirit in His fulness and power. There is no time for further delay, and to procrastinate now is extremely dangerous.

From all over the world comes the piteous appeal for help. The providences of God have gone out before us and doors have been opened; obstacles that have made the way of entrance to the nations difficult or quite impossible, have been or are now being removed; hearts have been made tender and are now turning toward the light; the voice of the Master may now be heard from every quarter, saying in tenderest tones, "Come; for all things are now ready." Luke 14:17. What shall be our response?

It is absolutely impossible for so small a people as we are, to accomplish of ourselves the task imposed upon us, but our very helplessness is in the order of God. If we could do it alone, then we should have whereof to glory. We do not possess resources adequate for the task, of either men or means. Even had we both, we should still be absolutely helpless through lack of power to reach men's hearts and to turn them to God. At every step of the way and in every moment of time, we are entirely dependent upon the presence and power of the Holy Spirit.

During the Week of Prayer before us, we should each pray for personal purity of heart. Every wrong in the home, in the church, or between members of the church and those outside of it, should be righted. Each individual should himself be right with God and with men, before he undertakes the task of setting others right.

We should pray for the descent of the Holy Spirit upon God's ministers, and upon all other workers, including the entire church membership. We should "call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose His agents, and baptize His missionaries with the Holy Spirit."—*Special Testimonies for Our Ministers*, No. 1, p. 92.

# Physical and Spiritual Cleansing

CHARLES F. ULRICH

"If ye know these things, happy are ye if ye do them." John 13:17. This scripture is the key to the verses preceding it, in which the subject of foot-washing is presented.

Many a person has absented himself regularly from the quarterly meeting because the ordinance of foot-washing was distasteful to him, and because he felt that this ordinance was unnecessary in order to manifest humility, and that humility could be revealed in many other ways to greater advantage to the recipient.

The fact is, the ordinance of foot-washing is a most important service, and one to which the believers who "know these things" look forward with great anticipation and joy. This happiness comes, not from the simple washing of feet, but from a certain knowledge—"if ye know these things;" and when this knowledge is obtained, we are very happy in the doing.

Let us examine the thirteenth chapter of John to see if we can find a cause for rejoicing in this service of foot-washing. I must confess there was a time when I did not see any reason for happiness in it, and I could not see how humility was especially exercised in the washing of feet already cleansed. I am afraid many see nothing further in this service than simply going through the form, and thus have not found any special happiness except the satisfaction of having performed a duty.

I do not want to be misunderstood. I do believe humility is demonstrated in the service of washing feet, but there is something far greater than this underlying the ordinance. Participation in this service is designed to prepare one to partake of the Lord's Supper which follows.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed. . . . As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. To this desire the divine Witness will respond. The soul will be uplifted. We can partake of the communion with a consciousness of sins forgiven. . . . To those who receive the spirit of this service, it can never become a mere ceremonial."—*"The Desire of Ages,"* pp. 650, 651.

Now let us see if we can find the cause for the happiness mentioned in John 13:7.

Before the disciples came together to celebrate the Passover, a spirit of contention had come among them. An anxious mother had made request that her two sons, James and John, might sit on either side of the throne in Christ's kingdom. Matt. 20:20, 21; Luke 22:23, 24. That brought dissension into the ranks of the disciples. Strife and jealousy grew into hatred, and it was with these feelings that the disciples assembled at the table to celebrate the Passover. No wonder that there was not one disciple willing to act as servant to the others.

It was then that Jesus arose from the table and began to wash the disciples' feet. When He came to Simon Peter, Peter refused to have his feet washed, saying, "Lord, dost Thou wash my feet?" Jesus answered, "What I do thou knowest not now; but thou shalt know hereafter." The Lord said plainly that He was doing something which Peter did not understand, else he would not refuse to have his

feet washed. Peter reiterated, "Thou shalt never wash my feet." What did Jesus say? Did He answer thus, "If I wash thee not, thy feet shall not be clean"? No, that was farthest from the mind of Christ. It was the soiled heart, not the soiled feet, that concerned the Master. Note what Christ did say, "If I wash thee not, *thou hast no part with Me.*" John 13:6-8.

When the Lord plainly told Peter that the washing of his feet meant not only the washing of his dusty feet, but a cleansing that would make it possible for him to have part with Christ, all at once Peter grasped the truth. He knew his own heart, and the jealousy among the disciples. He knew that his course would eventually separate him from Christ; and now the washing of feet was typifying the cleansing of the heart. Peter could not bear to think of being separated from Christ, and to make trebly sure of having a part with Christ, he said, "Lord, not my feet only, but also my hands and my head." Verse 9. In "The Desire of Ages," pages 646-650, we learn what it would have meant had Peter refused, and that a higher cleansing was illustrated by the lower:

"The service which Peter refused was a type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. . . . At the words, 'If I wash thee not, thou hast no part with Me,' Peter surrendered his pride and self-will. . . .

"These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. . . . Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, 'Ye are clean.' . . .

"Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. . . . We are not prepared for communion with Him unless cleansed by His efficacy. . . .

"The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fulness of His grace is there to change the current of the thoughts that have been running in selfish channels."

Judas failed to allow the inward work to be done. His stubborn heart would not yield, so he still remained unclean although his feet had been washed. We are in danger of doing likewise.

The ordinance of foot-washing, then, becomes an ordinance of cleansing; and as the individual opens his heart, the Holy Watcher, who is always present on this occasion, speaks forgiveness of sins. As we approach the table upon which are spread the emblems of the broken body and the spilled blood, by faith we can hear the words, "Ye are clean." Thus we need not be fearful lest we partake of the Lord's Supper in vain, and we can leave the place of worship with the full assurance that all our sins have been washed away.

# Popular Movements May Be Abominable to God

I. A. CRANE

WHEN God brought the Israelites out of Egypt and was about to establish them in Canaan, it was said of them,

"The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

These words were put into Balaam's mouth, instead of the curse which he wished to pronounce against Israel. God never intended Israel to be like the nations around them, neither does He intend us to be like the world about us. Anything which makes us more like the world, makes us less like what God intends us to be. It is by contrast with the world, rather than by attempts at similarity, that we shall win souls from sin. The desire of ancient Israel to be "like all the nations" led them to ask for a king. In granting their determined request, the Lord said to Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8:7. When God's people compromise with the world in order to be popular or to escape censure, they just as truly reject the Lord as did Israel in the days of Samuel.

The words, "The people shall dwell alone, and shall not be reckoned among the nations," are full of meaning for the people of God in all ages; but in view of the final conflict with the powers of earth, they mean more to us today than to the people of any former time. God's people today have a most sacred and holy calling. "In the midst of a crooked and perverse" generation they are to "shine as lights in the world." Phil. 2:15. They are citizens of a "better country." If they partake of the customs of the world, and allow worldly themes to engross their minds, they will not only come short of their holy calling, but will greatly misrepresent their Master. He said, "My kingdom is not of this world." John 18:36. He would not allow Himself to be made king. John 6:15. He would not accept the position of worldly judge or ruler. Luke 12:13, 14. His followers were to be His witnesses, and were to continue the work which their Lord had begun. Acts 1:8; John 14:12. So long as they remained loyal to their Master, there could be no union with the world, for Christ said, "Therefore the world hateth you." John 15:19. But when people lower the standard by engaging in worldly pleasures, partaking freely in popular movements, and courting worldly favor, they prove themselves possessed of the spirit of the world, and not the spirit of the Master.

"Whosoever therefore shall be a friend of the world is the enemy of God." James 4:4.

Through worldly alliances, Solomon, once the humble servant of God, opened the way for an apostasy from which Israel as a people never fully recovered. He followed the custom of cementing these worldly affiliations by marrying the idolatrous daughters of worldly kings. 1 Kings 3:1; 11:1-9. As a result of this course, even his own "heart went after other gods."

"Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." 1 Kings 11:5.

Solomon was the wisest man that ever lived, and in other ways was highly favored of God. Can the youth today afford to risk indulgence in what brought ruin to him? The effect upon the church when its

members marry unbelievers and love worldly associations, will not be less baneful than it was in Solomon's time.

Jehoshaphat was drawn into an alliance with Ahab, the wicked king of Israel. Because of this evil alliance, he nearly lost his life. When he returned, the prophet met him with the reproof:

"Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." 2 Chron. 19:2.

With these words of warning in mind, should not the people of God today be very careful lest they also aid the enemies of God?

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side."—*Id.*, p. 608.

In the crisis before us, we shall know that loyalty to God will as surely beget hatred from the world as it did in times past. On the other hand, it will be found by many, when too late, that to be a friend of the world is to be an enemy of God.

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## The Solemn Present

A. C. GILBERT

Now is the time for God's people everywhere to plunge into the work of soul-saving as never before. The winds of war are being held by the angels of heaven so that we may rush in and save those who are looking for the light, and who know not the way out of the darkness. What a tremendous opportunity is this solemn present! What a duty is ours! God has planned to send the call of mercy through every person who knows by experience the power of salvation from sin. Are you doing your duty? Are you sounding the call to your neighbors and friends to get ready for the soon coming of the Saviour?

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:6, 7.

Those who possess that burden for souls that the times demand, can not and will not "keep silence." Their hearts will yearn for the unsaved. This burden and labor for souls means the salvation of the one who labors, as well as of many of those for whom effort is put forth. It also means the glory and power of the church militant. We must not rest until every one is saved who desires salvation.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.

The large plans put forth by our leaders at this time to sound the message of truth, are very encouraging. But plans without consecration and power, are useless. If whole-hearted surrender is made, there will come upon us fulness of power for service. The old-time consecration will bring the old-time Pentecostal power.

The time for the latter rain is here. Some of its drops are falling, "but for the showers we plead." God is waiting to do great things for His people in these days. (See Joel 2:21.) May He be permitted to have His perfect way in our individual lives.



# The False and the True in Modern Science---No. 6

## Creation and Its Memorial

GEORGE MCCREADY PRICE

IN a previous article we showed that the deposits now being formed in the bottom of the ocean are wholly different in their texture and make-up from the rocks found above and under our lands. Many of these rocks of our lands are composed largely of remains of living creatures which are not found in shallow waters around the shore, but only in the deep, quiet waters of the ocean bottom.

We also showed that scientific discovery tends to prove that changes of level between the ocean and the land are not now going on, and have not occurred within the historic period.

The fact that life can come only from pre-existing life is a truth of far-reaching importance in its bearings upon the problem of origins. This fact points unmistakably to a real creation as the only explanation of the beginnings of life on our world.

It was also pointed out that the facts of radioactivity as now known point to a real creation of the materials of which our world is composed. The facts of radioactivity show us how the elements are constantly disintegrating and slowly changing over into other elements of less atomic weight, these changes being by loss and not by gain; so that we have in these facts a picture of the material of our world as the mechanism of a great clock slowly but surely running down. All these facts tend to show that the materials of which our universe is composed must have had an origin long ago in some way which can only be described as a real creation.

In this article I wish to give some of the essential points of difference between the true doctrine of creation and the commonly accepted theories which pass under the general name of evolution.

There are two and only two theories regarding the origin of life and its various forms. One of these is the theory that they have all originated by some processes similar to processes still prevailing. In modern times this theory has been called by the name of evolution; however, the idea itself is not new, but as old as human speculation. J. G. Schurman says:

"Among the Greeks we find these five constituent elements of the modern evolution hypothesis: The belief in the immeasurable antiquity of man, the conception of a progressive movement in the life of nature, the notion of a survival of the fittest, and the twofold assumption that any thing, or any animal, may become another, since all things are at bottom the same."—*Ethics of Darwinism*, p. 43.

We need not pause here to show the great similarity between the modern theories and these ancient teachings of the Greeks, which we know were essentially pagan in their nature. We are here concerned only with the contrast between these teachings and those of the Bible doctrine of creation.

The essential idea of the evolution theory, whether ancient or modern, may be expressed in the one word *uniformity*. That is, this theory seeks to show that the world and all it contains, including plants and animals and man, probably came into existence by causes similar to or identical with the forces and processes now prevailing in the natural world. It ignores any supernatural power behind nature, and teaches the absolute supremacy and the past continuity of fixed natural law, without any intervention or modification at any time or by any being. It says that the changes now going on in earth, and air, and

sky, in the waters of the ocean and the snows of the mountains, have prevailed backward into the remote antiquity of an unmeasured past; and that these present-day natural changes and processes are as much a part of the origin of things as anything that ever took place in the past. In short, evolution as a philosophy of nature is an effort to *smooth out all distinction* between creation and the ordinary processes of nature that are now under the reign of what we term "natural law." This is its essential meaning; and Darwinism and the ordinary teachings of geology are merely the details in the working out of the general theory.

On the other hand, the essential idea of the doctrine of creation is that, back at a definite period called the "beginning," forces and powers were brought into exercise, and results were accomplished, that have not since been exercised or accomplished in the same unusual manner, as relates to our material world. In other words, creation was wholly a *supra-natural* event, a direct act of a Will taking hold of and changing material conditions. That is, according to the doctrine of creation, the origin of the first forms of life—indeed, of the very matter of which our world is composed—was essentially and absolutely different from the ways in which these forms of life are kept alive and reproduced. day, that is, different from the ordinary operation of "natural law," the same power, however, operating in both processes. Heb. 1:1-3.

*Time* is in no way the essential idea in this doctrine of creation. The question of how much time was occupied in this first work of creation is of no importance philosophically, neither is the question of how long ago it took place. The one essential idea is that in its nature creation is necessarily beyond our possible knowledge, a purely miraculous event. We can never hope to know just how it was accomplished. We cannot expect to understand the process or the details, because we have nothing with which to measure it. We have neither the data nor the faculties for understanding it. The one essential thing in the doctrine of creation is that the origin of our world and of the things upon it came about at some period of time in the past by a direct creative act of divine power; and that since this original creation, quite different processes have prevailed to maintain and perpetuate the world and the various kinds of life which were then called into existence.

With these two statements of the contrast between the evolution doctrine and the doctrine of creation, it is easy to see that they are exactly opposite to each other. If one is true, the other must be false. The two ideas cannot be entertained by the same mind, unless that mind is badly confused in its thinking.

The meanings of these two ideas as stated above immediately suggest how we might test them out by a strictly scientific investigation. Thus, the evolution doctrine might be established by showing that life can now be made from the non-living; and that new and distinct forms of life can be produced in our laboratories. If these events could be observed taking place in our modern world, they would practically demonstrate the theory of evolution as an explanation of the origin of things. If even one of these events could be seen taking place at the present

time, it would tend just that far to give support to this theory of evolution.

On the other hand, a real creation at some time in the past can in effect be demonstrated as a true historical event, if we can show that, in spite of the efforts to the contrary of two generations of scientists, equipped with all the technique and facilities of modern laboratory methods, the forces and processes now in operation under natural law do not account for the origin of things; that life, and the various kinds of life, must all have had an origin essentially different from anything now going on around us.

In the light of the modern scientific discoveries which have already been given in this series of articles, it is easy to see that the doctrine of creation is as well established as we can expect any abstract truth to be established by scientific investigation. The evolution doctrine has had a fair chance and an open field for more than half a century. Thousands of eager investigators, equipped with all the facilities of modern scientific methods, have been working on the details of these problems, very many of them with the determined purpose of demonstrating the truth of their favorite philosophy. But on both the essential points mentioned above these investigators have completely and absolutely failed; and today the theory of evolution may be regarded as utterly bankrupt. In contrast with this failure, indeed exactly because of this failure, the opposite doctrine of a real creation stands out bright and clear as the only explanation of the origin of things which has stood the test of scientific experiment and investigation. This is surely a very wonderful situation; and it becomes all the more wonderful and interesting to those of us who have for a generation or more been observing the Sabbath as a memorial of a real creation accomplished at some definite time in the past. For the Sabbath has been given to the race as a memorial, not of a process still going on, but of a definite, accomplished fact, a *completed* creation. Thus we see how appropriate the Sabbath becomes as a protest against any false idea about the world's origin, and especially against the modern theory of uniformity or evolution.

There are in the Bible other references to this fact of a completed creation. The author of the book of Hebrews says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Doubtless this last expression refers primarily to the origin of the materials of which our world is composed, thus denying the eternity of matter; but without any abuse of terms, it can also be understood to refer to the method of creation in general. Similarly we are told in the same book that "the works [of creation] were finished from the foundation of the world." Heb. 4:3. True, Jesus said on one occasion, "My Father worketh even until now, and I work" (John 5:17, A. R. V.); but this language of the Master does not in the least imply that the method of creation was similar to, or commensurate with, the present order of nature. Christ's evident meaning is that God did not start the world running and leave it to run itself. He still cares for the things which He has made; but this care is exercised in ways and methods which are distinctly different from the way by which these things were first brought into existence.

According to the record in Genesis, the Sabbath was given to the race, not only as a reminder of

the fact that God created the world and the creatures upon it in six literal days of the same length and character as the seventh, or Sabbath, but also as a reminder that God made man *holy*, merely "a little lower than the angels;" and that all the world, when thus made, was perfect, and not as it is now, stained with sin and shadowed by disease and death. Man is not a rising creature, but a fallen one; and the Sabbath which he brought with him from Eden is a souvenir or reminder of his long-lost home, and is a protest against the idea that he was made as we now find him, or on any lower plane or in any less developed state of being. Moreover, it becomes also a pledge or promise of the time when the bright, happy conditions of Eden will be again restored to our troubled world.

We as a people are familiar with the idea that the Sabbath is not only a memorial of creation, but also a sign of the soul's second creation, its new birth. (See Eze. 20:12; Ex. 31:13.) And as the Sabbath may rightly be regarded as a standing protest against all pagan or evolutionary theories of the world's origin, so likewise it becomes also a protest against the related idea, which is so prevalent in our day, of salvation by culture or development.

We have also long been familiar with the idea that redemption is a re-creation, and that in the relationship of the creature to the Creator is laid the ultimate and changeless foundation of any true system of ethics and morality. Hence the Sabbath, which is the sign or reminder of this relationship, becomes the sign or reminder of all moral obligation,—the reminder of our duty to worship the Creator, and also of our duty to love our neighbor, who like ourselves has been made by this same Father. In view of the fact that the world has largely forgotten all this, we see how very appropriate and timely it is for God now to call upon all in this age of evolutionists: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

We should never lose sight of the fact that these important truths regarding a universal deluge and a literal creation have obviously been brought to our attention at this time to aid us in carrying the message of these days to the world. We have been told that, "While the Bible should hold the first place in the education of children and youth, *the book of nature is next in importance.*"—"Counsels to Teachers," p. 185. We should also understand that these great truths from the book of nature are the second strongest series of facts with which to fortify and embellish the message which we are now seeking to carry to the world; for these truths regarding creation and the universal deluge are not only a means of approaching the ministers and the believers in the Bible from among the other denominations, but an intelligent handling of these subjects is an essential preliminary in any work which we may undertake for the average intelligent man or woman of today. Because many for whom we labor have so long been surrounded by the false education of an anti-Christian philosophy, we cannot hope to lead them to any intelligent understanding of the Sabbath and the other truths for this time, until this false education has been counteracted, and true ideas regarding the origin of things and the early events in the history of our world have been received by them.

# IN MISSION LANDS

## *Europe's Call to America*<sup>1</sup>

L. H. CHRISTIAN

THE church of Christ is one in all the world. If one part prospers, the other parts rejoice. If the work of the Lord encounters great hardships in one country, the true believers in other countries come to the rescue. The inspired word says, speaking of the church as the body of Christ, "Whether one member suffer, all the members suffer with it." 1 Cor. 12:26. The church in Europe has suffered greatly the last few years, and is still suffering. There have been untold perplexities and dangers. We have reached a crisis in our work in Europe. The Lord has given us great success in winning souls; more than 22,000 have been baptized during the last five years, but we are short of workers, especially experienced workers. We have almost no schools or other institutions. For 30,000 German Adventists in Europe, there is only one training center, and it has an enrolment of only 107. The need of educational work in Germany, Scandinavia, Russia, Czecho-Slovakia, Rumania, the Latin Union, and other fields, is very urgent.

The European delegates to the Fall Council have come with a pressing request for men to help us in building up our departments and institutions, and we are also greatly in need of funds. For twenty years before the war, Europe was almost self-supporting, but war conditions have wrought havoc with our conference funds. In places they are almost worthless, owing to the present rate of exchange. We are glad to report that every conference has stood the strain and has held together. Our churches, too, remained loyal through that great ordeal; not a single one but was preserved. Our members in Europe have suffered greatly, both from persecution and from physical need.

It is this situation which leads the Seventh-day Adventists in Europe to extend this call to their brethren in America. They believe that they will receive a hearty response. There is no national feeling in our churches. We are all one in Christ Jesus. Our brethren in Germany are united heart and soul with our brethren in America. During all our trips in Europe, we did not find one indication of ill feeling on the part of our brethren toward the brethren in other lands with which their country had been at war.

There are many bonds between Europe and America. The American influence in Europe is very strong at the present time. This is true of political matters. During the last century, thirty-four millions of Europeans came to America. They, as well as their children, feel closely in touch with the people across the sea. The political ideals and principles of America have been largely instrumental in bringing on the many uprisings against the state churches and autocratic governments that Europe has witnessed the last four years. Many of the leaders in these movements were from America. The leading statesman of Letwia spent eight years in the

Nebraska University as a teacher. The leaders of political thought in such countries as Esthonia, Lithuania, Rumania, and others, have been in America and have been greatly influenced by American conceptions of the rights of man and of personal liberty.

Every one has heard of Dr. T. G. Masaryk. He spent many years in America in the interests of his native land, and is now the honored and trusted president of the Czecho-Slovakian republic. His daughter, who is a physician, is at the head of the Czecho-Slovakian Red Cross Society, one of the best of its kind in Europe. Europe today is full of political adventurers, of changes and unrest. The city of Kiev in Russia had fourteen different and distinct governments in three years, besides four revolutions which lasted only a day or two.

Many great political changes have indeed come to Europe in the last few years. The old empire of Germany has been changed from an autocratic monarchy to a socialistic republic. Not only was the kaiser dethroned, but the kings and princes at the head of the twenty-five states of Germany lost their power. They are living as private citizens; and so is the former emperor of Austria, who, by the way, has his residence within a short distance of the Gland Sanitarium in Switzerland. Russia, the great stronghold of autocracy as personified in the czar, has been in the throes of perhaps the greatest revolution and reign of terror known to history. These changes in Europe constitute a clarion call to the statesmen and thinkers of this country to come to the rescue of the Old World in these times of revolution and disintegration. On every hand one sees distrust, dissatisfaction, and a seething unrest. The Europe of today is utterly changed from the Europe of pre-war times.

There is a very close economic relation between America and Europe. Before the war, England, as well as some countries on the Continent, had invested some four billion dollars in America. London was the financial capital of the world, but today that is changed. America now has more than ten billion dollars coming from England, money that was lent to the various nations of Europe. Several countries of Europe are largely dependent upon America for fuel, food, and clothing. There is a crying need for American credit in order that Europe may have purchasing power.

Money in Europe has decreased in value until in places it is worthless. In some cities of Poland and Russia there were such quantities of paper money on hand that loads of it were used in firing the boilers that heated the large public buildings. This money which I am showing you is a thousand Russian rubles. Before the war it was worth over \$500; I bought it at the bank for 65 cents. This bill I am holding in my hand is an Esthonian mark, which is now worth half a cent, but it is supposed to correspond to the old Russian ruble that was worth 50 cents. The German mark before the war was worth 24 cents, but now, as every one knows, it is selling at about one and one-half cents. This decrease in money values has brought immense loss to our cause,

<sup>1</sup> Presented to the General Conference Committee Council at Indianapolis.

and has thrown our conferences into very great perplexity.

Our Russian minister in Petrograd receives 22,000 rubles a month; the one in Moscow gets 24,000. In Russia at the present time a pound of butter costs 7,000 rubles, and a pair of shoes up to 77,000 rubles. In Esthonia, where money matters are much better, butter is 60 marks a pound and bread 13. In that country a suit of poor clothes costs 5,000 marks; a cow, 15,000; a sheep, 1,000; a horse, 25,000; a shirt, 600; a hair cut, 20. These figures give you some conception of what money is worth. The whole financial machinery of Europe is out of gear, and Europe is calling upon America for help.

Under such conditions, it is not to be wondered at that our institutions and conferences need financial assistance. We are very hopeful, however, of better times in a financial way. We believe that these countries will recover themselves, and we have good reason to believe that in a short time our work in Europe will again be nearly self-supporting.

#### Ravages of War

It is not pleasant to speak of conditions as we find them in Europe. I must confess that, much as I had read the American press concerning the need and destitution of these countries and the ruin wrought by the war, I had no conception of the fearful destruction that had come upon these lands across the sea. I can give but a few instances. We visited Riga, in western Russia. Before the war that city had a population of 570,000; it now has 220,000. There are miles and miles of large, empty factories. The workmen in these industries were drafted in the war or driven away by the Bolsheviks. All the machinery, not only in the factories, but all through the country, was carried away by the Central Powers. At night the city is dark, since there is neither coal nor power. My friends took me to the best hotel in the city. It is a stately building, situated on a beautiful boulevard, and surrounded by every evidence of the luxury and prosperity of former times. The floors are absolutely bare, no rugs even in the parlor, and scarcely a chair or bed. A good room costs 32 cents a day.

A large iron bridge across the Dwina River connecting the two parts of Riga was destroyed. I have seen very few bridges in America as large as this one, but the strong iron pillars and beams are twisted and turned and penetrated by bullets as though they were made of paper. Two large sections of the bridge have fallen into the stream. A large portion of Riga, with beautiful buildings and churches, an art museum, etc., was so shot to pieces during the battle that it is impossible to restore it.

Traveling in Europe is exceedingly difficult, though these conditions are improving rapidly. The trains are dark at night. They go very slowly; eight or ten miles an hour in some countries is a good rate. Trips that could have been made before the war in ten hours now require fourteen days. If one wishes a seat in the train, he must go to the station at least two hours ahead of time. There are few trains. We were reliably informed that on some of the trunk lines in Russia there is now but one train a day. One sees long passenger trains come creeping along with more people on the top and sides of the cars, and over the engine and on the rear end, than there are inside. Often men push into the cars so that the women and children have to crawl out on top.

I have seen a passenger train with the top of every coach covered with passengers, many of them mothers with one or two little children and several bundles. In one city we had to wait six days to get a train. We were then told that we would have to wait twenty-one days more, but by paying a tip of 3,800 rubles we were able to secure transportation. However, when we got on the train it developed that the agent had sold us space that wasn't found on the train. By promising the conductor and others that we would not forget them at the end of the journey, we were permitted to sit and to lie down in a little hall outside the compartment.

The missionary who visits Europe will take little time for sight-seeing, especially for viewing the battlefields. To see them is not a pleasure. I cannot describe the feeling that came over me when I crossed in my journeys the first large battlefield I saw in Europe. The miles and miles of trenches and complex barbed-wire fences; the cities where all the houses, including churches and offices, were heaps of ruins; the acres and acres of broken locomotives and railroad cars; the broken aeroplanes and the automobiles,—all are mute witnesses to the great struggle. Yet the material havoc and the financial ruin brought on by the war are as nothing compared to the poverty and famine that have followed. To an American it is a new experience to meet people who have lived in the plague sections where thousands died in a day and were buried in long trenches without coffins. It is a yet stranger thing to converse, not with one or two, but with hundreds of people who for months did not have enough to eat.

Many of our people have suffered from famine and plague. During one quarter this year we lost eleven members in Petrograd through starvation. People lack clothing and shoes. In many cities of Eastern Europe, women and children are seldom seen on the streets in winter. Men only go out in the middle of the day, clothed in sheepskin or horsehide. Most of the people spend the winter indoors or in bed, like animals in their dens. It is a condition that is hard to comprehend. In some cities men walk the streets in summer time without shoes or hat or shirt, satisfied with a vest and a pair of trousers reaching to the knees.

I hesitate to speak further concerning these conditions of need and distress. I fear some may think that I am overstating the facts. In Russia I met a leader of the Red Cross work, a reliable, competent physician, who has spent years in Europe. He told me that he had read many reports from American papers concerning conditions in Europe, and especially in Russia, but never yet had he read anything that measured up to the actual suffering and want in those lands. During the first year of the war, out of 300 doctors in Serbia, 120 died of the plague. A Red Cross agent reports that 50 per cent of the doctors in Petrograd perished last winter of typhus and dysentery, the two great plagues of that region. The physician above referred to, stated that at one time he had 1,200 cases of typhus and 400 surgical cases in his hospital. To help him there were two nurses and some young women very hastily trained.

In one of the battles in Serbia, 40,000 wounded were lying on the streets. Many of them had been brought in on oxcarts, making a four days' journey. Numbers were already sick with the dysentery, and yet they were brought in, mutilated and wounded, covered with blood and filth that is indescribable.

One physician stated to me that he arranged three operating-rooms, and for forty-eight hours he and his nurses performed operations without any rest or sleep. The young women would get the patients ready, strap them on the table so the doctor could come in hastily and remove a limb or perform some other operation. All operations were done without an anesthetic of any kind. I do not mean to give the impression that these conditions prevail at the present time; yet it is a well-known fact that Europe enters upon the gloomiest winter of its experience, especially in the South and East.

However, the physical and material ruin wrought by the war is as nothing compared to the mental and moral. People are unwilling to work. The American Red Cross is feeding 18,000 Russian refugees in Finland. The Red Cross agent suggested that the 4,000 men in this camp should take the tin in which the bacon had been shipped, and make tin cups, but they refused. They said the government had ruined them through the war, and now the world owed them a living. They would not work, but when they received no food for a few days, they decided to make the tin cups.

This incident is only an illustration of one of the greatest dangers of Europe. Millions of men were idle and lived in dissipation during the war. Facing death as they did, they lost all fear of punishment. Now they are out of touch with the world and unwilling to work, but eager to plunder and destroy.

#### The Day of God's Preparation

Those who have visited Europe are thoroughly convinced that the suffering and ruin wrought these past years is the means by which God has thrown down walls of opposition, and prepared the hearts of people for the reception of our message. The state church of Russia is gone; in theory there is religious liberty. The present régime is committed to the policy, as stated to me by one of its members, of eradicating from the Russian mind all religious consciousness and feeling. But on the whole, our people have fared quite well, and there is liberty to preach. When the Austrian empire went to pieces, the state church came to an end. So far as we know, there is religious liberty in all of Europe. During our visit to Bukharest, a leading member of the Rumanian Parliament delivered a strong lecture in favor of separation of church and state. His main argument in this plea for religious liberty was the rights of Seventh-day Adventists. Our movement in Rumania is the only Protestant reformation that country has ever known. We are pioneers there, and all our members come to us from the Catholic Church. The power of the priest throughout Russia, the Balkan States, Austria, and other priest-ridden countries, is rapidly waning. Thousands of priests have been killed. Even Lutheran ministers in Letwia were destroyed in large numbers by the soldiers. The patriarchal head of the Russian hierarchy, who lived in Moscow, was murdered a year ago. Dr. Hahn, professor of theology in the Dorpat University and a prominent religious thinker of Europe, was killed about the same time.

#### Power of the Priests Waning

At one place early in the war the priests announced a campaign to drive every Adventist out of the city. They succeeded. Shortly after that a Russian soldier, who was an Adventist, was interned there. He had been made fearful and timid about

his religion, and now he was a captive. Soon after coming to the city, he learned that all Adventists had been driven out. In his loneliness the Lord spoke to his heart. He stated that it seemed as if God said to him, "You are the only light here now, and I require you to build again an altar to Me in this city." The young man took his Bible and began to read the word of God to the people. Within two months, twenty-two had begun to keep the Sabbath.

Later the priests again wrote in the papers and appointed a mass meeting of protest against Adventists. They also began a parade to drive the "heretics" from the city; but much to their chagrin, not a single person came to the meeting or took part in the parade, but the priests. The newspapers and public men began to ridicule the priests, declaring that they would rather have the Adventists than the priests, anyway. Today we have a church of seventy members in that city.

In one province the priests hired a learned doctor of theology to go from place to place and lecture against the Adventists. He took the no-law position regarding the Sabbath, and accused us as dangerous to both church and state. He declared that we did more than any others to foment rebellion. At the close of one of his lectures to a large crowd, a plain Adventist farmer requested permission to speak. He told the mayor that according to the doctrine they had just heard, there was no divine law and consequently no sin. He stated that if this were true, the people had a right to steal, as the many bandits in the country were doing, or to murder and destroy. The mayor of the city became stirred at this, and asked the doctor of theology if he had really taught the people that the law of God was not binding. As he admitted this, the mayor required him to deliver a lecture emphasizing the unchangeable nature of the law and the importance of obeying it. At its close the mayor said, "I do not care on which day the people rest, just so they work the other six. But there can be no doctrine as dangerous as this—that we are free to break the ten commandments. The teachers of such doctrine are our greatest enemies." This experience was a great victory for our people, and gave a strong impetus to the truth in that place.

The great difficulty in Europe is not to get people to attend our lectures, but to secure halls large enough to hold the congregations that come to listen to the truth. They are looking for people who can bring them the light of God for this time. There is a spirit of despair settling upon the hearts of men in all of Europe. They are in darkness and are looking for greater troubles and famines and distress. We did not find an optimist across the sea. Our brethren that have come back from Russia told me that there were only fifteen active laborers in our cause in Russia. They said that these workers were overwhelmed with invitations from people who want them to come and teach them the truth. Yet it is difficult to do so. One cannot travel from one place to another in Russia without a passport from the government. Passports are not given without good reason, and travel is almost at a standstill. We have been offered a large tract of land with cities and villages if we would gather the Seventh-day Adventists in one place and start a communistic colony. The government has given us many liberties because it is known that we have never believed in the union of church and state. In the early days of the Rus-



sian government they proclaimed religious freedom of worship, and our people enjoy at least a certain amount of liberty.

#### Our Greatest Asset in Europe — Loyal Workers

The greatest asset that Adventists have in Europe is a band of noble, heroic workers, men and women who love this truth, who have risked their lives for it, and who are giving themselves without any reserve to the great cause of preaching it to those who know it not.

One of our ministers told us this story: During the winter he had no shoes, and almost no clothes for his youngest boy, so the little chap stayed in the house all winter. When the latter part of March came, he went outdoors barefooted, and got an infection in his feet. The man broke into weeping when he tried to tell us, and one of the others told me later that the boy went into convulsions and for six days suffered indescribable agony, until he died. But this man stood by the cause, as did all the workers.

A conference president told that in six months he had bread once and sugar twice for his family. For ten days all they had to eat was a small quantity of fish once a day. I asked him why he did not take his family to another place. He said the revolution was on, and he was needed just where he was to keep the people of the church together.

Another brother said that practically all the food they had was turnips. Another brother said they had bread once a week for six months, and they always had that on the Sabbath, because he wanted to teach the children that the Sabbath was the best day.

In talking to one of our conference presidents, I said to him, "You seem to have on the same suit today that you had on Sabbath." He smiled and said, "There is a good reason for it." Then he told me that two years ago, when he was almost without clothes, he visited one of our churches out in the country. As there was no mail, telegraph, or trains, the people could not send their tithe in to the churches, so our men had to scatter here and there and get the tithe as best they could. A farmer came to our brother and told him that he certainly could not use the clothes he was wearing any longer; but our brother told him they were the only clothes he had, and he had no money to get another suit. Then the farmer offered him his wedding suit, in which he was married thirty-five years ago, and said if he would take it and wear it, he would give it to him. The brother who gave the suit is large, and the conference president is small. He has worn the suit for two years, and it is the only one he has to wear. During all this time there was about 70,000 rubles in the treasury, but they held on to it because it belonged to the General Conference. I asked why they did not use the money for food and clothing. They replied that the money was General Conference mission funds, and they would not use it. Sad to say, the money is worthless now.

One of the brethren said that in one place for over a year their families were starving from utter destitution. They then hit on the idea that every Seventh-day Adventist minister should have a cow or a goat, so his family could have milk, and that helped them. It is an interesting sight to see a herd of cows coming right down Main Street in Riga. Every one there who can own a cow, has one, and thus they get a little milk.

I met a wealthy business man in Russia and asked how things were going. Usually a business man will tell you something about his business, but he turned his sad face to me and said, "I have enough to eat now, and my wife and both my girls have enough to eat." That is the common answer, and I can tell you there is a world of experience back of that answer.

One minister was imprisoned by the priests who clamored for his life. Every evening for three weeks the keeper said: "Well, sir, in the morning at five o'clock we will lead you out and shoot you." The first night he didn't sleep much. He feared that he was not right with God, and he worried for his family. After a while he slept all right. One morning after three weeks, some one awakened him by rapping at his door at five o'clock. He threw it open and the keeper walked in, saying, "Well, now I have come. You follow me." When he got outside the cell, the keeper laughed and said, "You are pardoned by the king." Then it developed that a high naval officer had gone to the king and protested against the demand of the priests for the life of that man. The officer told the king that if he allowed that man to be killed, the curse of God would come on the country because "that people is God's people, and that man is a man of God." Men who have been through such experiences have faith in God.

In the conference treasury of Esthonia there are about 120,000 marks. About 40,000 marks belong to the General Conference as mission funds. The conference has no money in the banks because it is unsafe to deposit money there. Brother Sprohge, the conference president, deposited the money in his own home. He risked his life in keeping it when the revolutionists were in Dorpat. They searched the houses next to his, one three times and the other twice. Whenever they found money in a house, they killed the owner. Our workers were very anxious for two weeks, not knowing when they might be killed, but God protected them.

Elder Reinke has spent twenty-four days in prison, but he is at liberty now. There is a very serious drouth in the province of Woldau in Russia, this year, which means that there will be a famine this coming winter. Large forests have been burned. The city of Saratov has also been burned. All the wooden houses in Petrograd were taken down and used as fuel. In Petrograd and Moscow early last winter, the water mains burst. No factory in Russia is able to make these water pipes, so they cannot be replaced; consequently both cities are without water, as they were without gas and electric lights for lack of coal. During the winter the people of Petrograd cut holes in the ice on the river and got the water themselves. This water brought on plagues of typhus and dysentery.

A minister who is a tailor told us that three years ago he got some old clothes that the soldiers had discarded. They were full of vermin, filth, and the plague; but he washed them, boiled them, and made them into dresses for his wife and little girl. He himself had a suit he had bought before the war, and he was the best dressed man at that conference.

People in Russia have returned to primitive ways and almost to animal instincts. Every farmer buries some of his food in the fields and out in the woods. When the food armies that number 75,000 come to extort food from the farmers, they permit themselves to be killed rather than reveal the hiding places. The people in the country fare quite

well. They spin and make their own cloth, and make shoes from sheepskins and other hides.

We have had no conference session in Letwia for three years until this summer. There had been no workers' meetings for six years. We have very little literature in Letwia. Most of our workers have but a limited education. When we spoke to the workers about their wages, one after another said, "We are satisfied if we can just get enough to buy food for this winter, so we won't starve."

#### A Faithful Membership

There are 50,000 as good Seventh-day Adventists in Europe today as there are anywhere in this world. It is really remarkable that, with possibly one or two exceptions, every church in Europe is still represented. Twelve Adventists died of plague or of starvation in Petrograd in one quarter of 1919. Before the war there were 400 members in Petrograd in four churches. Now there are 67 in a Russian church, and 68 in a Lettish-German church. Less than 60 attend Sabbath meetings; they are too nearly starved to be present. Many have died, some have apostatized, but by far the majority of our members have left the city.

Last January an Adventist sister in Petrograd was riding in a street car with a number of others. She mentioned to one of the passengers that the second coming of Christ was at hand. The radicals began to argue with her. They cursed and said there was no God and no hereafter. They further said that to teach the second coming of Christ was treason. She was immediately imprisoned and sentenced to death. Later this sentence was changed to life imprisonment. Finally in April she was released, ruined in health by the suffering and torture.

On the streets of Petrograd, people often fall dead from slow starvation. Those who starve to death do not suffer much; they grow weaker and weaker. It often happens that a man will go to sleep quietly at night and be dead in the morning. One brother stated that he had often seen men fall and lie dead in the streets of Petrograd.

No new sect or religious party is permitted to start in Russia, but those which existed there previously to the war are tolerated, although the communists believe that all religious people are their enemies. Even the Salvation Army had to close because they were anti-soviet. In theory, there is religious freedom as well as full individual liberty in all things; but decrees concerning liberty have been set aside at present because Russia is regarded as a besieged city with enemies all around. There is military law in all of Russia, and consequently only military rules govern.

During the war we printed one book in Russia. I have a copy of it. We also got out several lessons on the typewriter. Of these, too, I have a copy. Three papers were started there at various times and places during the war. A small book by Elder Conradi on Daniel 11 was issued, but was forbidden. Our publishing work has now been closed. The Bolsheviks do not permit religious literature of any kind to be printed. As a result of this, we have no paper and only a few typewritten copies of Sabbath school lessons. These lessons were prepared during the war by Elder Reinke. In 1919 he also wrote eight readings for the Week of Prayer. They were manifolded and sent out to some of the churches. Arbid Vildgrubbe, the son of one of our old workers,

is the author of a book on the World War. The book we printed was published in the city of Tver, but it was sent out from Moscow.

All Bibles were confiscated and divided by the religious soviet. There are but few bookstores, and practically no books are being sold in Russia. It is impossible to buy, or by any other means secure, a Bible. In Petrograd there is a law or decree which strictly forbids the sale or even the giving away of any literature except that which is published by the government.

There seems to be a great desire on the part of the people to hear the truth. We have only fifteen ministers in Russia. Delegations come to these men from many places and offer them food and flour if they will only come and preach, but they find this very difficult to do. In some parts of Russia many are being baptized.

People are so underfed that they cannot sit in meeting very long without eating a little of such food as they have. No evening meetings are possible. No one is permitted on the streets after 9 P. M. It would be dangerous to be out later, even if it were not forbidden.

With one voice the brethren all over Russia express a desire to receive help from America. They long for a spiritual revival. They want experienced men to come over to help them organize the work and keep to the right lines. They say, "If there are any Russian ministers in America who are reliable men and faithful to the message, send them over by all means. The work of God in Russia is in great distress. We want help."

It is a miracle of grace how our people cling together and to the message. Our church in Mitous, Letwia, had 112 members before the war. All but five fled or were banished when the soldiers entered the city. These members, as well as members from other Letwian cities, went all over Russia and even into Siberia. They remained firm to the truth and witnessed for the Lord in every place. Ninety-five members have returned, so that the church prospers as of old.

In another city of Letwia, a Russia general early in the war threatened to kill or banish all the Adventists. He had set a certain day to execute his decree. On that very day he received word from the government that he was deposed and was ordered to report to headquarters. That day was the Sabbath, and our brethren had spent the whole day fasting and praying.

A very wealthy sister in Letwia told of her experience. Our brethren call her the "princess" because she belongs to the nobility. At the outbreak of the war she was wealthy and owned an estate of 2,000 measures of land. When the soldiers came, they took her land, stole the deeds to the home and property, and burned them, took away 150 milk cows and 50 horses, scattered all her servants, and confiscated all the money she had in the bank—95,000 rubles (\$50,000). Her son died and her son's wife died, leaving to her care three orphaned grandchildren—a girl fourteen years of age, one eight, and another six. This family is now entirely destitute. The grandmother and children work from morning till night to earn a little black bread and milk. Even the little girl of six had to knit stockings all day to help earn the daily bread. Once they were entirely out of food, but a wealthy man who had also been despoiled of all things, came thirty kilo-

meters from the country late at night with a loaf of bread for them.

It is a wonderful thing to attend a meeting in a field where there has not been a workers' meeting in six years, and no conference session in three or four years. They have no Sabbath school lessons or papers, and no books, and in many instances they have not been visited by a minister in a year and a half; yet they come together, and I never saw people so happy.

Down in Rumania the second day of the meeting, one man got up and said that he wanted to apologize for coming a day late. He said the locomotive was broken. I wondered why another one was not secured. I asked him, and found there was only one locomotive for the railroad in that whole province. It had broken down and it took twenty-four hours to repair it. From another province some were two days late for a similar reason; but oh, when they came together, how they loved one another, and how glad and happy they were, and how grateful for this truth!

Even the children are true to the Lord. In Rumania I got in touch with a boy fifteen years of age whose parents and brother and sisters had been killed. He had been taken in by the priests, who said, "We will make a Catholic of him, and take that Adventist religion out of him." He refused to work on the Sabbath. They beat him, starved him, and tortured him, but that little fellow held on. He told the chief priest in that community, "You can kill me, but I will never leave the Saviour whom my mother taught me to love." The mayor of the city heard of this, and the boy was set at liberty.

In a certain city the priests and the bishop assembled all the Seventh-day Adventists. The mayor of the city was summoned, with about fifty soldiers. The church was crowded and there was a mob outside. The bishop started to rail at the Seventh-day Adventists. He cursed them as only those priests can curse. He cursed their eyes, their faces, their feet, and condemned them to damnation. These were poor, simple-minded people, and when he commanded them to come forward and kneel, they were cowed, and every one of them knelt except one little woman who remained where she was. Then the bishop told them that if they would confess and ask forgiveness, he would do his best to keep them out of purgatory and protect them even in this life.

At the end of the row, the husband of this little woman was kneeling. She was short and he was very tall, so she was about the same height as he was when kneeling. When the bishop commanded them to confess and ask for pardon, the men and the rest of the women seemed to be about on the point of doing it, when that little woman jumped up and ran to her husband and grabbed him by the shoulders and shouted, "Is that man God? Are we going to pray to a bishop? Have we been taught the truth to no effect?" Then she said, "In the name of the Lord, I command you, my brethren, every one to stand up." They all got up and went back and took their seats.

The bishop did not know what to do. The mob shouted that they would kill that little woman, and they were ready to tear her to pieces. Just then an officer came forward and said to the soldiers, "Take your swords, and every one take a Seventh-day Adventist by the hand, and I will take that little woman." All expected the Adventists to be killed;

but they were surprised. Turning to the mayor, the officer said, "You have a commission to protect the weak, and you, bishop, were sent to preach the gospel." Then he swung his sword and said, "Clear the way and lead the Adventists home. If you ever molest the Seventh-day Adventists, you will hear from me."

This meant much to that woman, and to the Adventists, and to the cause of God in that city. They have never been molested since, and the church there is of good cheer and very active.

Our forces in Europe need to be organized, to be built up in departments, to be strengthened, as they have been built up and organized in this country. That part of the work was just beginning when the war broke out. For six years Europe has, in a sense, been standing still. We have gained many thousands of new members, but our organizations have been standing still. There is a great desire, and it is a noble desire, on the part of the brethren in Europe that the work there may be self-supporting. However, there is great need of help just now. We need men to head the departments and to strengthen the work in various places. We also need men for our institutions.

I want to speak of two lines of work in particular. As we have gone from place to place in Europe, we have found scores and scores of our young people who long for an education. When Brother Kern and others spoke to these people, a group would gather about us at once. They begged us to provide means whereby they could attend some of our schools. And those Adventist young people in Europe are just as intelligent, just as promising, and just as devoted to the cause of God, as are any of our young people in America, and we owe it to them and to the cause of God to provide schools in which they can be trained for the Master's service.

Europe today is hungry for Christian literature. Conditions are such that we cannot have one or two large central publishing houses, but we must have a number of smaller plants. To establish these, we must have men who can do the work, we must have money for machinery, money for working capital, and other facilities which are needed to carry on a successful publishing work.

Thousands of our brethren in Europe are almost destitute. This is especially true of Russia. We should provide them with food, shoes, and clothing. Let us pray for Europe. Pray God to open up Russia, and to hold the winds that this message may go to these many millions. In our work over there, we have come to a great open door of service and duty. It is the greatest test and crisis and opportunity in all our history.

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### *God Changing Cannibal Hearts*

G. F. JONES

THE natives of the Solomon Islands, who a few years ago were cannibals, and whose chief occupation was to make savage raids on other tribes, are rapidly changing their sentiments and calling for missionaries. The reason for this change is not to be found in the extension of civilization, which alone is not always a blessing in these islands, but in something else that is urging itself into the dark mind of the native. What this is that he so eagerly wants now, is set forth in Revelation 14:6, 7:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The call is for the "everlasting gospel" because it saves the native from his old evil ways and their power, and gives him instead something that satisfies.

One dear old chief, who was a stubborn heathen when I first came here, said, "I want to follow Jesus, and I want the mission to remain here." Another old chief, whose hands at one time were dyed with the blood of his many victims, and who had often eaten human flesh, is now busy helping on our mission. Still another whose delight used to be in raiding and head-hunting, is now strongly in favor of our mission work, and sees to it that all his people attend the mission school or meetings.

The witch doctors, who are very prominent in every district, are striving hard to keep up the fires of spiritism, but they say of their work, "We are losing power now, for the people are turning toward the mission, and the spirits are offended and will not respond to us as they used to. Soon we shall all belong to the mission." This is very true; for several who were once under the power of that evil cult are now good Christians, although they had a struggle to free themselves from its power.

We are often told by others, "Your only hope of reaching these people is to educate the children and the young people, and after two or three generations, the old superstitions will be forgotten." Humanly speaking, that may be true, but our hope is in the power of the gospel to save and change the heart, and it is already doing great things for these people. The old men who were steeped in spiritism, superstition, savagery, cannibalism, and every evil work, are being touched by the gospel and are yielding to its sweet influences.

A dozen or more of these leading elderly men on different islands in the group are using their influence in the building up of our mission work. Considering that our mission has only recently entered these islands, God is doing wonderful things. May it not be that the people are led of Him to rally under the banner of this movement because we are preaching "the commandments of God and the faith of Jesus" (Rev. 14:12), and the message of Revelation 14:6, which prepares a people for the hour of God's judgment?

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## *Harvest Ingathering in Chile*

F. H. WESTPHAL

It was my desire to participate in the Harvest Ingathering campaign from the very beginning, but the Argentine climate affected me so unfavorably that for a time it seemed as if I should not be able to participate at all. Two weeks after I had returned to Chile, however, I began to recover.

By the middle of April I was able to start on the journey. After riding all night on the train, I reached Traiguén. As it was impossible to find any one to take me out about four leagues into the country, where I wished to go, I started on foot, although the wind was blowing and the rain falling.

After walking some distance I overtook an oxcart, and the driver invited me to ride. This was quite a favor to me, because the road was extremely muddy. The oxen with their load moved along very slowly, so that it was a source of relief to see two friends come along on horseback. They let me have one of the horses. I could travel faster after that, but had to keep my hat in my hand because of the wind. We finally reached our destination, and then a storm which resembled a hurricane began. I was glad to be under shelter.

The next morning I went to see some of the neighbors, and the first one accepted the Harvest Ingathering magazine and gave me \$25 (Chile money), the second \$7, the third \$3, the fourth \$10, the fifth \$10, and the sixth \$10. The Lord gave me favor with the people, and in a very short time I had \$65 for six papers.

The brother with whom I was staying desired to ride to the city the next morning to buy some cattle; but when he saw the heavy black clouds, and the rain falling, he decided not to go. It occurred to me to ask for the horse, since he was not going to use it. He willingly lent the horse to me, and after I had ridden about fifteen minutes, the clouds broke away and the day was fine. I visited three families, gave three Harvest Ingathering papers, and received \$25.

The next day I continued my work, and at night I could report \$182, with only a few papers given. After this I rode nine leagues farther. The first one to whom I offered a paper gave me \$4, and the second \$50. At the conclusion of my work I was glad to be able to send \$500 to the treasury.

I then went to another place by train, and walked twenty-four kilometers on the railroad track. A big dog joined me and went by my side. A suspicious-looking man met us on the track. As he came nearer, the dog growled threateningly, and the man passed by without molesting us. The people whom I visited gave very liberally.

The next day I returned to Púa, Chile, and started out on foot. I visited several farmhouses, where the people showed great liberality. The day became warm, and as I was carrying an overcoat and some baggage I seemed to be overcome by the heat and grew dizzy. While I was talking to a man, I had to spread my blanket on the ground and lie down on it until the dizziness passed. After that I continued the journey, and walked about forty leagues. My feet became very sore.

At the end of my journey, I counted up what the Lord impressed the people to give, and I found that it amounted to \$873.80, or \$194.18 American gold. This is considered very good here. While I was sick and thought that it might not be my privilege to enter the field in this campaign, I prayed to God that he would strengthen me to have a part in this work. God granted me not only health, but also favor with the people. The people cheerfully gave of their means.

Surely the time has come when means should flow into the treasury of the Lord. The King's business demands haste. All should now buckle on the armor and enter the ranks to win souls and means for the cause of God.

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"DRAW nigh to God, and He will draw nigh to you."



# 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."

## LET'S "HIDE OUR EYES"

SHE held a "book," with "pictures" on each page —  
A current magazine it really was —  
And with the studied wisdom of a sage  
She scanned each ad., much as an expert does.  
Then suddenly, with chubby, dimpled hand  
She hid the printed surface from my view;  
"Now, daddy, hide yuh eyes," was her command,  
And I — well, what do doting daddies do?

I "hid my eyes;" she told me when to "look;"  
In feigned surprise I stared at what was there;  
"Twas nothing but a half-tone in her "book,"  
But I "made out" 'twas something very rare.  
She laughed in glee. "Now, hide yuh eyes some more!"  
(Dear little soul: my law is what you say!)  
She bade me do the same thing o'er and o'er,  
And so we played an evening away.

Ah, Father, to the faults of other men  
I would unseeing be as on I go.  
Because I cannot come this way again,  
I would sense only worth in those I know.  
Just as my little one bade me be blind  
So that I might enjoy each fresh surprise,  
So let me vision good in all mankind  
And to the evil ever "hide my eyes."

—Jerome P. Fleischman, in *Life*.

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## "Prepare to Meet Thy God"

MRS. MYRTA E. STEWARD

Most solemn injunction, regarding an overwhelmingly important event! This meeting with God is in heaven, at His judgment bar. We appear in the record of our lives, which the angels have kept with the utmost exactness, in the minutest details.

This admonition indicates that there is a work for us to do. God shows His great kindness in granting us an opportunity to revise our records, that they may be prepared for His examination. We have no time to lose, for this meeting may be called any time. No preparation is considered too great, when one is to meet an earthly potentate; should we spare any pains when preparing to meet the infinite Creator?

The apostle John had a view of the hosts of the saved. All were clothed in white. Their garments had been washed in the blood of the Lamb. (See Rev. 7:9, 14.) Washing is considered hard, disagreeable work. The sin-defiled find that washing away their guilt is not an easy task; it is death to self.

There is but one way provided by which to get rid of sin: "If we confess our sins, He is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness." 1 John 1:9. We are to examine our lives carefully. Have we sinned against God? Let us confess to Him. Have we wronged a fellow being? Let us make our confession and reparation as complete as we desire the cleansing to be.

"The guilty know just what sins to confess that their souls may be clean before God." — *"Testimonies for the Church," Vol. I, p. 156.* To be sure that nothing is overlooked by partial forgetfulness, it is well to make every effort to bring to mind everything that should be made right with another. "Make some

effort. . . . We must be awake to see our wrongs, to search for our sins, and to zealously repent of them." — *Id., Vol. I, p. 142.*

A caution is given us: "The question of how and to whom sins should be confessed, is one that demands careful, prayerful study. . . . We should inquire whether to confess publicly the sin of which we have been guilty, will do good or harm." — *Id., Vol. V, pp. 646, 647.*

Having cleared up the past to the best of our ability, relying constantly on the Saviour, the present must be faithfully considered. Are our daily records prepared to meet God? Is our diet that which our heavenly Father prescribed for our benefit? And how about our dress, my dear sisters? Much has been said and written in righteous indignation condemning woman's fashionable dress, but let us note only instruction given by dictation of the Spirit of God. "It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. . . . We do not extend our influence by such a course. It is so inconsistent with our profession of faith that it makes us ridiculous in the eyes of worldlings. Many a soul who was convinced of the truth, has been led to decide against it by the pride and love of the world displayed by our sisters." — *Id., Vol. IV, p. 641.* "Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time." — *Id., Vol. V, p. 189.* The Testimonies charge us to "make the distinction plain between the Christian and the worldling." — *Id., Vol. IV, p. 634.*

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized." — *Id., Vol. IV, p. 648.* "If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day." — *Ibid.*

Let us constantly remember that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. Therefore,

"Prepare to meet thy God, O Israel." Amos 4:12.

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## Practical Hints

MRS. IVA F. CADY

GREEN peas may be preserved by drying. This process requires less work than canning, and the peas are just as palatable when cooked. Simply shell them, spread on receptacles, and dry in the sun or with artificial heat, as you would dry corn or fruit.

Green corn that is becoming too hard to boil tender, may be grated from the cob, combined with milk or cream, salted to taste, and baked. It is very palatable when prepared in this way.



Dried cherries make a fairly good substitute for raisins in cake, bread, and puddings. If the cherries are left on the tree until they are very ripe and partly dry, they will be sweeter.

Crisco and Karo cans and pails may be used for canning purposes, the covers being sealed around the edge with paraffin. Kerosene cans also may be used for canning tomatoes, when one has a large amount to can at one time. They may be opened later, the contents reheated and transferred to glass jars that have been emptied during the winter.

Lemon or lime juice applied to the hair immediately after it has been washed and rinsed, counteracts the alkali of the soap, and makes the hair softer and less brittle. It is also good to moisten the hands with lemon juice after they have been in strong soapsuds. The skin will not be so liable to become dry and cracked, as it will be without this precaution. Vinegar diluted with water may be used as a substitute for the lemon juice at much less expense, in countries where lemons and limes are expensive. As vinegar is an acid also, it counteracts the alkali of the soap, and serves the same purpose as lemon or lime juice.

The upper edge of comforters and blankets, where they come in contact with one's face and hands, becomes soiled much sooner than any other part, and then the blankets are not very inviting. If this edge is protected in some way, the blankets will not need laundering so frequently. Some persons baste a strip of cheesecloth or muslin across this edge, and launder the strip when it is soiled. Another plan is to have the upper sheet long enough to fold back over the other bedding, and thus protect it. The edge of the sheet may be kept in place with two or three safety pins.

One should always have a thick pad under the lower sheet on a bed in order to protect the mattress, which is not usually renovated very often. The pad can be easily laundered, and will keep the mattress clean and sweet very much longer than if the pad is not used.

\* \* \*

### **Don't Throw Away---**

SHAPES of becoming hats. Learn to cover them with pretty material. It is easy to do after a few trials, and they can be made to look almost as good as new. You may have an old piece of georgette that is worn through in places, but you can get enough to cover a small hat or toque very nicely, thereby making a new headdress out of virtually nothing.

Snap fasteners, buttons, hooks and eyes, if they are good, from garments that you are going to throw away. You will be surprised to find what a store of them you can collect in a short time, and they always come in handy for the home dressmaker.

Odd bits of crochet. Ravel them, wind smoothly on an empty spool and use to sew on buttons. Crochet thread is much stronger than the ordinary sewing cotton.

Old shoes that are past redemption. Cut the leather in strips, and use them to support flower and fruit trees you wish to fasten to a stake or wall.

Old stocking legs, for they can be used in ways too numerous to mention. They are so nice and soft that they make splendid polishing cloths.—*Selected.*

### **ERE THE SUN GOES DOWN**

"Let not the sun go down upon your wrath."—Paul.

It's a pleasant world we're living in, as everybody knows;  
But it's pretty full of troubles and it has its share of woes.  
There are many weary people who are sobbing right along  
With an unextinguished sorrow, with an unrequited wrong.  
But I cannot keep from thinking that the many ills we bear  
Might be banished ere the sunset if we'd only do our share;  
If we'd go to those we've injured, we could smooth away their  
frown

And settle up our troubles ere the sun goes down.

Don't you know of some poor fellow who's in sorrow even now,  
With a burden on his spirit, with a shadow on his brow,  
With his table lean and empty for the lack of earned gold,  
With his children pale and hungry for the bread that you  
withhold?

There's a lengthened cloud of sorrow overarching all his  
years,

While prophetic thunders threaten coming nights of storm  
and tears.

What a dreary weight of dismal premonitions you might  
drown

If you'd settle up your troubles ere the sun goes down!

There is surely sunshine plenty in the circle of your sky;  
There are words of love and kindness which you only can  
supply;

There's a pleasant song of kinship which no lips but yours  
can sing,

And a solace for the sighing which no hands but yours can  
bring.

You are God's direct evangel to assuage the flood of tears,  
You are herald of the Nazarene to brighten up his years.  
On the drooping brow of sorrow you can place a lasting  
crown

If you'll settle up your troubles ere the sun goes down.

God has surely richer blessings in the future for us all,  
And He's waiting on the threshold for our trumpeters to call.  
And perchance He's placed the keeping of some blessing in  
our care,

So that we may lead our brothers to the treasure that is  
there.

Who can tell what boundless pleasure we may give a soul  
in pain,

Or what rainbows we may fashion when their teardrops fall  
like rain!

It is better far than royalty, than riches or renown,  
To balance up our troubles ere the sun goes down.

It will make your footsteps lighter as you hasten on your  
way;

It will set Christ's love to music, and you'll sing it all the day.  
I am sure that God has plenty in His treasure vaults for two;  
And the half is for your neighbor and the other half for you.  
So if you will come to bless Him and to ask for a divide,  
You will find His store is ample for the world for which He  
died.

In the lanes of every city, in the country and the town,  
Strive to grant the world some blessing ere the sun goes down.

—David Reed Miller, D. D.,  
in the United Presbyterian.

\* \* \*

### **Poor Care of a Valuable Possession**

A DOZEN successful business men had just completed their work at a committee meeting, and were chatting for a few minutes.

"What does the afternoon paper say?" asked one man.

"Read it," said another.

"I have not read any paper except a few headlines for weeks," said a third. "All the newspaper reading I get is what is read to me by my family. If my eyes will stand it to do the regular work in the bank, I think that I am fortunate."

The eyes are more important to a person than his hands and feet, and yet most people are very careless regarding the use of their eyes. Artificial

lighting, unless properly regulated by shades and position, strains the eyes.

#### Sleep for the Eyes

The most effectual of all treatments for the eyes, the measure best calculated to keep them strong and efficient, as well as to restore them when overworked, is sleep. Nothing can take the place of this. Even the sufferer from insomnia may refresh his eyes by closing them and lying quietly in a darkened room. Such rest is the next thing to sleep; in fact, ten hours of it are said to equal six hours of real slumber.

A physician who writes in *Critic and Guide* says: "I rank sleep above glasses, because I have known of several cases where the latter were laid aside when reformation in sleeping habits had been effected. But when the eyes themselves are defective, lenses are indicated, in most cases. Those who for any reason refuse to wear glasses when they need them, are certain ultimately to pay dearly for their indiscretion. Under certain conditions, every one needs them. He who day after day subjects unprotected eyes to the sun's glare on snow or water, is taking a serious risk. Tinted glasses should be worn; or if the wind is annoying, motor goggles should be used."

#### Don't Play with Your Eyes

It cannot be too often repeated that only expert specialists should be allowed to "tamper" with the eyes. Over-faith in home remedies has allowed more than one case of iritis (mistaken for "pink-eye" or "conjunctivitis") to reach the hopeless stage; and the foolhardy custom of buying eyeglasses at the cheap quack shops has seriously injured countless eyes. But it is very true that much can be done by the layman for his own eyes. Simple inflammation (if inflammation can ever be so termed), tired eyes, etc., yield very readily to home treatment.

#### The Eye Bath

Chief among these simple measures is the eye bath. After a day of eye-straining work, there is nothing more refreshing to the tired organs than this:

Dissolve a teaspoonful of boric acid in a small glass of hot water. In the recumbent position one may squeeze it into the eye with a sponge or small cloth; but an eyecup is far preferable, and costs but a trifle. Do not be afraid of hot water; have it as hot as can be comfortably borne, throw the head well back, and roll the eye about thoroughly, opening and closing it many times. This may be repeated several times during the day; it clears the vision wonderfully. Keep the glass carefully covered when not in use, and rinse out the cup with boiling water each time before using it. The wash should be made fresh each day; and it is not at all expensive.

#### Just Water

Even used alone, water is highly beneficial to the eyes. Many times in remote situations it has proved its value. Explorers tell us that one reason why glasses are so little needed in some countries where the people live outdoors, is that they have a custom of diving and swimming with the eyes open. Clear cold water is excellent as a morning tonic for the eyes. Used with the eyecup, it "braces" the eyes surprisingly for the day's work. Some oculists depend much on cold water in the treatment of amaurosis (partial loss of vision without apparent

organic defect). The face is so immersed that the eyeball may be thoroughly laved, and this is repeated several times a day. It requires weeks or months, but in many cases the optic nerve finally gives some response to the stimulation. Alternate applications of hot and cold water improve the circulation in dim, lusterless eyes, and benefit the eye muscles.

Generally, special exercise for the eye should be under competent supervision. Though a simple matter in itself, one should ascertain that he has no eye defects which may be aggravated by certain muscular movements. I heard of a cross-eyed girl who greatly increased her trouble by misdirected effort. However, eye exercises adapted to requirements are wholly practicable and beneficial.—*Healthy Home*.

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### The Test of a Room

"HAVEN'T you often noticed," exclaimed a college girl who was vigorously throwing away a lot of dusty knickknacks, "that when you really put your vanity in your pocket, and decide to be comfortable in spite of looks, somehow the looks, too, seem to be tremendously improved?"

Comfort and workableness do, after all, give the attraction that is most real and permanent to any room. Many a girl selects the colors of her own room with care, and fills it with all the trifles at her command, and then finds herself tired and distracted with the lack of space, and the absence of the big, homely table that might have taken the place of the capsizing little rocker that is too pretty to sit in. Clutter is not the same thing as coziness, but simplicity often is.

The plain top of a dressing table, old and unattractive though it may be, is often far more effective without a single piece of linen upon it, for it takes but an instant to dust it perfectly every day, and perfect dusting will insure a look of elegance to the truly simple room.

The stern test of a room is, "Can one live in it cozily and cheerfully and charmingly?" All that does not tend to those three ends "must out."—*Wellspring*.

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### WHERE BELLS DON'T RING NOR WHISTLES BLOW

It seems to me I'd like to go  
Where bells don't ring nor whistles blow,  
Nor clocks don't strike, nor gongs don't sound,  
And I'd have stillness all around.

Not real stillness, but just the trees'  
Low whisperings, or the hum of bees,  
Or brooks' faint babbling over stones  
In strangely, softly tangled tones.

Or maybe a cricket or katydid,  
Or the songs of birds in the hedges' hid;  
Or just some sweet sound such as these  
To fill a tired heart with ease.

If it were not for sound and smell  
I'd like the city pretty well;  
But when it comes to getting rest,  
I like the country much the best.

Sometimes it seems to me I must  
Just quit the city's din and dust,  
And get out where the sky is blue—  
And, say, how does this seem to you?

— Author Unknown.



## OUR FIRST CHURCH BUILDING

SABBATH, September 25, the writer and his wife had the happy experience of visiting the first church building ever owned by this denomination. The building, as seen in the picture, is a plain, frame structure, and is situated in a half-acre clearing near the town of Washington, twelve miles from the railroad, among the beautiful hills of New Hampshire.

It was about three quarters of a century ago that the deed to the land was given to the early Adventists. They numbered only forty at that time, but were full of faith and zeal, and had a clear vision of God's program for the hour. Within a few days a clearing was made, and six weeks later the building now standing was completed.

These early Adventists did not have the light of the Sabbath truth until Mrs Rachel Preston first taught it to them. Sister Preston came from New York State, and upon arriving at the little church, asked: "Why do you keep Sunday for the Sabbath?" The Adventist believers were very sincere in their convictions, and set about studying the Sabbath question. The following week was a test to them; but when they studied their Bibles and found that Sunday observance was not taught therein, the majority of them observed the next Sabbath. The Sabbath truth has spread until today we see the fullness of the third angel's message preached in practically all parts of the world, for a witness to all nations.

There are many sacred memories surrounding this hallowed spot. It was here that Elder Joseph Bates in 1845 accepted the Sabbath. It was here that Elder Uriah Smith also accepted the Sabbath truth. It was in this church that Elder Frederick Wheeler, preached the first Sabbath sermon among the believers. Here it was that, under Sister White's preaching, one evening a crowd of young people were converted, among whom were Elgin, Eugene, O. O., and Elmer Farnsworth. The readers of the REVIEW know well how God has used these men in His cause. Brother Elgin Farnsworth's family is the only one remaining in that vicinity. Their home is in a near-by clearing, and they are faithfully holding up the banner of truth in their neighborhood.

Brother William Farnsworth, the father of E. W. Farnsworth, was one of the first Seventh-day Adventists. He lies sleeping in the old churchyard, with other pioneers of the message, awaiting the call of the Life-giver. Many of the pioneer ministers did their early preaching in this church. Besides those already mentioned, were Elders James White, J. N. Andrews, D. T. and A. C. Bourdeau, U. Smith, and others. Brother Elgin Farnsworth has an old daguerreotype of twenty "originals" in the message.

With these hallowed memories of our forefathers in the faith crowding our minds, we felt the solemnity of the occasion as we met in the old church on September 25. A large truck load of

our people, and cars from Keene, N. H., and neighboring towns, drove over to enjoy this Sabbath service. Brother and Sister Walter Meade were also present. It was especially impressive to Brother Meade to visit the spot where his grandparents and other pioneers in the message lie resting in their dusty beds.

Our line of automobiles trailed along among the beautiful hills, now passing some mountain lake, now crossing some rustic bridge over a babbling brook. We passed the spot where once stood the Farnsworth homestead. Upon arriving at the church we somehow felt that our automobiles were a desecration of the grounds where once trod our early fathers in the faith. Such a contrast—then the oxcart, now the hum of the automobile!

After dinner the meeting was called, and again the old church was filled with

gladly sacrificed money, ease, and the comforts of life to start the message.

Attending this Sabbath service of September 25 was one of the two surviving charter members of the early church,—Sister Hattie Farnsworth, aged eighty-four years. (The other charter member is Sister Sarah Meade.) Sister Farnsworth enjoys health, and rejoices in the message. Her testimony of God's guiding hand was an inspiration to all. She told us of their hardships and toils, of their zeal and persecutions. She told us of the love and charity that was among them, and how they prayed and agonized with God as the time of their "disappointment" drew on. She said that their disappointment was as keen as was that of the disciples when they stood steadfastly gazing up into heaven as their Lord ascended.

There is to be no disappointment this



Church Building, Washington, N. H.

Adventist believers; again the walls vibrated with the old hymns of Zion; again voices were united in prayer, "How long, O Lord, how long?"

The writer spoke from Revelation 14: 6-12, and we all felt the thrill and throb of the third angel's message. Then they had only the light of the first angel, now we are living in the fullness of the three messages. Then they were disappointed, now "He . . . will come, and will not tarry." Heb. 10: 37. The same divine Providence that started the message will finish it. It will take the same consecrated zeal to finish the work that it took to start it. The same simple faith in God is needed now that was needed then. There is danger of yielding to worldly influences now as then. We need a "come-out-and-be-ye-separate" experience.

Too many of us are becoming entangled with the world. The anxious, strenuous life of today is no more excuse for lethargy and worldliness than was that of the forties. We are more responsible before God because of our additional light. Then, they would walk or drive an oxcart twenty-five miles to attend the services. Today some of us hesitate to drive our cars on a macadamized boulevard twenty-five blocks to enjoy the Sabbath services. Then our brethren

time. The message is growing in power, and soon it will be cut short in righteousness. It is going through. Are you going through with it? Some have left it. Some have turned their backs upon it and are now ashamed of it. How can we be ashamed of the gospel of Jesus Christ as found in Revelation 14: 6-12? Are you ashamed of the message? Are you ready to deny your first love for it? Let us renew our faith in, and our consecration to, the finishing of God's last warning message of mercy.

B. M. HEALD.

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## LOUISIANA CAMP-MEETING AND CONFERENCE

THE seventeenth session of the Louisiana Conference was held in connection with the camp-meeting at Lake Charles, September 9-19. The camp was in a beautiful grove on the outskirts of this thriving little city, not far from the shore of the lake. There were thirty tents pitched on the ground. Counting those who encamped on the ground and those who were in rooms, there were one hundred fifty in attendance.

The services during the day were such as to inspire our own people, and in the evening services the points of faith

which go to make the Seventh-day Adventists a distinct people, were considered. These meetings were well advertised and a number of people from the city attended. Elder T. G. Bunch bore the burden of these evening services.

The laborers from outside the union were Dr. D. H. Kress, Elder H. K. Christman, and the writer. Elder J. L. McElhany and the department men of the union were present and took an active part in the meetings. Although the weather was very warm, the people were faithful in attending the meetings. An earnest desire to seek the Lord was manifested, especially on the last Sabbath, when almost the entire congregation were moved to seek a deeper and better experience, some for the first time and others for a renewal of their consecration. On the last day of the meeting, five were baptized and others expressed their intention to have this ordinance performed at their home churches.

The Louisiana Conference consists of the State of Louisiana, and has a con-

weeks in examining farm properties within a radius of fifty miles of Utica, and the conference committee was called together several times to visit such locations as seemed best suited to school purposes. In our meetings we had the counsel of Elder E. K. Slade, president of the Atlantic Union; Brother C. L. Kilgore, union auditor; and others.

The farm of about eighty-five acres is very productive, and has yielded bountiful crops this summer. It is in a high state of cultivation, and has produced as much as fifty-two bushels of wheat to the acre. There is also a wood lot of about fifteen acres which has some good timber. When purchased, the farm was well equipped with tools and implements. Ten high-grade Holstein cows, two first-class farm horses, and about one hundred hens were also included in the purchase. In addition, we have been presented with another cow, and have been promised four more, which we expect to receive soon.

The house is large and has been remodeled, so that it now has twenty-two

ulty. In getting this institution started they have undertaken a heavy responsibility, but they are all striving to lift the load in real earnest, and are doing faithful, conscientious work. There is a good spirit of loyalty and co-operation among the young people, and the outlook is bright for a prosperous school year.

H. C. HARTWELL.

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## SABBATH SCHOOL CONVENTIONS IN THE NORTH PACIFIC UNION

A SABBATH school convention for the North Pacific Union Conference was held at Seattle, Wash., September 29 to October 3. We were greatly favored in having with us Sister L. Flora Plummer, of the General Conference Sabbath School Department, and Elder J. S. James, the field secretary. We invited the Western Canadian Union Conference to unite with us in this convention. I am sure that this joint Sabbath school convention of the North Pacific and Western Canadian Union Conferences will prove a great blessing to the Sabbath school work throughout both fields.

Following the Seattle convention, local Sabbath school institutes were held at Sutherlin and Portland, Oreg.; College Place and Spokane, Wash.; Missoula and Bozeman, Mont.; and Caldwell and Boise, Idaho. It was not possible for both Sister Plummer and Elder James to be at all these places, so their time was divided. The work done at each place has brought a larger vision and a clearer conception of the magnitude and importance of the Sabbath school work.

While a great work has been accomplished through our Sabbath School Department in the past, and great blessings are attending the work at the present time, yet all who attended these meetings have been more convinced than ever that there are greater possibilities before us in the development and enlargement of this phase of our work. To state that we appreciated the labors of Sister Plummer and Elder James expresses our feelings altogether too mildly. Being in the extreme northwest of the United States, and so far away from General Conference headquarters, we do not always have so much help from the General Conference workers as do the Central and Eastern conferences; therefore a treat of this kind is especially appreciated. There was a good attendance, and a live interest was manifested in all the meetings. Undoubtedly these conventions will result in much lasting good to our work here.

It is regrettable that there are thousands of our church members who are not members of our Sabbath school. This condition, we understand, exists more or less throughout the entire field. I have been convinced by observation, however, that by far the larger percentage of these church members who are missing from the Sabbath school are found in the larger churches, and especially those which have pastors. The only reason that I can give for this situation, is that the people form the habit of depending upon the preaching service for their spiritual food, and thus neglect the Sabbath school, which requires some personal endeavor in study. I visited one city church recently where fully a hundred people who did not attend the Sabbath school came to the preaching



Eastern New York Academy

stituency of 464. It has eight churches and fourteen Sabbath schools. There are three ministers and one licentiate, three holding missionary licenses, and fifteen colporteurs. The conference has two church schools and three church school teachers. The tithe paid in 1919 was \$10,457.31. At the close of the camp-meeting, active campaigns were to be conducted at Shreveport and New Orleans.

All who attended the meeting, felt that it was a real uplift to the work in Louisiana. We trust that the blessing of God will be with the workers there, and that they may reap a good harvest of souls.

W. F. MARTIN.

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## EASTERN NEW YORK ACADEMY

EARLY in the summer, the final steps were taken to secure a property to be used as a ten-grade boarding academy for the younger students of the Eastern New York Conference. The property is about one and one-half miles from Clinton, a town in the central part of the conference, about nine miles from Utica, where the conference office is located.

The enterprise was launched after careful counsel with the union conference, which, with the General Conference, approved of the undertaking. The writer spent the greater part of nine

rooms. Another building on the place has also been remodeled, furnishing four additional rooms. The stable is modern, being provided with box stalls. There is a good dairy barn, a part of which is floored with cement and equipped with modern iron stanchions. There is also a one-hundred-forty-ton silo.

Since purchasing the place, we have equipped it with a large three-kilowatt electric lighting system. The right to an ample gravity water supply has been secured, and steps are being taken to install a complete steam-heating system. One of our brethren presented us with a good Ford truck, and furnished us with a light truck at a very low price. These gifts have been utilized to advantage, and are much appreciated. We have also received many valuable gifts of furniture, books, and other equipment for use in various ways.

It is the purpose of the school management to make the enterprise self-supporting, and to develop practical industries as rapidly as possible. Already laundry equipment has been secured, and it is hoped that we may be able to do work for the town of Clinton, which has a population of about 1,300.

The school opened with an attendance of twenty pupils, and others are coming. Prof. and Mrs. L. H. Gardiner, Prof. and Mrs. E. E. Cossentine, and Mrs. Florence Booth Miller constitute the fac-

service, and I was informed that this was quite customary. I have seen a like condition in other churches, until I feel that we are approaching an alarming state, which ought to be faced very seriously and considered carefully by all our workers and people everywhere.

I am sure that the conventions held in our field will cause all who attended to take a more personal and active interest in the Sabbath school work, for its importance cannot be overestimated. "The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous." — *"Testimonies for the Church," Vol. V, p. 127.* Recognizing that "the Sabbath school is the church at study," we will not rest satisfied until "all the church is in the Sabbath school and all the Sabbath school is in the church."

A. R. OGDEN.

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### THE WORK IN MEXICO

DESPITE revolution and bandits, small companies in different cities still retain their love for the truth, and have held together faithfully. Many times our workers have been in danger, but have loyally remained at their post.

On reaching Mexico, we held a short series of meetings with the church, after which ten adults with whom different laborers had been working, were baptized. Several others waited for baptism until our meeting in November.

Never has our literature found so ready a sale as at the present time. During the first nine months of this year more than \$17,000 worth of our literature has been delivered. There is good territory in many provinces where the people are still waiting for the faithful colporteur. Surely God must have some one ready to go.

The seed sown during all these years is bringing forth fruit. Calls are coming from different quarters. If the sowing is an indication of what the harvest is to be, our evangelical workers will be kept busy following up interests that have been awakened. The harvest truly is great, but the laborers in the harvest field are very few.

How long the peace will continue which we at present enjoy here, only God knows. Even now there are signs that we may not long possess the liberty we have today. It certainly behooves us to equip and train the native church for whatever eventualities the future may hold in store.

I am glad to say that this message has made good, strong, loyal Seventh-day Adventists in this field, the same as it has done in South and Central America, and other fields where we have labored. National differences appeal to the natural heart, but in Christ there is neither Jew nor Greek. This message prepares believers of all nationalities for the one kingdom of God. Surely Mexico with its fifteen or sixteen million will furnish its share of the sheaves for the Master's harvest. May He lead many more laborers into this part of His world-wide field.

A. N. ALLEN.

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### PHILADELPHIA AND TOLEDO

I ARRIVED in Philadelphia from Memphis, Tenn., on Aug. 13, 1913, and on June 1, 1920, moved to Toledo, Ohio. During the nearly seven years that Philadelphia was my home, my work was constantly in that city, except that from July 18 to Dec. 31, 1918, I was in cantonment work in Virginia, and from Jan. 1 to Sept. 11, 1919, my work was in Charleston, W. Va. From the latter date until our removal to Ohio, my work was in connection with the North Philadelphia church. The last Sabbath I was there, I baptized thirteen. The work is prospering in Philadelphia. During my seven years of labor there, our churches have about doubled their membership and nearly quadrupled their tithes and offerings. Not that this encouraging increase is due to my work alone, for there have been others who have worked faithfully; but there have been many conflicts and victories in my experience there that I shall always remember with thanksgiving. I am certain that God has many precious souls in the great city of Philadelphia who will be faithful till Jesus comes.

We met with a very pleasant reception in Toledo, where Elder B. F. Kneeland has done successful work. The church here does not forget to pray that God may greatly bless his labors as president of the Cumberland Conference. The To-



Baptismal Scene in Mexico

ledo church is an earnest, active church, possessed of a true missionary spirit, and I am greatly enjoying my work here. Its members are using large numbers of the *Present Truth*, and are actively engaged in the Harvest Ingathering campaign. We have one of the best church schools in the Ohio Conference.

On account of their serious condition of health, my wife and daughter were compelled to spend some time at the sanitarium in Washington, D. C., and it was necessary that I should be with them several weeks in August and September. I had the privilege of speaking at the Sligo church, and at the Memorial church, which was purchased by all our people at the invitation of Sister White, and dedicated by her in May, 1904. I also spoke at the new church at Capitol Hill. As we reviewed the wonderful providences and the direct guidance of the spirit of prophecy in establishing the headquarters of the third angel's message in the capital of this great nation, comfort and courage came into our hearts. God is leading this people as truly as He led Israel of old by the pillar of cloud by day and the pillar of fire by night.

The sanitarium is doing a great work. God is surely helping the chief surgeon and his associate workers.

The Washington Missionary College opened this year with a much larger attendance than last year, and the prospect is very bright and hopeful. For the training of workers to carry the message to all the world, to enlighten the minds of young workers with the wisdom and knowledge that come from the Bible and the Holy Spirit, the college has a very strong school board and faculty of teachers. I was present at the opening exercises of the college, September 15, when stirring speeches were made by several of the General Conference brethren. A statement by Elder W. W. Eastman was of unusual interest to me. It was that several of our students had paid their way through college by selling our books, and that the highest record in canvassing had been made by a young man who sold \$1,500 worth of "The Great Controversy" in one week.

A recent visit to Mount Vernon Academy was of interest. There is a much larger attendance this year than ever before in the history of this institution, and the spirit of earnestness on the part of the faculty and the students, indicates that a great work is going forward this year in this excellent training school.

We may truly say that our work in all the great State of Ohio is advancing



Company of Believers in Mexico City



in a most encouraging manner. At the present time we are having in Toledo the largest and most encouraging meetings that have been held in this city for many years, if not the very largest in the history of the work here. We thank God and take courage, requesting the earnest prayers of all our readers for His continued blessing and help.

J. S. WASHBURN.

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### WESTERN NEW YORK AND BERRIEN SPRINGS

AFTER the close of the Western New York Conference in Buffalo, I spent a few days visiting friends, and preached on Sabbaths in the churches of Jeddo, Burt, and Lockport. This is the field where Elder R. F. Cottrell, one of the pioneers of the message, loyally worked for the Master, and from whose pen came a number of our sterling songs and many short, pointed, helpful articles, both doctrinal and spiritual.

The Burt and Jeddo churches are in the country. They have good leadership and are liberal givers. There is a nucleus of a church in Lockport, and it would seem that many more could be added to it from the thriving, busy city.

With Brother H. M. Fleming I also visited the Fernwood Academy, which was just opening its present school term. There are difficulties this year before both management and faculty. An uncompleted and greatly needed building in course of construction is being used as the general school building for administration, chapel, and classrooms, thus releasing rooms in the other buildings for dormitory purposes. If all will pray and counsel, pull and lift, and work together in Christ, these difficulties and obstacles may become stepping-stones to success. In this way only is the best work accomplished, and we hope Elder Fries and his committee may reach the goal of their hopes.

#### Emmanuel Missionary College

Proceeding westward, I had the privilege of a three days' stay at Berrien Springs, three miles from which is Emmanuel Missionary College, our oldest advanced school, if we count it, as it is, the continuation of Battle Creek College.

A friend met me at Niles with an automobile and took me out to the college. In the short time at my disposal, both in company with President Griggs and also alone, I visited various departments of the college. Two new buildings have been erected since my visit more than a year ago: a fine dormitory for boys, and a building for music having sound-deadening walls in order that instrumental practice may not disturb other students.

With the addition of a new farm recently purchased, the college now owns about four hundred acres of land that is excellent for almost any crop suitable to the latitude. A part of this land lies below the level of the St. Joseph River, and can be cheaply irrigated.

The college has a herd of fine cows, many of which are registered and record animals. The farm is well supplied with horses, fowls, tools, etc., and I understand is ably and scientifically operated. The young men who are taking agriculture appreciate the efficient education they are receiving.

The domestic economy department seems to be doing excellent work. Young women are here trained to do actual housekeeping. After preliminary instruction in the qualities, use, and combinations of foods, the student is given the sole responsibility of purchasing provisions, providing fuel, and preparing suitable, healthful meals for a family of five or six. In some of these tests the "family" has been boarded for the given period of two weeks or a month at nine cents a meal per member. Various fuels are used in these instructions and experiments, as coal, coal oil, wood, gas, and electricity. Young women who become proficient in this department certainly receive a fine training in housekeeping.

Closely connected with this department is that of sewing, where is taught the making of clothing and other articles for use in the garbing of a person or the furnishing of a house. Those in the commercial sewing department, working in limited quarters, are doing excellent work in making shirts and ties for men, and all kinds of women's wear.

Alterations and enlargements in buildings are necessary to meet the needs of these growing departments. Not all departments can be noted. The aim of the management is to make each department pay, and to give work to as many students as possible.

I was impressed by the cordiality and unity that exist throughout the college between faculty and students.

The time of my visit was near the close of a Week of Prayer, and the testimonies in one of the chapel services were most cheering and inspiring. The chapel was crowded, and there were from two to twenty on their feet at a time. Of long, dry testimonies there were none. Almost invariably the note was of personal relationship to, and victory in, Christ. Most of the students are strong young men and women with the definite purpose of obtaining an education to fit them for service in the cause of God.

I had the privilege of meeting with the faculty, and of speaking to the students on Sabbath morning in the boys' dormitory chapel, and to the church immediately afterward in the college chapel.

May God bless Emmanuel Missionary College, and make it ever a mighty factor in the closing work of the great threefold message.

This visit closed a tour of nearly five months, attending meetings in camp and church, beginning with the Kentucky camp-meeting, attending all but one of the camp-meetings in the Atlantic Union, with several smaller gatherings; meeting old friends and laborers, as well as many new soldiers of the cross. There are trials, burdens, and conflicts of faith everywhere, but also everywhere a pressing forward in the work of God, and tokens of its ultimate triumph.

MILTON C. WILCOX.

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### FIELD DAY AT THE LOUISIANA CAMP-MEETING

FIELD Day is a new thing in the South. The people have read about it, but this is the first year it has been introduced as a necessary feature in the camp-meeting program of the South. Many of the people said it brought to them a great victory. Those who start

out for the first time are surprised to find a welcome in nearly every home. They also find that the words of Christ are certainly true, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10:16.

There are just as honest hearts outside of the fold as there are within it, and they will value the truth as highly as we value it, when it is presented to them in love and in the spirit of Christ. Some of the faces we see we never forget, and some of them we shall see again, if we are faithful.

These Field Days prove a great blessing to all who take part in them. I recall two workers going out. One was passing through a great trial, and was very much depressed and despondent. He did not feel at all inclined to go, but his case seemed desperate and he decided to go whether he felt like it or not. The other one, in order to meet his appointment, left his home without taking a morsel of food. After a ride of thirty miles in an automobile, these two, with three others, arrived at the small town assigned them. The brother who had missed his breakfast did not even then take time to eat, so they all commenced work. One of the two brought back \$18 and the other \$11. They had some blessed experiences.

On the way home all were singing. All felt happy. The one who had felt so despondent when he left that morning, pleasantly quoted the statement, "If set to work 'the despondent will forget their despondency.'"

"Yes," responded the one who had gone without food, "and 'the weak will become strong.'"

I have often wished I could have a snapshot of the people, *before taking*, and *after taking*. The change on the countenances is pronounced. These Field Days are merely an object lesson of what might be in every church each Sabbath. One Field Day of two hours a week in each church would not be too much to ask for. The reports brought in on the Sabbath days would be a great blessing. Prayer could then be offered for special cases met during the week.

The Louisiana camp-meeting Field Day experience meeting will always be remembered, and will prove an inspiration to the members of this conference. Sixty-five went out and sixty-five reported. Twenty-five of them said this was their first experience. Possibly some of these could never have been induced to begin this house-to-house work in any other way. Over one thousand homes were visited during the hour and a half spent in the field. Four Bible readings were given. Two subscriptions were taken for our periodicals. Ninety-nine magazines were sold and eight hundred fifty-one papers were given away. One hundred eighty of the World's Crisis books were sold. Thirty-six hours of Christian help work were done, and over seventy dollars was brought in.

At the same time invitations to attend the meeting were handed out, and as a result a fine class of people came to the tent each night. The camp-meetings in the future give promise of being a greater success than have been the meetings of the past. This personal work will be one of the means that will help to make of them what God designs them to be.

D. H. KRESS.

### THE MESSAGE PUBLISHED IN AUSTRALIAN NEWSPAPERS

THE efforts to proclaim the message through the newspapers of the world are proving more and more successful. Many of the evangelists in North America, realizing the importance of using the newspapers to advertise the subjects of their lectures in tent and hall efforts and to give reports of the lectures, are obtaining excellent results from this plan. Young men just entering upon active endeavors in the field, are also taking advantage of these opportunities to attract the attention of the reading public to the advent cause through the secular press, and the money that is spent for this purpose is bringing encouraging results.

Not only are workers in the home field using the newspapers, but some in foreign countries also appreciate the advantages that come from such endeavors. One worker in Australia, telling how extensively the message is being heralded through his efforts, says:

"There are a number of papers all over Australia that are accepting and printing articles from my pen, and some editors have written me very appreciatively indeed. For instance, one editor writes me: 'How do you come to send me your articles from time to time? Have I ever met you and forgotten it? However, I may say that I appreciate the articles, and they go into other papers from mine.'"

No one can tell how far the influence of such articles is felt. This experience should encourage others to write for the newspapers, as their articles, too, may be printed in other papers than those to which the reports are submitted. This is a very effective method of getting the masses interested in the message.

W. L. BURGAN.

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### THE ELEVENTH-HOUR CALL

It is easy for Seventh-day Adventists who have been long in the faith, to see the rapid fulfilment of prophecy in the events of the day. The soul is gladdened as omens of coming deliverance follow one another in quick succession. Passing days should lead to a deeper consecration, that every one of us may be enabled to perform with fidelity our heaven-appointed work. Only those who know and do their work will be approved of God. The work assigned is altogether too great for us to undertake alone. We are workers together with God. In bearing the burdens of life, in performing the duties incumbent upon us, Christ takes the heavier end of the yoke, and imparts to us grace to bear the lighter end. If we refuse to yoke up with Him, then we receive His grace in vain.

The world must be warned of its soon-coming doom, and invited to seek a shelter in Christ. To accomplish this gigantic task will require the service of all who are loyal to Christ. Each one, through prayer and a close communion with Heaven, can find his appointed work.

One of the most important things to be done is the distribution of our literature in the homes of the people. A dread of meeting the people and offering them an unpopular truth is holding many from their neighbors' doors. This dread can, and must, be overcome. Why fear to hand to a friend, a neighbor,

a relative, that which, if heeded, means to him life that never ends? Why hesitate to enter upon a work when God, our collaborer, takes the heavy end of the yoke, and imparts grace that makes this work a delight?

This fear, dread, and hesitancy will never be removed, no matter how much we plead for its removal, until we step out by faith. What more can we ask than to have God and angels by our side as we go from door to door? Is not He who has all power in heaven and in earth sufficient help for us? Why fear weak, puny man? "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2: 22.

Our foreign mission work is being extended to the uttermost parts of the earth, and the vast army of workers in these distant fields must be supported. Homes, chapels, publishing houses, and sanitariums must be erected in many lands. This calls for means, and He who has assigned to every man his work and departed to a far country, soon to return, expects every one of His followers to contribute of his substance, and to use every righteous, lawful measure in obtaining means to support the noblest work in all the world.

The Harvest Ingathering work is one of the best means ever devised to accomplish this. Why should we hesitate to act our part when the Saviour met the most cruel abuse to reach and redeem us? If we shun the cross, do you think we could enjoy wearing the crown in heaven? Would we not be ashamed to meet those there who had borne heavy burdens and faithfully toiled to support the cause of unpopular truth here?

Let us banish all dread, dispel all fear, and go forth in faith. Let us plead with Christ our mediator, until our hearts are brimful of the love of God; then we shall have a real burden for our fellow men. It is a torture to the soul to know what we ought to do, what Heaven has appointed for us to do, and then, through fear, to fail to accomplish the work. "Perfect love casteth out fear: because fear hath torment." 1 John 4: 18. Then away with our dread, our fear, and forward to the work. When love for God and our fellow men permeates the soul, soliciting means for the Master's work will be a delightful task.

Let us take our Harvest Ingathering papers to our secret place of prayer, and in simple faith ask God's blessing to attend our efforts. Our Saviour will surely hear our earnest plea for help to support the cause for which He shed His precious blood. Through our faithful efforts, others will receive eternal life; and if we endure to the end, then with Christ we shall behold the travail of His soul and rejoice with Him.

We have reached the eleventh hour, and our time to complete our heaven-appointed work is short indeed. Let us arise at once and enter the whiteden harvest field.

E. HILLIARD.

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### GLEANINGS FROM THE FIELD

SEVEN persons recently received baptism in Long Creek, Oreg.

A FEW weeks ago Elder C. S. Wiest organized a church of sixteen members in Evansville, Ind.

THE baptism of ten new believers is reported from Brusett, Mont.

SIX new members were recently added to the Brooklyn (N. Y.) church.

ELDER G. G. SIMS reports the baptism of five converts in Alturas, Calif.

TWENTY-THREE persons were baptized at the close of the tent effort recently held in Lansing, Mich.

FROM Yakima, Upper Columbia Conference, comes the report of six new believers receiving baptism.

FIFTY-FOUR new members have been added to the St. Louis (Mo.) church during the last few months.

SEVENTEEN persons have recently taken their stand for the truth in Pagosa Springs, Inter-Mountain Conference.

TEN persons have recently accepted the third angel's message at Danville, Ky. Sixteen have taken their stand for present truth as the result of a series of meetings held at Madisonville, and many others are deeply interested.

THE street car strike in Denver, Colo., greatly interfered with the attendance at the tent-meetings which were in progress there; but a number have already been converted, and a large number are deeply interested and are studying the special truths for this time.

### News and Miscellany

Notes and clippings from the daily and weekly press

— A cypress tree growing in a churchyard in the village of Santa Maria del Tule, a short distance from the Mexican capital, is believed to be the oldest living thing in existence today. According to the estimates of experts, its age is somewhere between 5,000 and 6,000 years. If this estimate is correct, the seedling from which it developed must have appeared at about the same time that Menes founded the Egyptian kingdom, the oldest civilized state of which historians have record.

— Ordinarily there are from one hundred to two hundred earthquakes annually in the United States, but in 1919 there were only eighty-seven, according to a bulletin issued by the Department of Agriculture. Most of the earthquakes occurred on the Pacific Coast, where slight earth tremors are common. There were twenty in the region embraced in southern Illinois and Indiana, western Kentucky and Tennessee. There was one in Missouri, two south of Wichita, Kans., and one near Washington, D. C.

— The work of the Salvation Army in America is growing rapidly. It has now one hundred industrial homes, and serves 1,750,000 meals annually. Its rescue homes and maternity hospitals serve 1,250,000 meals, its children's homes 400,000, and its hotels for the poor 500,000. Temporary relief is provided for 700,000, and employment secured for 80,000 men. Twenty-five thousand children and 6,000 mothers were sent to the country last summer, and a quarter of a million Thanksgiving baskets went to the poor this fall.

## Bureau of Home Missions

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

### THE WORK IN SICILY

THE following letter was received from Elder R. Calderone who has been visiting his parents in Italy during the summer, and is now (October 6) on his way back to the States. The letter is very interesting, and I am sure that our people will like to read it. It shows how our foreign work in this country is already reaching across the deep, into the homelands of some of the foreigners.

"On August 19, five persons were baptized in Montevago, Sicily. There are many others who had just begun to keep the Sabbath and who wanted to be baptized, but I asked them to wait a while longer, until some one could be sent to teach them all the points of truth more fully.

"Montevago is a town of about four thousand inhabitants, in the province of Girgenti. You remember I spoke to you about a young woman who attended our church services in Chicago five years ago. When she went back to her homeland and to her family, we thought that she would forget all about the truth she had heard; but such was not the case. After she went home, her relatives wanted to force her to go to the Catholic church. She refused. A priest was summoned by her father, but he could not convince her. She then wrote to Sister Rizzo in Chicago for help. We sent her tracts and counsel by letter, which gave her courage. She was forsaken by all and excommunicated. But Sister Marianna Infranco, as she is called, who is now just twenty-one years of age, held firm for four years.

"A young man became interested and wanted to investigate the truth, then a woman, then another man, and still others, until five persons were studying with her. They had their meetings daily, studying the Bible.

"On August 8 I went to visit them. They were glad to see me. They were hungry for the truth. I gave them spiritual food, and on August 19 five were baptized. A picture of this company is inclosed.

"One of these young men, Brother Felice di Gerlando, is a barber. When he accepted the truth, he closed his shop on the Sabbath. This caused general astonishment. His patrons inquired the reason for such a procedure. Their curiosity was aroused, so that many came to hear me speak afterward. A committee was sent to me, asking me to deliver some lectures for them. I consented on condition that they would secure the place. They spoke to the mayor

of the town, and were granted the privilege of using a large room in a Catholic monastery under the control of the municipality.

"When the priests heard what was going on, they tried to stop us. The archpriest threatened to excommunicate every one who should attend the lectures of the American Protestant pastor; but this simply deepened their desire to hear, and at our first meeting more than two hundred men were present.

"Before I began my lectures, I invited by letter all the priests in town to come and hear me, but not one came. Every night our audience increased, until at the last meeting more than one thousand men and women were present. The Sicilians are hungry for a good,

yourself. Look at our Bible, how large it is compared with the Protestant." Then he tore many pages out of the Protestant Bible and threw them on the floor.

"In all his talk he did not touch nor refute a point of the doctrines I had presented, as he had promised to do. He spoke about hell and everlasting punishment, trying to prove its existence by mentioning Mark 9: 47, 48. He opened the Bible, but could not read the verses, because he could not find the place. He excused himself by saying that he was not acquainted with the Bible, and did not care to be, because it was not essential to salvation, and he said he was ready to destroy his own edition, if necessary.

"On Monday I sent him an invitation to be present at my evening lecture, when I planned to answer some of the things he had said on Sunday. He did not come. That evening was a glorious one. More than a thousand people were present, and many remained in the street for lack of room in the hall. I spoke from 8 o'clock till 10:30 P. M. At the close I asked all those who agreed with me to raise their hands. They all did. I told them that Christians forgive their enemies, and so I forgave the priest for what he had said about Protestants. I spoke with respect and love. Many asked to be baptized, but I baptized only five, those who had studied under Sister Infranco for some time and knew the truth quite well. I told the rest to be faithful and wait a while, till some one could come to instruct them more fully in all points of truth.

"I wrote to Elder Christian, and I hope some one can be sent to Montevago soon. I organized the believers there into a Sabbath school and appointed as leader Brother Felice di Gerlando. He is also the treasurer, and will send the tithe to the conference office. I

hope that the Lord will greatly bless this beginning, and I am glad that He has used me as the first minister to preach and baptize in the large island of Sicily.

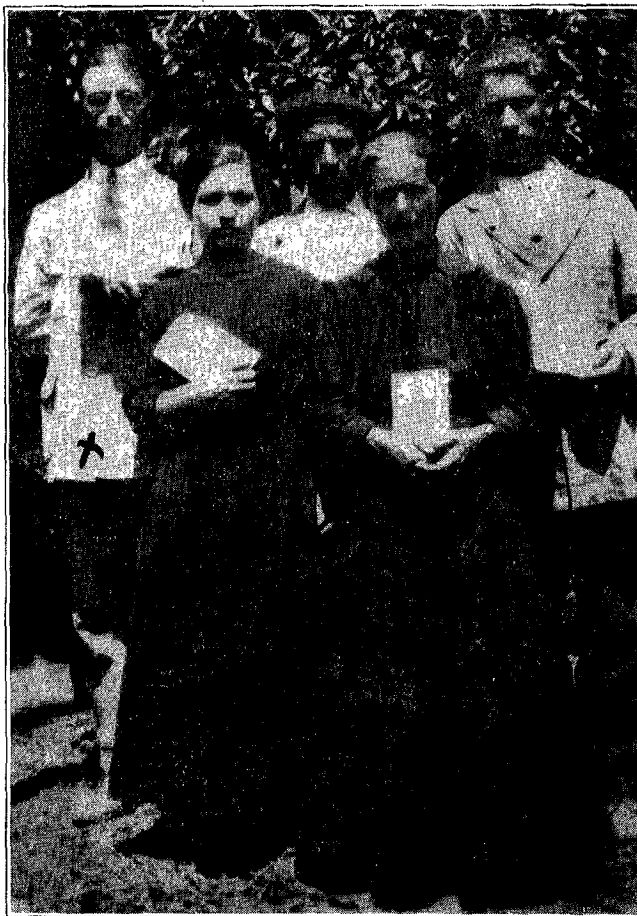
"It is interesting to know that one of the five persons baptized is the step-mother of the archpriest."

May the Lord indeed grant that this good work may continue to go forward at a rapid pace in old Italy. Let us remember it at the throne of grace.

J. W. SCHILLING.

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"BLESSED is he that considereth the poor: Jehovah will deliver him in the day of evil. Jehovah will preserve him, and keep him alive, and he shall be blessed upon the earth; and deliver not Thou him unto the will of his enemies. Jehovah will support him upon the couch of languishing: Thou makest all his bed in his sickness."



First Believers in the Island of Sicily, Italy

clear, true religion. Now is the time to give them the gospel.

"On the last Sunday morning that I was there, the archpriest announced that he would deliver a lecture in the afternoon, contradicting our doctrines. I decided to attend and hear what he had to say. About half an hour before his meeting opened, I sent him a message stating that I desired to attend his meeting. He sent word back that I was unwelcome and that my presence was not desired. Still I went, accompanied by my friends.

"On the pulpit he had two Bibles,—one, a large illustrated edition with Italian and Latin comments, making four volumes. This was the Catholic edition. The other was the Protestant Bible,—a pocket edition. He compared the size of the two Bibles. "Here," he said, "we have our Catholic Bible, and here the Protestant. This Protestant is no good; it is incomplete and false. . . . Look at the size and see for

## Home Missionary Department

C. V. LEACH                      *Secretary*  
H. K. CHRISTMAN              *Assistant Secretary*  
MRS. J. W. MACB              *Office Secretary*

### SPECIAL PRAYER

Sunset Vespers, Sabbath, December 11:  
The Bengal Mission

THE work among the East Bengal villages of Northeast India began at Gopalganj a number of years ago, through the efforts of L. G. Mookerjee, who is still in charge. In 1909 the first general meeting among the Bengalis was held in Gopalganj, the believers coming mostly by boat. The region is in the delta of the Ganges, and is cut up by a network of waterways, which flood in the rainy season. This was a very interesting and profitable meeting. A number of new converts were baptized. Of a later meeting, held at the same place during February, 1920, the following report is furnished:

"There were about 125 of our Bengali Sabbath keepers at the meeting. Many others desired to attend, but there were special difficulties this year on account of cyclone and famine, and those who did attend were obliged to make great sacrifices to do so. . . . All seemed to take a deep interest in the message which was presented, and we feel sure that the meeting resulted in further establishing these good brethren and sisters in the faith. They returned to their homes with better courage to face the trials and difficulties of life.

"Although the people are poor, they came to the meeting with a desire to help advance the cause of the coming kingdom, and from their slender means gave liberally in cash and pledges for the advancement of the work. It was indeed pathetic to visit the little hut where one of these donors lived. He is a fisherman with a small family. During a recent cyclone his house was blown away so that no fragment could be found. Being a poor man and unable to build, he borrowed bits of thatch and a few timbers to make a shelter. Yet when this poor man heard about the cause and its advancement, he felt his responsibility to help support it, and gave seven rupees [\$2.25] as his offering."

In 1919 the church membership was sixty-six, and in 1920 it was 109, showing an increase of forty-three. In 1919 there were three organized churches; in 1920 there were four, and another ready for organization. We now have representatives in forty villages in East Bengal. It takes Elder Mookerjee four or five months to make the tour in his house-boat, spending a little time in each place.

"The work is growing rapidly," writes Elder J. E. Fulton, "and there are insistent calls for more men and means to be expended in this field. The outlook is certainly encouraging, and we ask the prayers of all God's children for our work and workers in this very interesting field."

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"A GOOD name is rather to be chosen than great riches."

### THE MODEL CHURCH—NO. 9

WE are quite familiar with the statement that the medical missionary work is the entering wedge for the message, and its truthfulness has been demonstrated many times in connection with the work of this people. We have seen the simple ministry of the humble medical missionary subdue prejudice in human hearts and pave the way for the reception of the message. However, in order to build up a symmetrical work we must not neglect the other prominent features of the "reformatory movement." There is a triangular program presented to us, embracing the medical missionary work, the Bible work, and the scattering of the printed page. In every church where a missionary program is in operation, these three branches of the work should be proportionately developed.

For convenience, we shall confine ourselves to a study of the work that can be done by our church members in "opening . . . the word of God" to the people.

#### The Greatest Agency of Enlightenment

The Bible is the greatest agency of enlightenment in human redemption. To the weary, struggling sinner, voyaging on a turbulent sea, the Book with its message of hope and cheer affords a compass which, with unerring accuracy, points the way to the haven of eternal rest. It is the one Book which tells lost men and women that there is a God in heaven who lives and loves, and a Christ who has paid the price for the redemption of a sinful race. It is the greatest weapon of defense ever placed in human hands—a sure defense against the sophistries and delusions of the arch-enemy of souls.

After every human effort for the saving of souls has proved unavailing, the Bible comes with a thrilling, touching appeal, summoning men and women to a closer walk with God. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

Seventh-day Adventists today stand face to face with a significant opportunity. To them, in the order of divine Providence, has been committed all the concentrated light of Scripture for this time. Around us are thousands groping in darkness and searching for light. As never before in our history, we must familiarize ourselves with the Bible and the message contained in its pages, thus qualifying ourselves for humble, efficient service in "opening . . . the word of God" to the people.

#### The People of the Book

During recent years we have witnessed an alarming decline in regard for the Book, and as a result of this, thousands are losing their way and yielding to the fatal delusions of the enemy. Sir Oliver Lodge's book on Spiritualism, entitled, "Raymond," is by thousands being revered and studied more than the word of God. In the vast expanse of the Oriental world, the Koran is the guide-book for millions of people. Deceptions and delusions are increasing at an alarming rate. But amid all the devices of

the enemy, God is calling a faithful people—the people of the true Book. To them has been transmitted the same promise that was made to Abraham centuries ago. Across their pathway has been shed light which will dispel the darkness of every counterfeit originated in the councils of the enemy.

With this blessing comes a responsibility freighted with eternal consequences. The people of God must not be recreant to their trust at this time. Is it not possible that thousands all around us will yield a responsive heart to our humble efforts as we open the word of God to them? That word will appeal to stony hearts when human words and writings fail.

There is a great need today of an army of humble men and women who, empowered by the Holy Spirit and armed with the "sword of the Spirit, which is the word of God" (Eph. 6:17), will come into personal touch with lost souls, and point them to Christ. May God hasten the day when hundreds and thousands of our people shall give themselves unreservedly for this work. That day is beginning to dawn even now, and we are assured that in a little while we shall be in the period of a revival such as the church has not witnessed since apostolic times.

#### A Greater Work

"Let our lay members take up this line of service. . . . By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.' Luke 14:23."—"Testimonies for the Church," Vol. IX, p. 35.

What a beautiful picture! We can appreciate only to a limited extent the wonderful results that would be accomplished if the members of our churches were to take hold of this work in the neighborhood of their own homes. Thousands would be converted, and the spiritual life of God's people would be marvelously revived.

In many cities and towns where we have churches, Bible workers are faithfully conducting their work among the homes of the people. They have been blessed of God through the years in bringing many into the fold, and may the Lord continue to bless their faithful efforts. A little consideration, however, of the present situation and of the magnitude of the task confronting this people in warning the populous cities of the land, convinces us that our laboring forces must be substantially increased.

In this, as in other phases of our work, we must formulate a program which will bring into active exercise the latent resources of our churches. A Bible class should be formed in every church for the specific purpose of ac-





the wrong connections and gone down. In the midst of the explanations, he laid his hand on the officer's arm.

"I want to go home," he said. "I can make good at school all right if I try."

They went out and sent a telegram to the father. The officer had done his regular day's work and much more, for he had saved a hot-headed, passionate, adventurous youth who had ten dollars in his pocket with which to see life! After a good dinner, during which the boy poured out his confidences and troubles, they went to an entertainment.

The next morning the father arrived. He greeted the boy with a terrible arraignment of words that breathed out dire threats, but the boy interrupted him.

"Don't, father," he said. "I did not spend the night in jail. I spent it in this officer's home. He has been a friend to me—the kind of friend *you* should have been. I want to go home and make good."

The officer saw the sudden pain in the father's face, took him into another room, and gave him some straight facts and some very good advice. When they came out, the father went straight to his son. His voice broke as he said:

"Don, forgive me, forgive me if you can. On my honor, I'll do better by you in future. I didn't understand. I've been blind."

"That's all right, father," said the boy, fighting for control. "I wasn't any saint. I haven't been square with you, but I will be," and with that he flung himself into his father's arms.

More than two years have passed, and Don is making good. He was not a bad boy—most of them are not; but he had a very narrow escape from the fate of being made into a bad man.

As I recalled the inspired face of the officer who saved this boy and has saved countless others by his manly, human friendliness, the task of making fathers into such friends of their own sons seemed gigantic.—*Margaret Slattery, in "The Second Line of Defense."*



### SACRIFICING FOR THE CAUSE OF GOD

A FEW nights ago I had a very impressive dream,—so impressive, in fact, that I cannot forget it, nor do I wish to forget it. If relating it here will be a help to any one else, I shall be even more thankful to God for the dream.

In my dream it seemed that I had been called to some foreign field, and had responded to the call, feeling sure that it was of God. The necessary preparations were made, and soon, all too soon, the time came for me to bid farewell to loved ones and friends. The thought of being privileged to represent Christ in a foreign field had cheered my heart to overflowing; but when the moment came to say good-by to mother, father, brothers, sisters, and other dear friends, that was another view of being a foreign missionary. Words fail me in attempting to describe my feelings at this moment of parting. How could I go? Yet, how could I turn a deaf ear to the Macedonian cry? I had promised the Lord early in my Christian experience that I would serve Him in a foreign field if that were His will. But oh, the sadness of heart that came with the

moment of parting! When almost in the act of saying farewell, I awoke. It was only a dream, and while I have not actually been called upon to make this sacrifice, I believe that through this dream God has helped me to realize more fully the great sacrifice that our loved ones (some of whom are my own flesh and blood) must make who go to distant fields to labor.

If every Seventh-day Adventist in North America could realize, as I realized in my dream, what it means to make this sacrifice, I am sure that very little would need to be said about the importance of supporting the cause of missions. If all could comprehend what it means for our workers to leave all that is dear to them in the homeland and enter countries where rank heathenism prevails, I feel sure that we should far exceed our Harvest Ingathering goal for 1920; and instead of having to be urged to take part in the campaign, all would work with a "willing mind," and thank God for the privilege of having a humble part in His work. Instead of being satisfied with doing our "bit," we should do our "best;" and if we all should do our best, our Harvest Ingathering offerings might amount to nearer one million dollars than one-half million.

Yes, it would take a little sacrifice to double the goal we set for ourselves, but Christ made the great sacrifice, and our loved ones who have gone to foreign shores have made a great sacrifice. Can we be satisfied, and will God be satisfied with our efforts, if we do not make some sacrifice in helping to swell the Harvest Ingathering donations for 1920? May God give us all a new vision, and baptize us with His Holy Spirit, so that we may not only dream of these things, but that they may rest heavily upon our hearts at all times, and spur us on to greater activity.

C. C. MORLAN.

## OBITUARIES

**Hinman.**—Dolly Louise Hinman was born in Illinois on Jan. 1, 1840, and fell asleep at Corvallis, Oreg., Nov. 4, 1920. She had been a faithful member of the Seventh-day Adventist Church for twenty-eight years. Her companion and three of their four children are left to mourn, but not without hope.

N. C. Ertson.

**Rutherford.**—Mrs. Lillian Rutherford was born in Troy, N. Y., in 1866, and died Nov. 1, 1920. She accepted present truth in 1909, and remained a faithful member of the Troy church until her death. So far as her health permitted, she was an earnest church worker in every department. Her life was "hid with Christ," and we believe she will receive the reward of the righteous.

H. A. Vandeman.

**Larson.**—Carl G. Larson was born in Eidsvold, Norway, Aug. 30, 1833, and died at Ruthven, Iowa, Oct. 17, 1920. He came to America in 1862, and soon afterward, with his family, accepted the truth under the labors of Elder J. G. Matteson. He was a pillar in the church and remained faithful to his death. Seven children survive him, most of whom are rejoicing in the faith of their father.

W. A. McKibben.

**Arnold.**—Jefferson C. Arnold was born at Onondaga, Ingham County, Mich., Jan. 22, 1845, and died in Ann Arbor, Mich., Nov. 4, 1920, at the age of seventy-five years. Brother Arnold was a soldier in the Civil War. He was baptized into this message more than twenty years ago by the writer. He leaves a companion, three children, and other relatives to mourn, but they sorrow not as those who have no hope.

J. C. Harris.

**Zener.**—Julia Linville was born March 31, 1838, in Platte County, Missouri. Having a great desire for an education, she attended the best educational institutions the country afforded at that time. After a few years of teaching, she was married during the Civil War to Capt. Arthur J. Devlin, who gave his life in service for his country. Later she was married to Matthias Zener. After a useful life, she fell asleep Oct. 11, 1920. Her Christian experience began with her conversion when a child. At the age of ten she had a place to pray in the cornfield, where she went every day to pray that her mother, who was very ill, might recover. Her prayers were answered, and her mother lived to be almost ninety years of age. She united when a child with the church of her parents, the Cumberland Presbyterian. Upon her marriage to Mr. Zener, she joined the Methodist Church. A few years later she heard a sermon by Elder George I. Butler. For a year she studied the doctrines of the Seventh-day Adventist Church, and through her reading and study became convinced of the truth of these doctrines and united with this church. This step was a great trial to her husband, who felt that the prospects for their children would be utterly ruined by a connection with this unpopular church. Acting upon the advice of his minister, he forbade their attending the Adventist Sabbath school, but sent them to Sunday school. Notwithstanding, such was the religious training and instruction given them in the home by their mother that they were always firm believers in the Adventist faith, uniting with that church when they reached the age of maturity. During the last six years of her life she was weakened by several falls. This weakness, with failing eyesight, brought to an end the church activities in which she had always been engaged. Her interest in others, however, and her broad sympathy with every good work still made her life a blessing to all about her. She leaves four daughters, two sons-in-law, six grandchildren, and many other relatives and friends.

\* \* \*

**Pearce.**—Frances Nelson Pearce, youngest daughter of Alfred E. and Fannie Nelson Pearce, was born Aug. 18, 1904, at Bay City, Mich. She passed to rest Sept. 10, 1920. She was baptized in 1916, and united with the church at Bay City, of which she remained a faithful member. She leaves her father, step-mother, a brother,—Prof. Paul N. Pearce, of Emmanuel Missionary College,—two sisters,—Esther, now a missionary in South America, and Dorothy, a member of the faculty at Shelton Academy, Nebraska,—besides many other relatives and friends. She awaits the call of the Archangel.

J. G. Lamson.

**Harmon.**—William Harmon was born in Pennsylvania, April 12, 1835, and died at the St. Helena Sanitarium, Nov. 1, 1920, from the effect of an accident. His death occurred just four years to a day after that of his companion. He was a charter member of the second Seventh-day Adventist church raised up in California under the labors of Elders J. N. Loughborough and D. T. Bourdeau, and has ever since been a faithful follower of his Saviour. This father in Israel was laid to rest until the resurrection morning, when the Life-giver shall appear.

M. A. Hollister.

**Mathieson.**—Lottie Bruce Mathieson was born at Gladstone, Manitoba, Aug. 8, 1882, and died at Winnipeg, Manitoba, Nov. 3, 1920. Two years ago she was baptized and united with the Seventh-day Adventist church in Winnipeg, in which city she has always resided. Sister Mathieson was an earnest, loyal, and faithful member of the church. She leaves her husband and two children.—Little Barbara, aged six years, and an infant, Lottie junior. Our sister was laid to rest to await the summons of the Life-giver.

Stemple White.

**Nichols.**—Sarah Adelaide Richmond was born June 15, 1844, in Ashfield, Vt. At the age of six years, she accepted the advent message with her mother, and has ever since been faithful and consistent in her Christian life. She was united in marriage with Charles M. Nichols on Jan. 4, 1864, and one son and three daughters were born to them. She was a true mother in Israel. For the last twelve years she lived in Lodi, Calif., where she died July 10, 1920, after a brief illness.

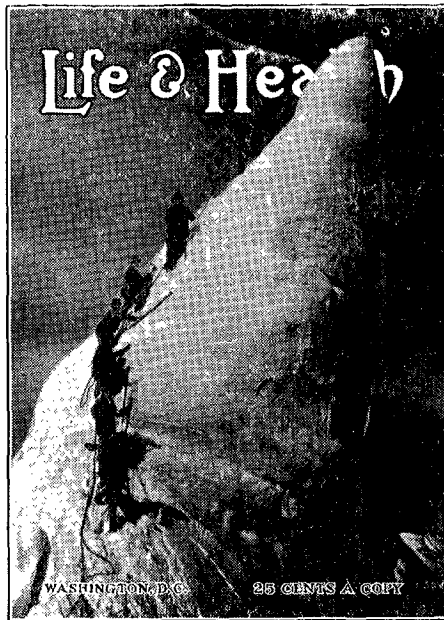
D. T. Fero.

# WINTER DISEASES

## The Theme of January "Life and Health"

Beginning with the January issue, LIFE AND HEALTH is to be greatly enlarged, better illustrated, and improved in every way.

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of the  
enlarged  
January  
issue of  
**Life and Health**  
Now Ready



A knowledge  
of how to  
treat  
common  
[ailments  
was never  
needed more  
than at  
the present time

The January LIFE AND HEALTH gives some excellent instruction on the home treatment and cure of diseases which are so prevalent at this time of the year.

A partial list of contents of the January issue:

### STOP THAT COLD!

This will tell of factors which help to cause a cold, and suggest preventive measures and treatment.

### DISTRESSING CONDITIONS OFTEN AMENABLE TO HOME TREATMENT

Sick Headache — Neuralgia — Backache — Toothache — Boils. The information needed is worth a great deal if you are the sufferer.

### THE NURSING CARE OF INFLUENZA AND PNEUMONIA

What to do for the patient who is suffering from either of these diseases.

### GUARDING THE GATEWAY

Short, snappy suggestions on how to protect yourself, and the other person, too, from catching these winter diseases.

Many more articles, equally interesting and instructive.

Every Seventh-day Adventist should be capable of rendering much-needed aid in the neighborhood by giving simple treatments which are so effective in relieving pain and distress. Can you?

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WASHINGTON, D. C., DECEMBER 9, 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.

ELDERS L. R. Conradi, P. Drinhaus, G. W. Schubert, and H. F. Schubert, since attending the Autumn Council at Indianapolis, have been visiting churches in the Central West and the East. They leave American shores for Europe, December 11, sailing on the S. S. "Rotterdam."

\* \*

THE following workers have engaged passage on the S. S. "Celtic," sailing from New York December 11: Elder and Mrs. D. E. Robinson with their son Virgil and daughter Mabel, and Mr. and Mrs. J. G. Slate. Brother Robinson is going to South Africa to take up editorial work. Brother Slate will take the management of the South African publishing house.

\* \*

THE request made to give the Mayflower *Liberty*—fourth quarter, 1920—a wide circulation, has met with a hearty response. Already 80,000 copies have been circulated, but there is opportunity to circulate many more thousands between now and the close of the year. Why not take advantage of the interest caused by the tercentenary celebrations of the landing of the Pilgrims? Send orders to your conference tract society.

\* \*

THE last few weeks have marked several changes in the REVIEW editorial staff. November 6, Elder L. L. Caviness, who had been associated with the REVIEW for the last five years, sailed with his family from New York City to engage in work in the Latin Union Conference. We shall greatly miss Brother Caviness' labors in connection with our church journal, but are glad to make the sacrifice necessary to provide help for the difficult field to which he goes, a field for which he is admirably fitted in the knowledge that he possesses of the native tongues of the Latin Union fields. Brother K. L. Gant has rendered very efficient service in connection with our church paper during the summer months, but now, according to his original design, resumes work in the evangelistic field, he and Sister Gant leaving us to connect with the work in Ontario. We welcome Brother C. A. Holt as a member of our staff to take the place of Brother Caviness.

ELDER CHARLES THOMPSON left Washington last week to attend the general meeting in Porto Rico.

\* \*

## THE WEEK OF PRAYER

THE Week of Prayer for this year has been appointed for December 11-18. It is appropriate that a special season of prayer should be appointed yearly for all our churches. We need to pray at all times, daily and hourly. We need also special seasons of seeking God. These occasions have always been helpful to the church. The benefit which each one receives will depend in large measure upon himself. The throne of grace is accessible to every petitioner, regardless of human environment or human association. Every soul may reach out after God and obtain His blessing. This blessing is not dependent upon the one who leads the meeting. It cannot be kept from us by any human or satanic influence. If we but open our hearts to receive the divine Spirit, it will be given to us in as abundant measure as our faith will claim. The coming season of prayer should be made a time of putting away sin and of righting every wrong. Indeed, this work of the cleansing of the soul temple is necessary to the infilling of the Spirit. And we should seek to do this work not alone for ourselves, but should also aid others who are wandering in darkness to come into the light of God's forgiving grace. There may be those within our own family circle who need our help. There may be backsliders in the church, some who have fallen by the way, and are now carelessly mingling with the world, for whom we could labor most successfully.

Let us seek God for wisdom to know how to labor for each individual, asking Him to present opportunities and to give us the right words to speak. We need not fear to approach people and talk to them about their souls if we do so in the right spirit. Kindly Christian labor is seldom resented. There are many wandering from the fold of God, men and women who once knew the way of truth but have departed from it, who should enlist our interest and labor. Let us find in the Lord Jesus peace and joy in our own experience, and then seek to pass on to others that which we ourselves have received.

\* \*

## EASTERN CANADIAN UNION CONFERENCE

It requires only a superficial survey of the field and the rapid progress of the work to enable one to recognize the fulfillment of the promises recorded in Isaiah 60: 1-5:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The abundance of the sea shall be converted unto thee, the forces ["wealth," margin] of the Gentiles shall come unto thee."

What a contrast appears between present-day conditions in our work and those of twenty years ago! Today,

thousands are coming to the light, where formerly there were hundreds. The printed page in all its forms is continually disarming prejudice and establishing confidence in the hearts of men and women who, not long ago, were enemies to the truth and opposed those presenting it.

The message of the soon-coming Christ is reaching the remote corners of the earth, with the rapidity and splendor characteristic of that "other angel" described in Revelation 18: 1. The "loud cry," so long talked of and looked for, is already beginning to sound; but its highest note can never be struck until every Seventh-day Adventist falls into line for service, using his talents in the interests of God's work, rather than in the affairs of this world.

"Every Member a Worker" is the slogan of the Layman's Missionary Movement of the church. The kinds of missionary activity are so many that all may have an opportunity to do something. In many instances the Harvest Ingathering work has proved to be the open door to various forms of Christian service. Many who have felt that they could not do anything in the Lord's work, have been encouraged to make a beginning in soliciting funds for missions, and the success attending their efforts has exceeded their expectation. They have caught a vision of what the Lord can do through them for the advancement of His cause, and may now be classed as recruits for other branches of service.

Why should there be surprise when large amounts of money are given through the Harvest Ingathering effort? The conditions about us are as described in Holy Writ—darkness covering the earth, and gross darkness the people; and at this time the promise is applicable that the wealth of the nations shall supply the needs of the church. The plan of the Harvest Ingathering "is the Lord's doing; it is marvelous in our eyes." Ps. 118: 23. A few short years ago—in 1914—the Harvest Ingathering goal for the entire denomination was \$100,000; while this year it is \$500,000. In 1914, the goal for the Eastern Canadian Union Conference was a little more than \$1,000; this year, it is sixteen times that amount.

As the work grows and assumes larger proportions, we shall naturally expect to adopt new methods and devise new plans for its advancement. The use of a box device for soliciting Harvest Ingathering funds has been tried on a small scale with very satisfactory results. A brother in the Chatham, Ontario, church prepared the boxes which were used by the members of that church in September, 1919. Other churches heard of the success attending the efforts of the members of the Chatham church, and adopted the plan. The three-months-old church in Owen Sound secured the larger part of their \$500 goal by this method.

We are greatly encouraged by the way our people in Eastern Canada have taken hold of the Harvest Ingathering work. Everything was ready for the opening of the campaign September 1, and excellent reports are coming in. The Quebec Conference has collected more than the quota assigned to it by the General Conference. We expect all our churches will have reached their goal by October 31.

GEORGE BUTLER.