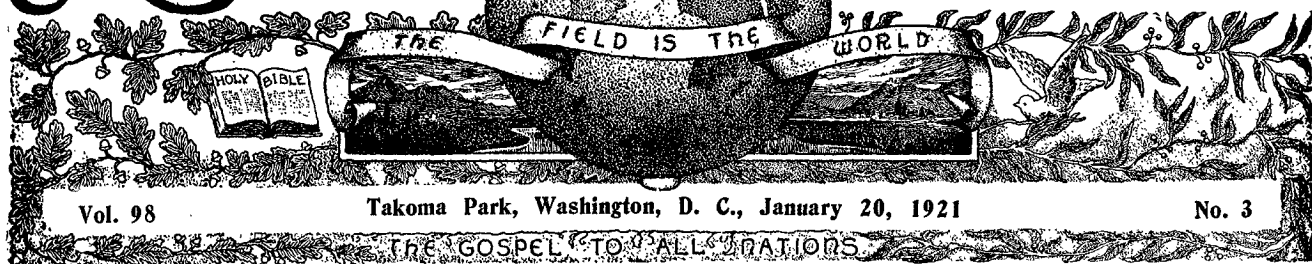


The Advent Review and Sabbath Herald



Vol. 98

Takoma Park, Washington, D. C., January 20, 1921

No. 3

The Law of God

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Ex. 20:3-17.

Christian and Secular Education

WARREN E. HOWELL

THE education given in a school of the church is not Christian plus secular. Neither is it secular with a Christian label on it. In other words, Christian is not secular knowledge taught by a Christian teacher in a school maintained by a church.

All true knowledge comes from God and leads to God. All other knowledge is godless. Leaving God out of the instruction given in a school makes a godless school. An education in which God is not acknowledged is a godless education. Leaving out God secularizes education.

In what is commonly called the secular school, true knowledge may be found. But if it is not taught as coming from God, and if it is not so taught that it leads to God, it does not meet the need or the aim of the Christian school. Such true knowledge as is found in the secular school has in many cases been so long or so artfully taught without God, that it is often difficult for the Christian teacher to discover and restore the image of God in the instruction given, and hence in the soul of the learner. But there is no effort more worthy of the teacher's high calling than to strive for this very thing.

More than this, true knowledge has become so mixed with untrue in the secular school, and often in the religious school, that confusion is the result. It is for this reason that it was necessary for Him "in whom are hid all the treasures of wisdom and knowledge" to come to earth in person, and dispel

the mists that enshrouded the minds of men, and let the light of truth shine amid the darkness and confusion of the world.

The only sure way for the Christian teacher is to start at the true Source, and trace his knowledge from there. "I am the light of the world." John 8:12. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

"God's word must be made the groundwork and subject-matter of education."—*Counsels to Teachers*, p. 16.

From this starting-point the whole realm of knowledge can be entered. The search for truth then becomes fascinating to the teacher. He has an unerring Guide into all truth. He will find God revealed in many places where he had not seen Him before. What may have been only secular knowledge to him in the past, will now become spiritual knowledge. The joy of such discovery will lead him on and on, and the joy of revealing Him to others, especially to the young, will thrill his own soul. This twofold joy will inspire the teacher to pursue with constantly renewed interest the highest kind of research of which the human mind is capable—to find God in all His word and works and ways.

O teacher! let us leave the turbid waters of the valley, and resort to the sweet flowing waters of Lebanon.

Shall We Drift or Steer?

DELAVAN L. PIERSON

Editor "Missionary Review of the World"

[It is most encouraging, in these days of religious apostasy, to find some prominent leaders of religious thought seeking to hold back the rising flood of error which is threatening to overwhelm the great Christian church. One year ago we reprinted from the *Sunday School Times* a series of articles dealing with the subtle spirit of atheism which is permeating our great universities of learning. Since that time a similar note of warning has been sounded in many religious papers. The following article from the editor of the *Missionary Review of the World* (November, 1920) we reprint with the special permission of the publishers, believing that all will appreciate the warning which this influential magazine sounds in behalf of the essentials of Christian faith.—EDITOR *Review and Herald*.]

ARE Christian church leaders becoming indifferent to the essential tenets of Christianity? The tendency to "broadness" as an expression of charity among theologians, and the passion for social service as an expression of brotherly love among laymen, combine to lessen or entirely destroy the sense of the importance of faith as a foundation for Christian character, and a dynamic for truly sacrificial service.

We know from practical experience, as well as from philosophical theory, that what a man believes has a very vital relation to his ideals and his acts. This is true even in such temporal matters as the purchase or erection of a house, the making of a contract, the support of a political candidate, the advocacy of temperance and social purity, or the bringing up of a family. Evidently, then, the elements of a man's faith must be of first importance in the formation of his character and the fruit of his service.

What are some of the New Testament statements concerning what a Christian should believe in regard to Christ?

"This is the work of God, that ye believe on Him whom He hath sent." John 6:29.

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36, R. V.

"Dost thou believe on the Son of God? . . . He it is that speaketh with thee." John 9:35 to 37, R. V. See also Matt. 16:16, 17; 26:63, 64; John 20:27-29.

Similar words of Christ and His apostles might be quoted to show the necessity of faith in the atonement, the bodily resurrection of Jesus, and of the spiritual rebirth. And yet when we notice the tendencies of the day, the question arises, are we drifting into unbelief, or are we steering knowingly into skepticism? Not only are men and women in Christian Association work accepted as Bible class leaders and executives without reference to their Christian faith, but the Young Women's Christian Association has deliberately opened the doors of its active membership to those who do not believe the New Testament teachings. More than one New England church, including the original Church of the Pilgrims at Plymouth, so let down the bars and received members who do not believe in the deity of Christ that

(Continued on page 7)



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

VOL. 98

TAKOMA PARK, WASHINGTON, D. C., JANUARY 20, 1921

No. 3

The Gospel of the Resurrection

WILLIAM W. PRESCOTT

EVERY person who lived in or near Jerusalem was supposed to know of the events of that fateful day when "a darkness came over the whole land" for the space of three hours, as an indication that the light of the world was being extinguished on the hillside just outside the city. And so the two disciples very naturally asked the one who joined them on the road to Emmaus, "Dost thou sojourn alone in Jerusalem, and knowest thou not the things?"¹ The fact of the death of Jesus who is called Christ, is one of the events attested beyond question.

The few followers of Jesus were overwhelmed by what seemed to them to be such a dreadful turn of affairs. "We hoped that it was He who should redeem Israel,"² but this hope was buried in Joseph's tomb with the body of Jesus. "They knew not the scripture, that He must rise again from the dead."³ The report of certain women that they had visited the tomb and "found not His body,"⁴ amazed these disappointed disciples, and although a fire of love and hope was kindled in the hearts of the two despondent men journeying to Emmaus, it was not until their fellow traveler sat with them at the evening meal, and again blessed the bread and gave it to them, that "their eyes were opened, and they knew Him."⁵ Then they hastened back to the city with a new joy in their hearts, and testified to their associates, "The Lord is risen indeed."⁶

We perhaps wonder at the unbelief of those men. How difficult it was to convince them that their former Teacher whom they themselves had, with heartbreaking sorrow, laid in the tomb, was really among them again! But ask yourself, Would not I have acted in the same way? Would not I have been "affrighted"? Very probably, for we are much like them. How tenderly Jesus dealt with their unbelief! So He does with ours today.

They saw the hands and the feet which had been nailed to the tree. They saw Him eat the broiled fish. They listened while He pointed out "in the law of Moses, and the prophets, and the Psalms"⁷ the very road which He had traveled to Calvary, and after He had opened their minds, closed by the traditions of the synagogue and their own false ambitions concerning place and power, He declared, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day."⁸ Yes, thus it is written, and Jesus knew that the scripture could not be broken. Thus it is written, and He himself was the inspiration of it, for it was "the Spirit of Christ which was in"⁹ the prophets. Thus it is written, and Jesus became "obedient even unto death, yea, the death of the cross."¹⁰ He

himself said, "The Son of man goeth, even as it is written of Him."¹¹ Jesus lived and died according to what is written in the Scriptures concerning Him.

The rulers of this world "crucified the Lord of glory,"¹² but death could not hold Him in its cold embrace. He conquered death by conquering sin. The same day of the week on which light first appeared in the darkness, witnessed the coming forth from the darkness of death of Him who is "the light of the world."¹³ The earthquake, the deathlike condition of the guard, the empty tomb, and perhaps above all, the wonderful change wrought in those whom He has chosen to testify of Him, have established the great fact of the resurrection.

"Low in the grave He lay — Jesus, my Saviour!
Waiting the coming day — Jesus, my Lord!
Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives forever with His saints to reign:
He arose! He arose! Hallelujah! Christ arose!"

It has been said that the church of Christ has been built upon an empty tomb. It may be thought that this places too much emphasis upon the resurrection, but certainly it stands in a central place among the great facts of the gospel. The gospel which Paul preached had its foundation in the facts of Christ's experience centering in those three memorable days. So he says, "I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures."¹⁴ "The death, the burial, and the resurrection of Christ, claim to be facts exactly in the same sense, to be supported by evidence essentially identical in kind, and to be bound together indissolubly as the groundwork of the Christian faith."

The best cure for doubt and uncertainty is to contemplate the great facts of the gospel. Christ lived. Christ died. Christ was buried. Christ rose from the dead. Christ lives today. "We have not followed cunningly devised fables," nor do we rest our hope upon a system of human philosophy. "The doctrines of Christianity flow from alleged facts. The belief in the historic event precedes the belief in the dogma. The life of Christ (if we may use the illustration) comes first, and then the teaching of the Spirit. The substance of our creed lies in what Christ *was* and what He *did*, and not primarily in what He taught. Or, to put the same idea in another way, His teaching was in His person and in His life, and not in His words only or chiefly."

There is of course no personal salvation, no personal blessing, in simply consenting to the fact of Christ's resurrection, or in simply holding it as a part of our creed. A connection must be made between the fact and our experience. Moses was raised from the dead. So was the daughter of Jairus; so was the widow's son; so was Lazarus; and so was Dorcas. These are all facts. Wherein, then, is the difference between the resurrection of Christ and the resurrection of these others? It is in the difference between Christ himself and these others. It is because Christ is both Son of God and Son of man. The Christ who died and the Christ who was raised from the dead and who lives today, is the representative person. He is the head and sum of the human family. What He did as the Son of man He did as representing us, and we are counted as having done it in Him. But this is not sufficient for my personal salvation. By an act of faith I must accept Christ in His work *for me*, and must enter into His experiences with Him. Let us read some scriptures:

"If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection."¹⁵ "If we died with Christ, we believe that we shall also live with Him."¹⁶ "When we were dead through our trespasses, [God] made us alive together with Christ, . . . and raised us up with Him."¹⁷ "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God."¹⁸ Christ identified Himself with the human family that He might act as our representative. I must identify myself with Christ if I am to receive the benefit of His representative acts. In His death, His resurrection, and in His present triumphant, more-than-conquering life, I must be united with Him. In such an act of appropriating faith by which I really accept *Him*, and not some teaching *about Him*, I pass through death into abundant life, and find Him as my peace. Blessed experience!

"I know that my Redeemer lives—
What joy the blest assurance gives!
He lives, He lives, who once was dead:
He lives, my everlasting Head!"

It is true that the resurrection of Christ involves the resurrection of all the dead at the last day; "for as in Adam all die, so also in Christ shall all

be made alive."¹⁹ "There shall be a resurrection both of the just and unjust."²⁰ But the benefits arising from the resurrection of Christ are not confined to the future. The power by which He was raised from the dead, the power of the endless life, is made available for every believer in Him. So the apostle Paul prayed in behalf of "the faithful in Christ Jesus"²¹ in Ephesus, that they might know what is "the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places."²² "According to the riches of His glory," so may we be "strengthened with power through His Spirit in the inward man."²³

On the day of Pentecost there were at least one hundred and twenty witnesses to the fact of the resurrection of Christ, as a new tide of life flowed to them from their risen Lord, and the words became real to them, "Because I live, ye shall live also."²⁴ So it may be today. Every Christian has in himself the (to him) most convincing proof of the resurrection of Christ. The risen one is Himself our life.

How wonderful is "the gospel of God . . . concerning His Son!"²⁵ He has done great things for us, whereof we are glad. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out!"²⁶ "Unto Him that loveth us, and loosed us from our sins by His blood; . . . to Him be the glory and the dominion forever and ever."²⁷

¹ Luke 24:18, A. R. V., margin

² Luke 24:21

³ John 20:9

⁴ Luke 24:23

⁵ Luke 24:31

⁶ Luke 24:34

⁷ Luke 24:44

⁸ Luke 24:46

⁹ 1 Peter 1:11

¹⁰ Phil. 2:8

¹¹ Matt. 26:24

¹² 1 Cor. 2:8

¹³ John 8:12

¹⁴ 1 Cor. 15:3, 4

¹⁵ Rom. 6:5

¹⁶ Rom. 6:8

¹⁷ Eph. 2:5, 6

¹⁸ Col. 3:1

¹⁹ 1 Cor. 15:22

²⁰ Acts 24:15

²¹ Eph. 1:1

²² Eph. 1:19, 20

²³ Eph. 3:16

²⁴ John 14:19

²⁵ Rom. 1:1, 3

²⁶ Rom. 11:33

²⁷ Rev. 1:5, 6

* * *

The Work of Parents

MRS. ELLEN G. WHITE

(Concluded)

PARENTS should always bear in mind the future good of their children. They should not be compelled to devote every hour to taxing labor in order to provide the necessities of life. They should not have more children than they can clothe and feed and educate as God would have them.

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves.

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 98

JANUARY 20, 1921

No. 3

Issued every Thursday by the

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

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

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

themselves. Children learn to take a mother's service as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life.

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in after-life. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display should be devoted to teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adorning of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God.

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with His claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children.

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the test of God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle and be able to resist evil. The physical, the mental, and the moral nature must be cultivated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established.

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character,—the law of God.

Love is the key to a child's heart; but the love that

leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow.

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin.

We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God.

God has given to every one his work, and capability with which to do it. Our talents are not to be laid away to rust from inaction. No one is to live to himself. Oh, how many there are today who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as He was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,—mercy and the love of God. Jesus must abide in the soul if we would work the works that are acceptable to Heaven.— *Review and Herald*, June 24, 1890.

* * *

Guarding the Avenues of the Soul

LEWELLYN A. WILCOX

DAY by day I have threaded my way through the crowds thronging a city street, and day by day I have come to watch for the spiritual illustrations which God has written in the book of human life. The evidences of His truth have been placed all about us; and we can surely find them, if only we are looking for them, in the city as well as in the country.

The other day, as I was walking down a busy street, surging with its business activity and throbbing with its vibrant life, I paused for a moment upon the corner to gaze upon the ceaseless, pulsating current. Sometimes I stand there just to see the faces of the men and women who pass; yesterday I was watching the different vehicles that were coming down the street.

What will not one see on a city street! Wagons and cars and trucks and vans, laden with every kind of merchandise: pleasure cars by the scores and

scores; garbage wagons with their loads of rubbish; and sometimes, even as yesterday, a sight that strikes the heart with sympathy and sickening dread—the dead-wagon, with its gruesome black box.

These, with a thousand other things, may be seen upon a city street; and the traffic of the street is an illustration to me of the words which I find in psalm 84:

"Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion." Verse 5, R. V.

There are highways in your heart and mine—highways that lead to the very citadel of the inmost soul. When in our first love we yielded ourselves to the Lord Christ Jesus, we gave Him the right of eminent domain in our lives; that is, we gave Him the right of way—to make straight a highway there, a way of holiness leading direct from His throne to our hearts. How is it today with this right of way which we gave the King when we became His by surrender?

Is the street congested? Are the avenues of thought choked with the activities of the life that now is? Is the highway so crowded with the cares and affairs of this world that there is no room for the King's chariot?

Are you guarding the avenues of the soul—your thoughts? Today, when the meditations should all be turned Godward,—today, above every other day, what thoughts are thronging the thoroughfares of your soul?

From the sacred desk have been uttered messages that should arouse those dead in trespasses and sins; the most tender and appealing invitations have been given, and the most alarming warnings of impending doom; and all the while in those congregations men have been sitting with their minds engrossed in business schemes, planning how to make a few more dollars. They are without excuse.

And women have sat through the services, not partaking of a crumb of the bread of life, but studying the fashions and styles of their sisters' dresses, or planning some social function to be given during the next week. They are also without excuse.

And what shall we say of the pleasure cars that block the King's highway? "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Sometimes the garbage of sinful, impure, defiling thoughts may be upon the road, strewing the filth of debasing corruption along the way. Will the Holy Spirit pass through these polluted channels?

"Who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity." Ps. 24:3, 4.

The church member whose heart is all God's—and God will have no half-hearted Christianity—has no place for such garbage vans in his mind. Across the avenue of his thoughts, across the access his senses might otherwise afford, will be placed an impassable barrier to these things: "Road Closed!"

How is it with you and me today? Have we erected that sign? These things are on every side. From the indecent novel to the salacious picture on the movie boards, the very fires of perdition are raging toward us all; but there is safety, thank God! It is to be found in keeping just as far away as possible from the edge of the precipice, and not in seeing how near we can go without slipping over. Let us guard the highways of the heart by this:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things." Phil. 4:8.

We need not stand in the way of sinners. It is presumptuous sin. "Avoid it, pass not by it, turn from it, and pass away." Prov. 4:15. "Touch not; taste not; handle not" (Col. 2:21), for the snares of death are there!

Dead-wagons do not present an attractive picture—dead-wagons on the highways of Zion! Hypocrisy is a whited sepulcher, full of dead men's bones,—old grudges, ancient jealousies, animosities of long standing, hard feelings, hateful, evil things, hidden in the crypts of the life.

Did you ever go out and find by the road a stone with a smooth, fine surface, and lift it up to find underneath a host of crawling things? So underneath a smooth exterior are often myriads of sinful thoughts. What if all your thoughts today were to be disclosed before the world, would you be willing to face the X-ray revelation?

But when the stone has been removed, and the sun strikes the spot where it has been lying, see how the little creatures all run for shelter; and in time the yellowish grass becomes green again. Ah, when the beams of the Sun of Righteousness fall upon our hearts, how the hidden sins of our lives flee away! How the unholy thoughts vanish! How we who have been dead in trespasses and sins are quickened with the resurrection power!

From this homely figure comes this summons to me:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones." Isa. 62:10.

O my friends, you cannot control your thoughts. How then can you shut evil out that only good may enter? There is only one way. Your eyes will be blinded to sinful things if you are "looking unto Jesus." Your ears will be deafened to the voices of the world if you are listening in the silence for the "still small voice." Your tongue will be restrained from speaking evil if the end of your conversation is Jesus Christ.

Why should we dally with words any longer? If selfishness, love of money, or the merchandise of mammon has invaded your soul, O clear the King's highway of unholy traffic before it shall blockade the heart's inner citadel!

If we have granted the garbage wagons of impure images, of unclean suggestions, an unlawful franchise to move on Zion's highways, in God's name let us revoke it today! If the ghosts of doubt and dislike and envy prowl about the streets, let us bid them depart!

"The seal of God will never be placed upon the forehead of an impure man or woman. The seal of God will never be placed upon the forehead of an ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Testimonies for the Church*, Vol. III, p. 216.

Truly, "blessed is the man whose strength is in Thee; in whose heart are the highways of Zion."

Turn with me to a picture delineated by the prophet of God. It portrays the new heavens and the new earth "wherein dwelleth righteousness." Turn with me to Isaiah 35 and read a portion of verse 8:

"A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it."

This is a picture, you tell me, of a literal future state. I tell you it must be also a picture of a present spiritual condition. It is speaking of the kingdom of heaven, very surely, but remember this: before we can enter the kingdom of heaven, the kingdom of heaven must enter us. "The kingdom of God is within you," says Jesus. Luke 17:21.

There is no mistaking the meaning of this text. Guard the thoughts, the avenues of the soul, that the unclean may not pass over them! Here let us stand like heroes of God, vowing death before dishonor, hurling against sin the godly defiance: "You shall not pass!"

Will you let holiness have its way in your life? Heaven will then begin in this life, an avenue of dawning light shining more and more unto the "perfect day."

You have read, and can picture in your own minds and imagination, the reception of King Albert of Belgium last year in New York City. You can see the people swarming in the streets, and the traffic officers, mounted perhaps, coming on ahead of the royal personage, and forcing back the crowd with the announcement: "The king is coming! Clear the way!"

O friends and brethren, I lift up my voice today as the herald of His approach, and cry, "The King, the King of kings, is coming! Clear the way!" With all the shining regiments and gleaming troops of angels in His retinue, He comes! The hour is at hand. He is coming, and sooner than most of us think! He is coming, He will not tarry! He is coming at an hour when we think not! The King, the King of kings, is coming! Clear the way!

* * *

No New Moral Standard Needed

DOES the world need a new moral standard? If so, wherein should or could it differ from the great moral code spoken at Sinai? What would be the state of society if the ten commandments were abolished? Dr. James I. Vance, in the *Illinois State Journal* of November 5, considers some of these questions:

"Is there any reason why the world today should follow the moral standards of Moses? The ten commandments were all right four thousand years ago, but has not the time arrived for revision?"

"If so, what are the changes to be made, and who is to make them?"

"Can God change the ten commandments? He is almighty, but there are some things that even God cannot do. He cannot make two and two equal five. He cannot deny Himself. He cannot make what is essentially wrong essentially right. Therefore God cannot make murder moral, nor stealing honest, nor lechery virtuous, nor blasphemy holy."

"If God cannot change the ten commandments, no mere human tribunal is likely to qualify for the task."

"Besides, what changes would seem desirable? Suppose we agree that the time has arrived in this new world for new moral standards; what revision shall be made? Is there any one of the ten we would leave out?"

"Has the world progressed far enough to do without the first table of the law dealing with man's relations to God? Are we ready to make atheism the creed of mankind? If so, we need not bother ourselves about morals at all, for a world without God is a world without restraints."

"Can we afford to do away with the second table of the law, dealing with man's relations to his fellow men? Are we ready to legalize the ruin of the family and license adultery, lying, stealing, murder, and covetousness? To do so, would be to make earth the lair of beasts, and give society over to hell."

"The ten commandments will last a while longer. No new Moses has as yet appeared."

Shall We Drift or Steer?

(Continued from page 2)

these churches have finally become Unitarian, and evangelical members have been obliged to withdraw and form another congregation.

Not only are very many of our colleges propagating disbelief in the teachings of Christ and His Spirit-filled apostles, but theological seminaries are harboring professors who spread doubt and unbelief. A pamphlet recently published in connection with an investigation of some of the seminaries gives the following facts:

One seminary professor writes: "There is one crowning absurdity of theology that even human law never suggested, namely, that the penalty of an evil deed can be vicariously borne by another, while the sinner goes scot free." Compare the teachings of the New Testament that Christ "bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed."

Mr. Ernest D. Gordon, in the *Record of Christian Work* also notes the fact that Andover Theological Seminary, founded as evangelical, is now affiliated with Harvard, which is Unitarian. Chicago Theological Seminary has recently taken into its faculty the professors of the Unitarian Seminary in Meadville, whose summer sessions are held in Chicago. Newton Seminary (Baptist) is affiliated with Harvard, and four of its students are taking postgraduate courses in Harvard Divinity School (Unitarian). Is it any wonder that the stream of faith is becoming impure when it is polluted at its source? What can be expected of true Christian belief from those in the pew when unbelief is voiced from the pulpit?

It is also significant to note that many of these non-Christian seminaries are dying. Harvard has some five thousand or more students, but its Divinity School numbers only twenty-six; while in the actual classes of undergraduates, the seniors number one, the middle class one, and the juniors six. The professors number twelve. Andover Seminary has seventeen students and eight members of the faculty. Chicago University Theological Department has three hundred students, but only a fraction of them are studying for the ministry.

It is not to be wondered at, also, that practically none of the students from these "advanced" seminaries go into home or foreign mission work. Some become writers, others teachers, others pastors of city or suburban churches, and some social settlement workers. The self-sacrificing work of the missionary does not appeal to them, and they are not equipped for work that requires spiritual power. Most of the missionaries that are spreading vital Christianity come from our smaller denominational colleges and evangelical seminaries. The Northern Baptists, at their recent convention in Buffalo, wisely appointed a committee to investigate its theological seminaries. The Methodists recently made strenuous objection to the destructive teachings in their own Sunday school literature. Other denominations that desire to safeguard the purity and power of the Christian church might wisely follow the Baptist example, and purify the fountainheads of teaching in denominational schools, seminaries, and periodicals. "This is the victory that overcometh the world, even our faith"—faith in the Son of God "who loved me, and gave Himself for me."



EDITORIAL



Heart-to-Heart Talks --- No. 1

Plain, Pointed Questions Pertaining to Practical Christian Experience

1. Do you realize that you are a sinner, and by nature a child of wrath?

You are a sinner by inheritance. From Adam, the father of the human family, you have inherited a sinful, dying nature. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

You have not only inherited a sinful nature, but you are also a sinner in consequence of your own transgressions, and because of this are under the condemnation of eternal death. This is true of every human being. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; . . . there is no fear of God before their eyes. . . . For all have sinned, and come short of the glory of God."

In this natural state you have no "promise of the life that now is, and of that which is to come." You are an alien "from the commonwealth of Israel," a stranger "from the covenants of promise, having no hope, and without God in the world." This is truly a pitiable condition.

When backsliding Israel separated from God and returned to the pit from which He had rescued them by His grace, He likened them to a human being afflicted with loathsome disease. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

It was this lost and undone condition on the part of sinful humanity that appealed to the love of the Lord Jesus Christ, and led Him to give His life a willing sacrifice for their salvation. He shared with the Father the glories of heaven; but in contemplating the hopeless condition of His created subjects, He "counted not the being on equality with God a thing to be grasped [or to be retained], but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." And the Father "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." O marvelous love, which could find in the companionship of sacrifice, sorrow, and death, greater joy than in the companionship of the heavenly host!

2: Do you realize that your only hope of salvation is found in Christ Jesus?

Redemption from the bondage of sin, release from the terrible condition into which sin has plunged the human family, cannot be wrought by human power. Sinful tendencies are transmitted by inheritance;

man's sinful nature is strengthened by exercise. Release from this sinful state must come through adoption and redemption, through conversion and creation. All those who are translated from the kingdom of darkness into the kingdom of light are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Man Cannot Save Himself

Through the long ages man has vainly sought to save himself. He has believed that he possessed inherently some good which could form a basis or a foundation for a superstructure of righteousness. Many are teaching today that salvation may be obtained through education, through development of the intellectual and æsthetic natures. Some have even thought that through the development of the physical powers—by eating and drinking and exercise—man could develop the "Christ within," and thus regenerate himself. Upon these or kindred philosophies the great heathen religions of the world are based. But these human schemes are miserable makeshifts, vainglorious imitations of the one way of salvation.

Those who are seeking salvation by them should consider the questions propounded by the Lord to the patriarch Job: "Gird up thy loins like a man: I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee."

Until poor, fallible, erring man can himself perform the deeds of Omnipotence, he can only hide his face in the dust and reply as did Job:

"Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." When the patriarch obtained a vision of God, of His majesty and goodness, and saw in contrast his own nothingness and utter unworthiness, he could only exclaim: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

Jesus the Only Hope

The only hope for poor lost humanity, the only hope for you who read these words, is in Jesus. You cannot save yourself. You cannot make your heart better. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

In order to change his condition, man must take hold of a power outside of himself. God in His infinite mercy calls poor lost humanity to become members of His royal family. And in calling them to sonship with Himself, He bestows upon them

power whereby they may enter into this regal relationship. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The means employed to bring about this transformation is the gospel of Jesus Christ. This gospel is "the power of God unto salvation to every one that believeth." Christ is the divine agent through whom every human being must approach unto God. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The salvation which comes through Christ is twofold in its character:

a. He saves the whole human family from the Adamic death. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Through Jesus Christ and the power of His resurrection, the whole human family will be raised again from the death which comes to them by way of natural inheritance.

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

b. Upon those who accept Him as their personal Saviour, the Master will bestow "abundance of grace and of the gift of righteousness," enabling them to "reign in life by one, Jesus Christ." Christ "is the Saviour of all men, specially of those that believe."

Hence, no man will have to answer for the sin of his fathers. He will be judged according to the deeds done by himself. He will stand or fall by the personal relationship which he has sustained to Christ, the Saviour of men. And every one who will may avail himself of God's gracious provision. "Him that cometh to Me," declares the Master, "I will in no wise cast out." And He invites every soul. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

F. M. W.

* * *

The Challenging Voice

WHILE visiting in Australia I met a resident of Sydney, an earnest Seventh-day Adventist Christian, and an energetic man in the real estate business. His experience shows that still as of old the Lord is able to deal with honest hearts, however careless, sometimes taking an unusual way of turning feet into the right path. The brother said:

"I had been an ungodly man, and drank quite a bit. My wife and daughter had kept the Sabbath for twelve months before I knew it, as they had feared my objections to their joining this people. One day I went into the hotel [saloon]. As I lifted the glass of beer to my lips, it tasted stale and putrid.

"What is the matter with this beer?' I asked.

"Nothing," said the barkeeper. 'Others are drinking the same. The trouble is with you.'

"He gave me a glass of stout, but it was just the same. It was intolerable to my taste. Next I called for whisky, and it was the same experience. It was most unpalatable. I turned and left, and found that the whole desire for drink was taken from me from that moment. My mates could not understand why I had ceased going to the hotel, but I was

done with the drink. I did not tell my wife. However, two or three weeks later the camp-meeting came on, and I attended. An appeal was made at one of the early morning meetings. Brother Knight said to me as we left the tent, 'When will you take your stand?'

"Not now," I said; 'I am not inclined to change my position.'

"But after the meeting, as I walked with him down toward the dining-tent, I felt something as though a hand pressed against my breast, and a voice said, 'How far are you going before you turn back?'

"I knew it was the voice of God. I stopped. The brother said, 'Why have you stopped?'

"Never mind," I said, 'you go on.'

"I thereupon returned to the ministers' tent where Elder Fulton was, and said: 'I have had a call from the Lord,' and as we talked there that morning, I made my surrender to God."

For the first year the brother and his family saw close times in making a living; but prosperity came with the blessing of the Lord, and the four years following had been rich in experiences of God's help and grace. A level-headed business man, he knew well enough that it was no mere fancy of his own mind that had halted him and turned him squarely about. It was the merciful hand of God's providence.

W. A. S.

* * *

The Tongue

CONCERNING the evil possibilities of an un consecrated tongue, the apostle says:

"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6.

"I saw a terrible fire some time ago, or, rather, I saw the reflection of it in the sky: the heavens were crimsoned with it. It burned a large manufactory to the ground; and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines; but it licked it up, and would have its course till the walls gave way. That terrible fire was kindled by a farthing rushlight.

"Some years ago I saw the black ashes of what the night before was a splendid farmyard, with hayracks, corn stacks, stables, and cow sheds; and lying about upon them were the carcasses of a number of miserable horses and bullocks, which had perished in the flames. All that was done by a lucifer match.

"In America the Indians strike a spark from a flint and steel, and set fire to the dry grass; and the flames spread and spread until they sweep like a roaring torrent over prairies as large as England, and men and cattle have to flee for their lives. 'Behold, how great a matter a little fire kindleth!' and the tongue is a fire. A few rash words will set a family, a neighborhood, a nation, by the ears: they often have done so. Half the lawsuits and half the wars have been brought about by the tongue. Husband and wife have . . . become bitter foes,—all on account of fiery arrows shot by this powerful little member."—Bolton.

The decisions of the judgment turn on the use we make of the tongue.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Those who use their tongue to gossip, to defame others, to peddle scandal, to speak words that grieve the angels, will never enter heaven. It will not be sufficient for us to have our name on the church roll, to pay tithe, to do some missionary work, to work in the cause and draw a salary, but we must also give account of the use we make of the great gift of speech. Prayer and the spreading of an evil rumor about some one do not go together. The same fountain does not pour forth sweet water and bitter. Like the psalmist, we need to set a guard, lest we sin with our lips.

G. B. T.

The Fallacy of "Civil Morality"

THE discussion of the recently proposed Sunday laws by the newspapers of the country, has been the most extensive this question has ever evoked. The press has been almost universal in its opposition to the program of the reformers. It has devoted extensive editorial space to the restatement of American principles of freedom. This has had the effect of quieting to a great degree the noisy clamor with which the agitation for reform was begun. It has not, however, changed the original purposes of the reformers, nor removed from their minds the mistaken notion of civil obligations upon which the movement is based. The need therefore of enlightening the people with regard to the true principles of freedom and the limits of civil authority, has not passed.

There is one predominant idea which actuates those workers for Sunday legislation who are really sincere. This is the theory that the same moral obligations which rest upon men as individuals are binding also upon governments. The conclusion is thought to follow from the fact that a group of men is not at liberty to violate a moral obligation binding upon each individual in the group. Thus a government composed of beings morally responsible would presumably itself have moral responsibility. The fallacy in this line of reasoning at once appears if the propositions are stated somewhat formally:

Man is a moral being; and therefore is under obligation to conform to his conception of right.

A government, being a group of moral beings, is also a moral agent, and is therefore under obligation to conform to what is called "civic conscience." It can do this only by causing all its citizens to conform.

If, however, the government has the right, and is even under obligation, to compel a man to conform to the "civic conscience," the man so compelled has neither the right nor the obligation to conform to his own conception of right.

But if a man, a moral being, is not by the fact of his moral agency under obligation to conform to his conception of right, a government is not obliged, by the supposed fact of its moral agency, to compel conformity to its "civic conscience."

It becomes apparent from the absurdities involved in any other view, that moral responsibility inheres in the individual, and cannot be delegated to others by any effort a man may put forth to do so, nor be assumed by others for him. The theory that the moral responsibility of a citizen becomes in some manner a function of government, is a fallacy.

Governments are not instituted to make men good. Goodness and wickedness, even from the purely human viewpoint, are matters too fine to be thus dealt with. They have to do with the intents and purposes of the heart.

The prohibitions of civil law are not concerned with the moral aspect of offenses, but with their bearing upon the rights of men. It is the design of law to restrain or remove menaces to human rights, not to make the offenders against those rights moral. Thus a man who carries in his heart a spirit of malevolence against an enemy no longer living, is a moral offender, because morality is a matter of disposition and intent. The law is not concerned with him, because no one's rights are imperiled through his moral offense. In like manner a man who fails in an attempt upon the life of another, is as great a moral offender as if his designs had succeeded, but his standing before the law is not the same, because he has not infringed upon the rights of his

victim to the same extent. The fact that a man is not held to strict accountability before the law for an injury wrought by him without intention, or under circumstances not under his control, is not, as is sometimes contended, a legal recognition of the offender's moral innocence. It is rather an acknowledgment of the fact that he is only to a limited degree a factor in the case. The elements of chance, and circumstance are also factors, and for them he cannot be held responsible. In none of these cases is government concerned with the strictly moral considerations involved.

To summarize, it is the function of government to insure to moral beings their inalienable rights, and to protect them in the discharge of their obligations; not to discharge these obligations, nor to compel their discharge, except as the rights of others may be protected or secured thereby. This being true, it is manifestly absurd to consider civil government an instrumentality for the enforcement of the law of God on earth.

C. A. H.

* * *

Printing for China's Millions

A CHEERING tribute to the publishing department of our work in China is paid by the *Edinburgh International Review of Missions*, the organ of the world movement of Protestant missions. Speaking of the use of the printing press in China, this journal says:

"Of the denominations, the Seventh-day Adventists are making the largest use of the press as a means of propagating their own views of truth. Their insistence on one point as more important than all others renders it out of the question for them to use much of the literature which is prepared by the literature and tract societies. They have therefore established their own printing works, and have at present a larger output than any other denomination."—*July, 1919.*

Again, the *Shanghai Chinese Recorder*, the leading missionary organ of China, remarks:

"In the use of the press, the Seventh-day Adventists are in the lead."—*September, 1919.*

It is really a remarkable fact thus stated; for our work is but twenty years old in China, and we are few in numbers. The explanation is found in the truth revealed in both the printed page and the hearts of those who devote their lives to its proclamation. The very truths which others do not recognize as important, furnish the secret of the development and growth which win their acknowledgment.

Let the facts encourage us to greater efforts. Our printing work in Asia is but fairly started. At every point the printing facilities must be increased, and additional workers must somehow be put into the fields. The millions are there,—half the people of the world,—and we do thank God for the gift of the printing press as one evangelizing agency.

W. A. S.

* * *

"LET your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them."

IN MISSION LANDS

Deliverances During the War

G. W. SCHUBERT

President Central European Union Conference

At the very beginning of the war, the archiepiscopal diocesan court in Munich tried to prejudice the civil government against us. The police were the willing tools of the clergy, and there were spies everywhere. Our canvassers especially had trouble, and finally it reached the point where only the signature of the king was necessary to close up our work in Bavaria entirely, and make it impossible to hold either public or private services. Friends warned us of the plans of the clergy, and we counseled together, seeking the Lord in prayer. There seemed to be only one alternative—either to stop all our canvassing work, or to have our meetings closed. We chose what seemed the wiser course, and were allowed to continue our public meetings, which were well attended.

But now more people came than ever before, and the priests decided to close these services too. However, the Lord was guiding all the time. The man who had supervision of the political and religious press, and the power to close our meeting place, was an influential and highly educated man. In the first weeks of the war he advertised for a housekeeper, and providentially an Adventist lady took the position. Through her efforts he became interested in some of our literature, and decided, "You Adventists are all right from a historical standpoint." So without ado he gave us the written permission to hold meetings. The archbishop tried his best to influence this officer against us, but all in vain. Then he appealed to the prime minister of Bavaria, asking him to use his influence to paralyze our work, but to no avail. Fourteen days later, before he had time to take other measures, he was appointed to a high position in Berlin. There he had so many political difficulties that he forgot about Adventists, and soon after being dismissed from his high office, he died.

About the same time, within a few days, the archbishop died also.

Our work was especially hindered in Austria. Our church hall and bookcases in Vienna were put under seal. Brother W. Schafer, the superintendent of the Bohemian mission field, was, with his coworker, thrown into prison, but with the help of the German embassy I ransomed them. It took twenty days to set them free. Then Brother Schafer, being a German citizen, was exiled. His "crime" was, that he had given a young girl a Bible study on baptism in a private house. Two soldiers with fixed bayonets escorted him through the town as if he were a common criminal.

After the Russians invaded Galicia, we held some general meetings for our Polish brethren. In about the center of this field was located the headquarters of the Russian army. In the town we had some fifty believers. One Sabbath a number of policemen appeared at the service, and arrested our brethren and brought them before the chief official, who had been aroused against us by the clergy. He told our brethren that they must leave the town if they would not cease to keep the Sabbath. Against such a war order, of course no opposition was possible.

We heard of this order, and felt as if we must go to the help of our brethren. But how should we get into this town? It was strongly fortified, and we risked being treated as spies, since our passports did not permit us to enter war territory. So we made the journey on foot and succeeded in escaping soldiers and policemen. First we visited the chief official, and he gave us a very harsh reception. When we asked him what crimes our people had committed, he did not answer; and when we asked whether the order could not be revoked, he shouted, "No," and "No" again. He then threatened us and asked when we were leaving. We said on the next train. He then examined our passports, but of course there was on them no permission to be there, and while he looked and looked on all the pages, seeking what he



GENERAL CONFERENCE COUNCIL IN ZURICH, SWITZERLAND, AUGUST, 1920

could not find, he suddenly became temporarily blind, and we were thankful to escape once more to the street and to our hotel. I believe that angels struck him blind, and I said to Brother Muth, who was with me, that I felt that this man would soon lose his power. Later we learned that he fell into deep disgrace, and was obliged to leave the town under most distressing circumstances. Thus the power of this modern Pharaoh came to an end. And here again is proof that prayer is stronger than earthly power. Now in Austria all doors are open to the message. Only occasionally does this Middle Age spirit of intolerance flare up.

One of our brethren who is now at Friedensau, felt bound by his conscience to refuse to do military service on the Sabbath. This was before the war. He was imprisoned, but General Mackensen, appreciating the situation, petitioned the kaiser for his release and exemption. The petition came back with this marginal note, "No pardon to Adventists." Enmity against God's people has caused the fall of many nations. As soon as a nation submits to the will of Satan, and pursues those "that are quiet in the land," it must feel God's chastening.

God has all power in heaven and in earth. His people in these last days recognize more and more the revelation of this power in the hearts of the believers, and in the divine providences which attend our work. Our experiences in war time have proved that "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Ps. 68:20. Therefore "it is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." Ps. 118:8, 9.

* * *

Out in the Bush in Central Africa

S. M. KONIGMACHER

WE have lately been making strenuous efforts to establish some outschools, and have been successful in one place. About two and one-half days' trek from here by bicycle lives a chief by the name of Mukonje, who is an elephant hunter. Since his brother came here to school and received so much benefit, he having changed very much, the chief has wanted a school. He went to the government to ask for it. I sent to the government for permission to open one, and after some delay it came.

I went over during the rains to visit the site, and had to wade several times before getting there. As soon as the weather improved and the written permission came, I sent them a teacher. On my last visit I was agreeably surprised to find a nice school-house built, and a school in operation with 104 pupils. They had been in school only a few weeks, but had learned three songs. Some were reading in the Gospel of Mark, and some had been advanced into the vernacular primer. They could repeat the Lord's Prayer, and were starting to memorize the commandments.

Sabbath evening we gathered around the camp fire blazing before my tent, and had a sing. They did sing well. On Sabbath more than 225 gathered

to hear about the only Saviour, and to see the pictures on the chart. Some very promising students were found and asked to come to the mission for further study, with the hope of developing them into teachers. Even the chief was much interested.

The reputation of this mission has gone far. Because we teach the natives so they can read quickly, some are inclined to accept our schools, although they do not indorse the stand we take against beer. This especially affects the old people.

Some natives have heard that we do not eat pork, or elephant meat, or field mice, or gophers, and so they will have none of us. But the most encouraging part of it is, that the school is good and they see the advantage of an education, and some are willing to have the school anyway.

Some may say, "Oh, you have many natives," or, "You have clever natives," but this is not so. The villages are far apart, and not very large. The human heart is as selfish here as elsewhere, and it is only by diligently keeping at it, and with the bless-



North Bavarian Conference, 1920

ing of God, that anything worth while is accomplished.

The night we sat around the fire, one of my carriers sat near me, and I was surprised to hear him sing one song after another without a book. The truth sinks deeper than we realize. May God hasten the day when all will have heard the gospel.

* * *

Our Work in Africa

E. E. ANDROSS

OUR first experience in holding a camp-meeting for the native people of Africa came in 1918, when the brethren decided to call together as many of the believers and interested people as could be induced to come. The past few years great progress has been made in our work in Nyasaland, British East Africa. Our central station, where we are conducting a training school for native teachers and evangelists, is at Malamulo, thirty-eight miles from Blantyre, the northern terminal of the Shirie Highlands Railway.

The meeting for Nyasaland was held at this station, and the brethren were surprised to see about 750 native people gather at this assembly. The meeting continued ten days, and resulted in much good to our work. A similar meeting was held in June, 1919, which I had the privilege of attending. About 1,200 were in attendance, and 132 were baptized. This brought their church membership up to 623, with a large number in the baptismal class awaiting baptism at a later date.

It was a real pleasure for me to attend this first camp-meeting in Rhodesia. It was held at our Somabula Mission, twenty-two miles from Gwelo, the railway station. There were about 350 who attended this meeting.

A recent letter from Elder W. E. Straw, superintendent of the Zambesi Union Mission, speaks of having held another camp-meeting at Somabula, and one at Solusi, the latter being the first meeting of the kind held in that part of the field.

"We are now," he writes, "in the midst of our camp-meeting season here in Rhodesia. We have just closed two very interesting meetings, and believe they will be profitable to the work. The people seem to be going back to their homes full of courage and with a determination to be faithful, not only in living the truth, but also in giving it to others. The attendance was much larger at Somabula this year than last. On Sabbath there was a congregation of about 550, and during the week 250 camped on the ground. Solusi had about 100 visitors in attendance, which, added to the regular believers in the vicinity, gave us an attendance of 175 or 200 during the week, and on Sabbath, 250 or more.

"The work is moving on very encouragingly here. In Solusi forty-seven have been baptized in the last three months, and in Somabula forty-eight, and there are many others awaiting baptism. As a result of sending out one evangelist not long ago, such an interest was stirred up that we have been forced to send out three more, and there are a number of calls that we are unable to fill. One new convert, at the close of our Solusi meeting, made a most pitiful appeal for help. He said he had just accepted the truth, and now he was going back and count his cattle, his goats, and his chickens, to see how many he had, so he could give the Lord the tithe. Then he said, 'Now, have you not some worker that I can take back with me to teach my people?' Of course it was hard for us to say no, but there was no one then that we could send, and the poor man had to go back without a teacher."

In another letter Brother Straw writes as follows:

"These institutes and camp-meetings are doing wonders for our work and workers. They seem to be putting new life and inspiration into the workers. We are finding many interests springing up in different parts."

We may reasonably expect to see great things accomplished in Africa in a very short time, if we can provide the help so greatly needed. Some of our missionaries are now working so hard to hold their rapidly expanding work that they must break physically under the heavy strain, if help is not soon provided. We are sending help forward as rapidly as our funds will allow and permits from the British government can be secured. The call from the fields is so urgent, and the time left for labor so brief, that immediate response from the home field in still larger gifts, even to the point of great personal sacrifice, is demanded. We cannot be true to the One who gave His own life to bring salvation to them as well as to us, if we do not now do our utmost in regular, systematic giving to sustain the work that is being so greatly blessed in rescuing the perishing in these dark lands.

* * *

"THIS gospel of the kingdom shall be preached in all the world."

To Possess a Bible and Songbook the Ambition of Many Solomon Islanders

G. F. JONES

To possess a whole Bible and a copy of "Christ in Song" is the desire of our young people in our missions in the Solomon Islands. A few months ago our Sydney churches bought a case of these books and sent them out to us, owing to this eagerness of our young people for them. We gave them out with the understanding that donations in return would be thankfully received. Many shillings flowed back to help buy more. These young people have no actual money, but they possess a few cocoanuts, which they exchange for calico and other articles.

The advent of our mission among them has brought into their lives a new hope, and an intense desire to read and know the Bible. You can hear them singing our hymns day and night, of which they know about seventy. Their laughter is like that of happy children. It is music indeed to the soul of the missionary to see and hear this as the result of his labors, much as it is to the mother who listens to the happy cooing of her baby. Once the ambitious aims of their parents' lives were the knowledge of the art of fighting, the possession of so many heads, the planning of some revengeful expedition, and power obtained through one of the darkest cults of spiritism.

The gospel, the mission, and the Bible have brought new and peaceful aspirations to this young generation, and have also taken hold of the older people. Their aims now are, to buy calico to dress themselves for church and school, to possess a Bible and read it, and to own a hymn book and sing its hymns with the hope in their hearts of eternal life and a home at last in heaven.

All this new life and hope has come into their once barren souls, and what wonders it is doing in transforming their lives! This is what the third angel's message is accomplishing for these people of the Solomon Islands, whose countenances once showed moroseness and unhappiness. While still shy and backward, they do not hesitate to express freely their hope, their faith, and their good resolutions, in their testimonies and prayers in meeting; and these expressions tell us how much they have quietly advanced in the knowledge of the gospel.

Many places are waiting for us to enter, and had we the workers, much more could be accomplished. Lest we forget, may we read again this touching quotation from one of our recent Week of Prayer readings,

"In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design that all who desire life may behold the glory of God. We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us should appeal to all to whom God has intrusted means or ability, that they may devote themselves and their all to God."—*Mrs. E. G. White, in General Conference Bulletin, 1893, p. 294.*

Since the case of Bibles, hymn books, and Morning Watch Calendars has been sent, all our young people who can read a little have each a copy, and you will find them any time, when not at work or at school, stumbling along, reading verse after verse. They spell the big words, and when they see me, they put their fingers on several words which they cannot get

through with, and ask, "What is this?" and I say, "Righteousness." "And what is this?" and I say, "Iniquity." "And what is this?" and I say, "Preparation." It takes them several minutes to frame these big foreign words with their tongues, and I move on, but only to be buttonholed by others for big words and explanations.

There is little Billy of the Viru Mission, a boy of about eleven, always singing and happy at his work. He is our house boy, and when the work is done, he is always reading his new Bible. Often at night when I wake up, I find Billy spelling his way through his Bible by the light of a small toy lamp which I gave him. One night there was the smell of fire in the house, but it was Billy's hair being singed; his lamp chimney was buried in his big woolly head of hair while he was happy and unconcerned, reading his Bible.

But, dear friends, just think of about forty young people, all as eager to learn as Billy, at a mission without a missionary. That is how our first mission station in the Solomons is situated. Although a small mission, it is worthy of constant help until all these young people have the knowledge to go out themselves to preach the gospel among their fellow men. Is there not something you can do to help these and many others in these islands, that you may hear at last the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord"? Matt. 25:21.

* * *

Among the East Indians in South Africa

Nor long ago an interesting letter was received from Elder M. C. Sturdevant, laboring in South Africa. After speaking of the interest among the Europeans there, he having baptized thirty new believers, he writes as follows of an interest that is developing among the East Indians:

"My most interesting work is my Indian company. I have had the pleasure of starting the first work for the Indians of South Africa. It started very hard, for I did not know a word, nor do I now, of the Indian tongues. There are several Indian languages spoken here, and I have three to work with. But I have kept working until now we have a nice company of twenty or more. Five have already been baptized, and several others will probably be before this reaches you.

"I have rented a larger hall, more central for the Indians, though rents are exorbitant, and the work has greatly advanced. I shall give more time to the Indians from this on. They hear gladly.

"The most cheering feature of the Indian work is that the Lord has raised up an Indian professor and his wife, both teachers of English. About one year ago he attended one of my Bible studies, became interested, went back to his school, and told the white teachers about it. They became alarmed at once, and told him I was a 'false prophet.' He came no more, and warned all his people against me. He fought manfully, which would have been fine had it been a better cause. Nevertheless one verse he got that first time would not leave him.

"After three months, he came again to hear the truth, and this time his eyes were opened. He stood up in the meeting asking for a moment of my time, then began talking to the Indians in their language. (I understood not a word.) As the tears were fall-

ing and his voice trembling, I knew something was going on. He then turned to me and begged my pardon for all the hard things he had said about me, saying, 'My eyes are open today, and I see myself in a new light. Teachers, you have the truth of the living God, and I am going to follow it, let come what will, life or death.' And to this day he has stood firm.

"His teachers are giving him much trouble, and threaten to put him out of his school, which they will do soon. The white lady teachers got around his wife, and together they have given him much trouble. He had me start Bible readings in his home twice a week. At first his wife did not like to come in, but the truth has prevailed, and she has now kept two Sabbaths with him. She even came to our Sabbath meeting yesterday, and calls herself one of us.

"These dear people, we know, will be an unspeakable help in our Indian work here. He is a splendid interpreter, understanding both the English and the Indian dialect well. He and his wife will be baptized with the next company to go forward. So we take courage and press on."

* * *

The Philippine Union Bible Institute and Conference

I. H. EVANS

Our Bible institute was held in the chapel of the school building at Pasay. It lasted one week, with five studies a day and a round-table discussion. F. H. DeVinney, from South China, H. C. Lacey, Meade MacGuire, C. C. Crisler, and the writer were the visiting brethren from abroad.

Professor Lacey and Elder MacGuire led in the studies, most of which were helpful talks dealing with faith and the victorious life.

Practically the entire working force of the field, aside from colporteurs, were in attendance from the first, and took a deep interest in all the studies. Everything possible had been done by the union conference committee to make the institute a success. The Sabbath meeting was a consecration service in which the whole congregation rededicated themselves to the Lord. There seemed but one desire, and that was to seek the Lord more earnestly in order to prepare for better service.

At the close of the institute, the union conference opened its third biennial session with about eighty delegates present.

S. E. Jackson the president, rendered a most encouraging report for the two-year period. There had been 797 baptisms, a gain of 66 per cent. The tithes and offerings had made a rapid growth, and had been of much help in carrying on our work.

The number of Sabbath schools had increased from twenty-six to forty, with a gain in membership of 55 per cent. The Sabbath school offerings had increased 113 per cent over the previous two-year period.

The publishing work made a most encouraging showing. Literature is being circulated in nine languages. Although greatly hindered in the field work by floods which destroyed the crops, by delays in transportation, etc., preventing them from securing books, our agents made a gain of 40 per cent in literature sales. During the Big Week in April they sold \$9,000 (gold) worth of literature.



Foreigners Present at the Philippine Union Conference, November, 1920

The conference adopted some excellent goals, among which we find the following:

A Sabbath school membership of 4,000 by the next union conference session.

An average Sabbath school donation of twelve centavos a week per member.

At least 120 colporteurs at work by the next union conference session.

In all the discussions there was not one discordant note. The field presents a united front to the foe, and we expect rapid growth in the Philippines.

Our workers are of good courage, and most of them are in normal health. There is great need of

additional homes for the foreign workers. Rents are almost beyond our reach. It would be a source of great economy to have houses provided for our workers. The excess rent budget for 1922 reaches nearly 4,000 pesos. This would almost provide a house.

It was good to be in this meeting, and to see how the Lord has wrought to bind hearts together in brotherly love and Christian fellowship.

The former officers were re-elected in most cases, the exceptions being where some were to have furlough. S. E. Jackson was chosen president and C. N. Woodward, secretary-treasurer.

At the closing service, Brother W. B. Ammundsen was set apart by ordination to the work of the gospel ministry. This was followed by a sermon from Professor Lacey, and the meeting closed.

We face the future with strong hope that the Lord will greatly multiply the believers in this field during the coming two years.

* * *

"It shall come to pass in that day, that the Lord will set His hand again the second time to recover the remnant of His people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah."

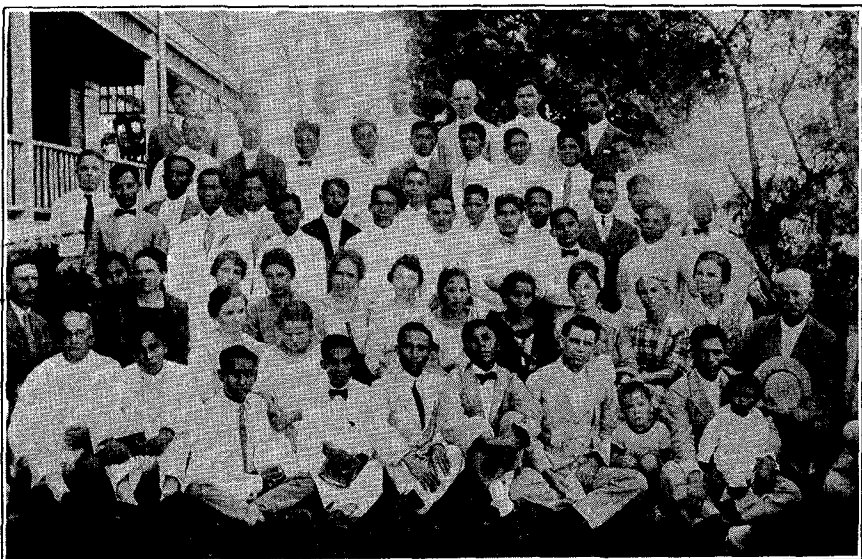
The school has done exceptionally well. I quote the following from the report of the educational secretary:

"In June, 1917, the regular work of this school was begun. Starting with an enrolment of thirty-six, the work has grown until during the present school year the enrolment has reached 179, and one more at least will be enrolled soon, making 180. Had we had room in our dormitories, I am sure that the enrolment this year would have reached 200. We have been compelled to turn away a number of students. We have asked for money for additions to both of our dormitories, and we earnestly hope that our request will be granted speedily. If we had the money now, a number of our students could be doing the larger part of the work of erecting these additions.

"Although financial reports and statistics indicate that the academy has done well financially, the fact is that the school has had an uphill climb. It is true we have managed to keep out of debt, but it has been a hard strain to do so. Scores of times in the last two years the treasurer has given the cook the last money he had to buy food at the market, not knowing where the money was coming from for the next day. But the Lord has always provided it for us in some way. Our faith and trust in Him have been greatly tested and strengthened through these experiences. We are thankful for these lessons. However, the situation should be remedied by increasing the rates for the coming year. At the prevailing prices of food-stuffs, we cannot make the boarding department pay its way at the present rates for board. There is not another school in the Philippines of which we have any knowledge, that has such low rates. In a number of schools in Manila, they charge more than twice as much for board only, as we charge for board, room, and tuition. We are able to meet the deficit in the boarding department to some extent by the receipts for tuition from the primary department.

"The religious side of our work is really the most important of all, and we who have the responsibility feel this deeply. This phase of the work receives our most careful attention, and we have appreciated very much the help of Brother Breitigam this year. In the last three years thirty of our students have been baptized. At present Brother Breitigam is conducting a baptismal class of more than twenty members. Quite a large percentage of those baptized and of those now in the baptismal class, are from families that are not members of the church. Sometimes the Lord has led these young people to our school in a remarkable manner, and they have learned the truth here. Several of these have already entered the Lord's work. We are glad that our school is a real soul-winning factor.

"Our industries for the boys have been handicapped because of the lack of equipment. We hope to receive some money for this purpose in 1921, and then we hope to strengthen our industrial department."



Philippine Union Bible Convention



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."

FORGIVE AND FORGET

Oh, forgive and forget! for this life is too fleeting
To waste it in brooding o'er wrongs we have met;
It is better, far better, to smother our anger,
To teach the proud heart to forgive and forget.

In the path we must tread, leading down to the valley,
Are crosses and trials to lift and to bear;
And the chalice of life from which we are drinking
Oft bears to our lips draughts of sorrow and care.

But life is so short, be it sunshine or shadow,
That we cannot afford to brood over a wrong;
Let us take up our burdens and bear them on bravely,
We'll lay them down shortly,—it cannot be long.

Then forgive and forget! If the friends you love fondly,
Prove themselves false and unworthy of trust,
Deal with them kindly, for they are but mortals,
Erring like us, for we are but dust.

Deal with them tenderly, pity their weakness.
We know every heart hath its evil and good;
One Father in heaven we have, hence are brothers:
Then let us forgive and forget as we should.

—Selected.

* * *

Wifehood

MRS. RUTH HASKELL-HAYTON

MANY books have been written and lectures given on the "ideal wife," and yet nowhere can be found in so few words such a beautiful and complete portrayal of her as we read in Proverbs 31. Here we have, in this one typical woman, business ability, kindness and consideration for others, strength and courage, joyfulness and praise, tact and wisdom. She is an early-rising mistress, an industrious, practical housekeeper, and a faithful wife and mother.

As a maiden enters upon married life, all her interests, which before have been individual, are from henceforth to be merged into the interests of another. There is now to be so strong a bond of sympathy between two persons that whatever affects one will equally affect the other. That which is important to one is equally important to the other.

With married life come many new duties for the young wife. She should strive to keep the best of herself for her husband. Let her seek to familiarize herself with his interests and habits of thought, and be intelligent about his business.

The average husband is only too glad to find his wife interested in his affairs. It is a wonderful help and encouragement to a man when he is certain of finding some one at home with whom he can take counsel.

"If there should come a time, as well there may,
When sudden tribulation smite thine heart,
And thou dost come to me for help and stay
And comfort, how shall I perform my part?
How can I make my heart a resting place,
A shelter safe when strong temptations smite?"

A woman who desires to be a true wife will not fail her husband in any of these particulars.

When the husband comes home tired at night, it is well for the young wife to avoid telling him of every little annoyance that has arisen during the day. Tell him the pleasant things. Let him feel that his home, however simple, is a haven of rest, and his wife the guardian angel of its peace.

One should rise above the annoyances and frequent irritations of domestic life, and not become a nagging wife. Nothing will drive a husband and children from home more quickly than a grumbling, scolding wife and mother. She may work and sacrifice for them from morning until evening, but nothing will atone for this deplorable habit.

Pettish, childish tears seldom touch a man's heart, and yet it is right and important from the moment married life begins to tell him every reasonable heartache one has. It is not foolish nor sentimental to keep the wedding day always fresh in the memory.

When motherhood is added to wifehood, the young mother sometimes makes the mistake of forgetting in her new love and responsibilities for her children, that she still has duties to her husband. Oftentimes she has experienced her first feelings of neglect as she has confined herself too closely to the nursery and to domestic tasks, in ministering to the physical needs of her family.

Few husbands like to feel that they are neglected, even for their children; and if one is suddenly deprived of the whole of his wife's society, he may seek entertainment outside the home.

A wife may not always agree with her husband, but if she differs with a kindly, ladylike dignity, the husband who is a true gentleman will respect her none the less for this difference of opinion. As they counsel and plan together, each will become broader and more useful because of looking at different sides of the questions which may arise.

A grandfather once gave to his granddaughter on her wedding night the following good advice: "It is one of the finest arts ever studied by woman to learn how to keep her husband her lover. Master this secret, and yours will be a happy wedded life." In a beautiful book on English literature we find the following on the dedicatory page: "To My Wife: Best of companions and truest of friends." What a peep these few words give us into the relationship which existed between this husband and wife!

Some years ago two women sat on the veranda of an Indian Ocean summer resort. The sun was slowly setting, and they were looking out across the bay to the mountains beyond. They talked of their girlhood, and also mentioned the experiences of married life. One was a hard-working, untidy-looking woman who was doing all in her power to keep together a home. Her efforts were little appreciated, however, by her husband and children. Her whole manner was that of a woman who had lost the last spark of courage. It was her fiftieth birthday, and she remarked to her companion that thirty years ago her husband had walked all the way from the mountain pass twenty miles distant to spend the evening

with her, but today he would not trouble to cross the street to be in her company. The listener knew that what she said was all too true, but she could not help but wonder whether, if the wheels of time could be turned backward, the disheartened, discouraged wife could have made a better beginning as a bride. If she had only begun twenty years earlier to study how to keep her husband a lover, hers would doubtless have been a far different experience on this anniversary day.

There is a wonderful lesson in the experience of the unselfish young girl who married Audubon. Yearning for her own home, yet realizing that it was necessary for her husband to journey thousands of miles and give months of study to the habits and haunts of certain birds, she determined to go with him into the forests, living now in tents and again in some rude cabin, until the children came. Then it was necessary for her to remain behind while he went abroad. At last the naturalist came home after a long absence to fulfil the long-cherished dream of years of quiet study by his own fireside; but he found that mice had destroyed his drawings and ruined his sketches left in his studio. He was dumb with grief and disappointment, but his brave wife led him to the gate and sent him back into the forest, saying that there was no valley so deep, no wilderness so distant, but that his thought, turning homeward, would see the light burning brightly for him.

What a noble example of loyal wifehood do we find in the life of Ann Hasseltine Judson, when she journeyed across the Indian sands with her infant in her arms, to carry to her husband food prepared by her own loving hands. How her bravery must have cheered him in his lonely prison cell!

Martin Luther said many beautiful things about marriage, and in speaking of his own wife, paid this tribute: "The heart of her husband doth safely trust in her." "God," he says, "has endowed women with noble and great virtues which, when they are modest, faithful, and believing, far overbalance their little failings and infirmities."

"And if the husband or the wife
In home's strong light discovers
Such slight defaults as failed to meet
The blinded eyes of lovers,
Still in mutual sufferance lies
The secret of true living,
Love scarce is love that never knows
The secret of forgiving."

* * *

The Youth

CLARENCE SANTEE

THE Lord has great confidence in the possibilities bound up in the youth. He expects great things of them. Isaiah was called when he was a youth, and Jeremiah and Samuel were called in mere childhood. Two requirements—a personal experience in the truths of God, and a separation from the world—are necessary in order that God's will through them may be accomplished. He has said:

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

Knowledge of the truth and separation from the world are essential qualifications for service for God.

"Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

We have heard of a worldly, pleasure-loving Sabbath school teacher, who said to a sister teacher who was neat, but plain in attire, earnest and devoted, "I would give the world to teach as you do." The sister answered, "That is just what I gave." The Lord can ask no less. He says,

"If any man love the world, the love of the Father is not in him." 1 John 2:15.

It has always been the same. David voiced the mind of God when he penned the wish,

"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Ps. 144:12.

When plants are "grown up," we expect them to bear fruit. This is what the Lord wants to see in our young men. The cornerstone of a palace has in it a receptacle where records setting forth the purpose of the building and the reasons for its existence, are placed. None but the builder and the assembled witnesses can know the contents of these records securely laid away. Then on the outer surface, where men may see, is the name and the date. In the beautiful plan of God for our daughters, He has likened them to cornerstones. They will have laid away in the heart, as a precious treasure, the call, the response, and the steps that led to the new life in Him, and of these things none can know but the Builder and the heavenly witnesses. Then before men, outwardly, in dress, in behavior, in speech, in consecration, will be revealed the name of the Master Builder. They will not be rude and uncouth, but "polished, reflecting the virtues of the One who has called them. The cornerstone, when chosen, is intended to be able to bear heavy burdens and not be crushed.

Dear young sisters, are you willing to respond, knowing that you are following the example of the Master? "Jesus Christ himself" is "the chief cornerstone." Eph. 2:20.

The Family Physician

Free Consultation for the Readers of the "Review." Address inquiries, inclosing stamp, to Dr. H. W. Miller, Medical Superintendent Washington Sanitarium, Takoma Park, Washington, D. C.

Pain in the Stomach

For more than a year now I have had a pain over my stomach, which is worse at night. The only thing that seems to help it is eating. Do you think it is injurious to eat more than three meals a day when eating seems to give relief? If so, what should I do?

Three meals a day should be all that is necessary for any well person, and most persons over twenty-five years of age would be better off with but two meals a day. There are, of course, exceptions to this general rule. The fact that you have pain is evidence of some disturbance of your digestion, and possibly disease of the stomach. In your case, the symptoms may signify the presence of an ulcer at the lower end of the stomach or in the first part of the small intestine. The part of the intestine next to the stomach is more subject to ulcer, and the stomach itself is more often the seat of cancer. However, the pain may be simply due to irritation of the lining of the stomach, caused by the large

amount of strong acid secreted by it. This condition is called catarrh of the stomach, often wrongly called gastritis.

The proper treatment consists of reducing the quantity and strength of the acid secreted, that the ulcer may heal and the pain be relieved. This can be accomplished in four ways:

1. By diluting the acid contents of the stomach by the use of frequent and large quantities of liquid foods. For this purpose broths, soups, milk, albumen waters, porridges, and beverages may be used.

2. By neutralizing the stomach contents with alkaline substances. The popularity in former days of limewater for indigestion was largely due to the fact that it neutralized the excessive acid in the stomach. Lime, soda, magnesia, and ammonia are the alkalies most frequently used for this purpose, and are given in the form of salts of these substances. Their use does not, however, seem to cure the tendency of the stomach to secrete acid, and in some cases their administration seems to encourage the stomach to secrete more acid. They do, however, at times give temporary relief from pain, and sometimes permit the ulcer to heal over.

3. By endeavoring to quiet and soothe the irritated lining of the stomach, which will lessen the production of acid and promote the healing of the ulcer. For this, rest in bed is often necessary over a period of weeks. During this time the circulation must be kept active in other parts of the body by the use of hot foot baths and blanket packs, with cold applied over the stomach area in the form of ice towels or ice bags, and general massage.

If the acid can be diminished and the ulcer healed, the fourth procedure may be avoided. However, it is admitted that these ulcers are difficult to heal.

4. The fourth procedure is an operation which removes the ulcer and provides the stomach with a new outlet. This prevents the food from remaining too long in the stomach. This opening permits the bile to reach the stomach and as the bile is a natural alkali, it will neutralize the excessive acid. This is the shortest, surest, and in some respects the safest way to cure ulcer of the stomach.

Ulcers of the stomach, if allowed to go untreated, continue to increase in number, and lead to a very serious condition. I am convinced you will need to eat more frequently than three times a day, and of a diet especially suited to your case.

Styes

Why is it that I am troubled with styes in the winter months and have no trouble in the spring and summer? What can I do to prevent them?

A sty is a small pimple or boil in the root of the eyelash. It may be due to the use of some infected material in bathing the face, but it is most often the result of eyestrain due to defective eyesight. It may be a sign of some nutritional disturbance, such as diabetes, Bright's disease, chronic constipation, etc. In the winter one does not get his customary amount of exercise or outdoor air and is more sedentary in his habits; he has more time to read and often by artificial light.

I would suggest that you have your eyes examined by a good oculist, and if necessary have them fitted with the proper lenses. There is perhaps nothing so good as hot boracic acid compresses applied to the eyelids for the relief of pain.

The styes should be opened as soon as they form a yellow point, and should then be treated with al-

ternate hot and cold compresses. Shade the eyes from bright light with amber glasses.

Enlarged Glands in the Neck

My little girl has several kernels that can be felt on each side of the neck just below the ears, and on the left side about halfway down the neck is one the size of a hen's egg, that has just appeared. What should I do for them? Will painting them with iodine help? I have tried fomentations, but they seem to get worse.

It is a mistake to foment any swelling that is not painful, and my advice would be against applying fomentations to growths of any kind. If it is a growth, the fomentation will stimulate it, and if a swollen gland, fomentations are very likely to soften it, causing it to break down, suppurate, and finally become a running sore. Iodine may do no harm unless applied so strong as to blister the skin. The use of iodine to reduce swollen glands, goiters, or other growths is of very doubtful benefit; and the same holds true of the much-lauded liniments so often recommended.

It was once thought that swollen glands of the type you describe were tubercular, but we are now inclined to believe that they are caused by disease of the tonsils, which in turn is caused by germs. A running ear may also be the cause. It will be noticed that children with such glands are often pale, have a sallow complexion, and frequently are mouth breathers. In nine cases out of ten, if these glands are left quietly alone and attention is given to providing a good, nourishing diet, the sleeping-room kept well ventilated, and the child warmly clothed and frequently bathed, the swelling may go down in a few days. If tubercular, there will be found a group of several enlarged glands adjoining this large one, which will not yield so readily to the hygienic conditions above suggested. If the enlargement is caused by diseased tonsils, the tonsils should be removed. If the child has running ears, the large glands will disappear with the clearing up of this infection.

Substitute for Coffee

What would you recommend as a good substitute for coffee? I seem to need a hot drink with my meals. Is cocoa a safe drink?

The reason coffee is harmful is because it is a drug, and ought to be sold by the pharmacist rather than by the grocer, and to be prescribed by the physician instead of being so widely recommended by salesmen. A cup of strong coffee is the equivalent of a dose of caffeine citrate, which is at times prescribed in certain types of sickness.

The nourishment contained in a cup of coffee is equal only to the sugar and cream placed in it. However, a warm drink is often helpful to digestion in that it warms the stomach by drawing a larger amount of blood to this glandular organ, since heat dilates the blood vessels and aids in the secretion of the digestive juices.

Cocoa is not the best substitute, owing to the mixture of sugar and milk in it—a poor combination. However, a cup of cocoa does contain nourishment, and it is still a question whether cocoa or chocolate, diluted as it is with milk, has any harmful effect; certainly not, as compared with coffee. A coffee made of burnt cereals is in about the same class as cocoa. They may be considered safe substitutes for real coffee. It is safer, however, to use hot milk, hot soups, hot vegetable broths, or hot porridges. The food value of these is unquestioned, and they are certainly harmless.



THE PORTO RICO CONFERENCE

THE annual conference for the Porto Rican Mission field was held in the city of Aguadilla at the extreme west of the island of Porto Rico, December 2-12. This mission field comprises the islands of Porto Rico, Santo Domingo, and the Virgin Islands, and not being connected with a union mission field, is operated directly by the General Conference.

We left Washington the evening of November 25, and on the 27th sailed from New York harbor on the S. S. "Mohawk," which landed us in San Juan, the capital city and chief port of Porto Rico, on December 2, in time to be present at the opening meeting of the conference.

Nearly all the workers in the field, foreign and native, attended, and were present from the beginning until the close. The program was arranged so that every worker bore some definite responsibility in the public services, aside from rendering a report of his work. Those who carried the major part of the instruction and preaching, however, were Elders C. V. Achenbach, D. C. Babcock, William Steele, and the writer. The meeting was well attended by the members of the church in Aguadilla and of other churches in different places on the island.

The daily services were planned very much as those in an organized conference in the States. We met each morning at seven o'clock for our social service, and these meetings were occasions of spiritual refreshing. Then from nine-thirty to eleven we held a business session, at which hour the workers gave reports. Plans were discussed, recommendations adopted, and officers elected for the coming year. From eleven to twelve o'clock a Bible study was given, and preaching services for the public were held at 3 and 7:30 p. m. each day.

All the meetings except two were held in our own church in Aguadilla. The other two were held in the public plaza of the city. One of these was conducted in the language of the country, by our Spanish workers; the other was held in English by the writer, Elder Steele translating into Spanish. These open-air talks were listened to by hundreds who never attend such services in a house of worship.

While it is the province of the General Conference Committee to appoint the executive officers of a mission field, we felt it would be a privilege for the brethren in the field to have a chance to vote upon the names presented. Consequently the nominating committee was instructed to render a full report of officers for election. Elder C. V. Achenbach, who had been recommended to fill the vacancy caused by the return to the States of Elder H. D. Casebeer, the former director of the mission; also Prof. B. A. Wolcott, who was sent down in response to a call for some one to take the principleship of their training school; and Brother F. E. Wilson, sent to become secretary of the home missionary department, were all present, and carried definite responsibilities through-

out the meeting. Each of them, with Brother W. I. Montanye, as secretary and treasurer of the mission, was unanimously elected to the respective offices named above. In addition to this, Brother Montanye was elected secretary and treasurer of the tract society; Professor Wolcott, educational and young people's secretary; Brother Wilson, in addition to his home missionary work, was asked to take charge of the Sabbath school department; and Brother Gibson, who is expected to arrive in a few weeks, was chosen field missionary secretary. An advisory committee of seven was chosen to carry the responsibility in the field until their next conference. This committee consists of Elder Achenbach, Brother Montanye, and Elder Babcock, of the Virgin Islands; Brother Nygard, of Santo Domingo; and Elder Steele and Brethren Revera and Wilson. These form a committee both representative and workable.

The reports rendered at the conference revealed the fact that in every part of this field and in every department of the work during the last year there was an encouraging growth. Quite a number of baptisms were reported in the churches, and some new companies were raised up. The tithes and offerings showed a marked increase over those of any like period of the past. The book sales of last year were more than \$15,000, and their Harvest Ingathering showed encouraging results for its first year in this field.

Here, as elsewhere in the world, the question of how to supply workers to fill the opening providences of God for labor throughout the field, confronts the leaders upon every hand. They have several bright, consecrated young people among their believers, and the number is constantly increasing. These all have the language of the country, consequently a training school seemed to be an imperative need. Hence, through the liberality of the Mission Board and the industry of the workers in the field, a school has been established and has opened its doors to begin work December 15.

The school is situated in the mountains of the interior of the island, where the climate is cool and delightful. There are twenty-five acres of land, fertile and productive, and enough buildings to accommodate about thirty students. Professor and Mrs. Wolcott are there to direct and lead out in this school. Elder Steele will be associated with them as Bible teacher, at least until Professor Wolcott masters the Spanish language, which he hopes soon to do. A native teacher in Spanish will also be secured. We are sure this school will play an important part in the work of this island field, and will expand as fast as the needs require and the funds on hand will warrant.

The Sabbath school work in this field occupies a prominent place. The membership is greater than the church membership, and the offerings for the first quarter of 1920 amounted to seventeen cents per capita, which is equal to the

offerings of many, and to more than those of some of our conferences in the States.

During our conference the various goals were set for 1921. For foreign missions, a goal of thirty cents a week per member was set, one half of which was assigned to the Sabbath school department. A book and magazine goal of \$17,000, and a Harvest Ingathering goal of not less than \$5 per member, were proposed. All these goals were heartily and enthusiastically adopted, as was also a definite recommendation to encourage all to greater faithfulness in the payment of tithes. It was the frequent expression of the delegates that "soon Porto Rico will be self-supporting," and we see no reason why this most desirable condition may not be attained, under the continued blessing of God, at an early date.

I can testify to a personal blessing in attending this meeting. It was a pleasure to meet those with whom I had labored in former days, and a privilege to become acquainted with those I had not met before. If space would permit, I should be glad to mention all by name. The workers were all enjoying a good degree of health. All seemed perfectly satisfied, and love, sympathy, and good will for one another prevailed in every heart. Elder Babcock's talks and stereopticon lecture were an inspiration to all. His experience in mission fields and his ability as a leader make his work especially valuable in the development of the work on these islands.

The workers and believers in Porto Rico desire to be remembered by their brethren and sisters at the throne of divine grace. CHARLES THOMPSON.

* * *

OFF TO THE MISSION FIELD

MANY of us are watching with deep interest the stream of promising young people of both sexes which is continually flowing into our various schools and colleges. Thank God, there is also an outflow. The students leave these institutions to go to the ends of the earth. The occasions when such departures occur are of thrilling interest to the whole body of students, and not less so to the teachers.

Union College already has some 250 of its students and teachers in mission fields, and the other day another young couple, Brother and Sister Joseph Phillips, left us for India. The chapel was filled to overflowing when these young people, both members of the graduating class of 1920, spoke words of farewell to their friends and fellow students, and expressed their determination to be true in that far-off needy field to the principles for which this college stands.

Among other students who spoke on this occasion was the son of a returned missionary, who had spent a number of years in India. He gave us interesting details as to the conditions that the outgoing missionaries would have to meet. The more that was said of the hardness of the field, the more eager the desire of this large family of students to get out

and do things. The room seemed instinct with the missionary spirit. When President Morrison, in a few well-chosen words, assured the young couple that they would carry with them the earnest prayers of the whole school for their highest success, he gave expression to the deep feeling that pervaded the audience. Then he asked how many students were definitely planning to give their lives to work in the mission field, and a large number of our most promising young people immediately rose to their feet.

And this is what our schools are for. This is the reward of the teachers who are helping train these fine young people, and of the devoted fathers and mothers who sacrifice that they may send their sons and daughters to our schools.

The missionary spirit is the very life-breath of our educational institutions. Nothing has such power to mold our courses aright and give the right tone to our whole school life, as the desire to train young men and women who can work effectively for the Master in the most needy fields. M. E. OLSEN.

* * *

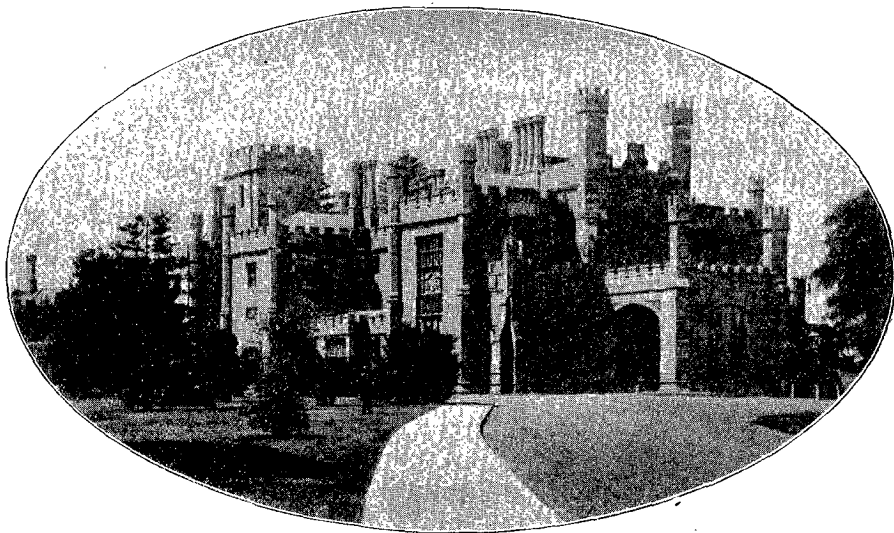
THE NEW SOUTH WALES CAMP-MEETING

THE New South Wales annual conference and camp-meeting was held at Gore Hill Park, St. Leonards, on the north shore line about four miles from Sydney. The brethren were fortunate in securing a site so suitable for their annual gathering, as it is becoming extremely difficult to obtain a piece of land of sufficient size for our camp-meetings near our large cities. Including the children, about a thousand of our people were accommodated in 230 family tents, which were well sheltered by the trees in the park; and at the dawn of day the songs of the birds and the cooing of the doves reminded us of the Creator's love. The Lord especially blessed us with favorable weather; it was all that could be desired throughout the entire time of encampment.

At this meeting the vote taken at the last annual gathering to divide the New South Wales Conference was carried into effect. The portion of the state north of the Hawkesbury and Capertee Rivers is to be known as the North New South Wales Conference, and the remainder of the state as the South New South Wales Conference. Elder W. H. Pascoe was elected president of the southern division, and Elder J. M. Cole of the northern.

The total membership of the conference on Jan. 1, 1920, was 2,140. As divided, about one third of the membership will be in the north and two thirds in the south.

Encouraging reports were presented by the conference workers. The God who causes His truth to triumph in every place had given His servants success in the proclamation of His word, and as a result of the year's work, many souls are now rejoicing in the saving knowledge of His truth. The increase in the membership of the conference during the year was 259; and the tithe receipts exceeded those of the preceding year by \$21,745. This is truly wonderful when we remember that during the last year New South Wales has been suffering from one of the most severe drouths on record. The devoted band of colpor-



Government House, Sydney, N. S. W., Australia

teurs succeeded in placing literature in the homes of the people to the value of \$31,728. We believe that the seed of the word will not return unto Him void, but will be the means of leading many into the light of present truth.

A keen interest was manifested in all the business meetings of the conference, and the resolutions brought in by the committee on plans and recommendations were very fully discussed, especially the recommendations regarding our church school work. The brethren evidently concluded that the time had come to gather our children into our own schools.

The total membership of our Sabbath school on the first Sabbath was 1,068, and the offering was \$165. The second Sabbath 1,110 were in attendance, and the offering was \$175.

Two very interesting stereopticon lectures were given during the camp-meeting, one by Elder C. K. Meyers on our work in the island fields, and the other on China by Elder H. M. Blunden. Elder F. A. Allum also spoke of our work in the Chinese field. A large congregation from the neighborhood listened with deep interest to the story of our mission work, and the hearts of our own people were stirred as they heard of the miracles wrought by the power of God in these heathen lands.

Four of our workers left Sydney for the mission fields during our camp-meeting. As this announcement was made to our people, it was also stated that twelve of our laborers had left Australia for the foreign fields during the last eleven days. The believers rejoiced to hear of these reapers' entering the needy fields to help gather the ripening harvest.

On the first Sabbath afternoon of our encampment, Brother E. H. Guiliard, who was about to leave for India, was ordained to the gospel ministry. The service was a solemn and impressive one, and as Brother Guiliard bade good-bye to the brethren and sisters with whom he had been associated for many years, he was given the assurance that they would not fail to pray that God might richly bless his labors in India. The second Sabbath of the camp another ordination service was held, when Brother M. W. Carey was set apart, by the laying on of hands, to the work of the gospel ministry.

The two Sabbath services were seasons of very special blessing to the people

of God. Definite victories were gained, many yielding their hearts to God for the first time. A large number of our young people, about two hundred fifty of whom were present at the week-end meetings, took a decided stand to serve the Lord. On the second Sabbath afternoon Elder C. K. Meyers set before our people the great needs of our island work. He reminded them that the Lord had placed upon the Australasian Union Conference the burden of carrying the message to the islands of the sea, and appealed to all present to give liberally of their means for the finishing of the work. In response to this appeal, \$8,493, including the Sabbath school offerings, was given for our island work. The whole congregation then joined in singing, "To God be the glory, great things He hath done." It was a day long to be remembered by all who were present.

The night services during the week were attended by the public, and on Sunday afternoon and evening the seating accommodation of the tent was not sufficient, and large numbers were seated on the outside. A good interest has been awakened, and provision has been made for the meetings to continue in the vicinity of our camp site. May the Lord lead many to the full knowledge of the truth for this time, and thus fulfil His purpose for our camp-meeting.

A deep spiritual influence pervaded all the meetings, and the brethren and sisters were very free to take every opportunity of praising God in their testimonies and prayers. The last morning's devotional service was spent in praising God for the many blessings received; and after singing, "God be with you till we meet again," the brethren separated for another year of service, rejoicing in the Lord, and looking forward to the time when partings shall be no more and the redeemed of earth shall be gathered from every nation, kindred, tongue, and people to live eternally with the One who loved them and washed them from their sins in His own blood.

W. J. WESTERMAN.

* * *

"THE law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes."

THE VATICAN'S NEW PLACE IN WORLD POLITICS

Causes of the Remarkable Growth of Papal Influence in European Chancelleries Since the War

[From the November, 1920, issue of *Current History Magazine*, a monthly published by the New York Times Company, written for the magazine by Sisley Huddleston.—Ed.]

THE Vatican is again a great power in world politics. It has been my own business to examine many of the manifestations of this immense revival, and not in one, but in practically every country of Europe, and to a considerable extent in America, does the Roman Catholic Church openly take its part in the reconstruction of the continents torn and shattered by the long war.

In making a comprehensive survey of the situation, it must be clearly understood in advance that I do not intend to criticize or to approve the claim and the exercise of temporal power by the church, nor do I intend to criticize or to approve the particular direction which these papal politics are taking. Not always is it easy to take a detached viewpoint and to present facts impartially—especially, indeed, when those facts are not always tangibly demonstrable, but are occult, only to be sensed by those who live in the atmosphere of international politics. But the writer believes he is impartial and has always dealt impartially with this subject. There are certain phenomena which are occurring all over the globe, in which the church is playing indubitably a prominent part after some years of comparative political extinction; and it is impossible not to put together the various movements and events, and come to the conclusion that at one bound Catholicism has become a huge force to be reckoned with.

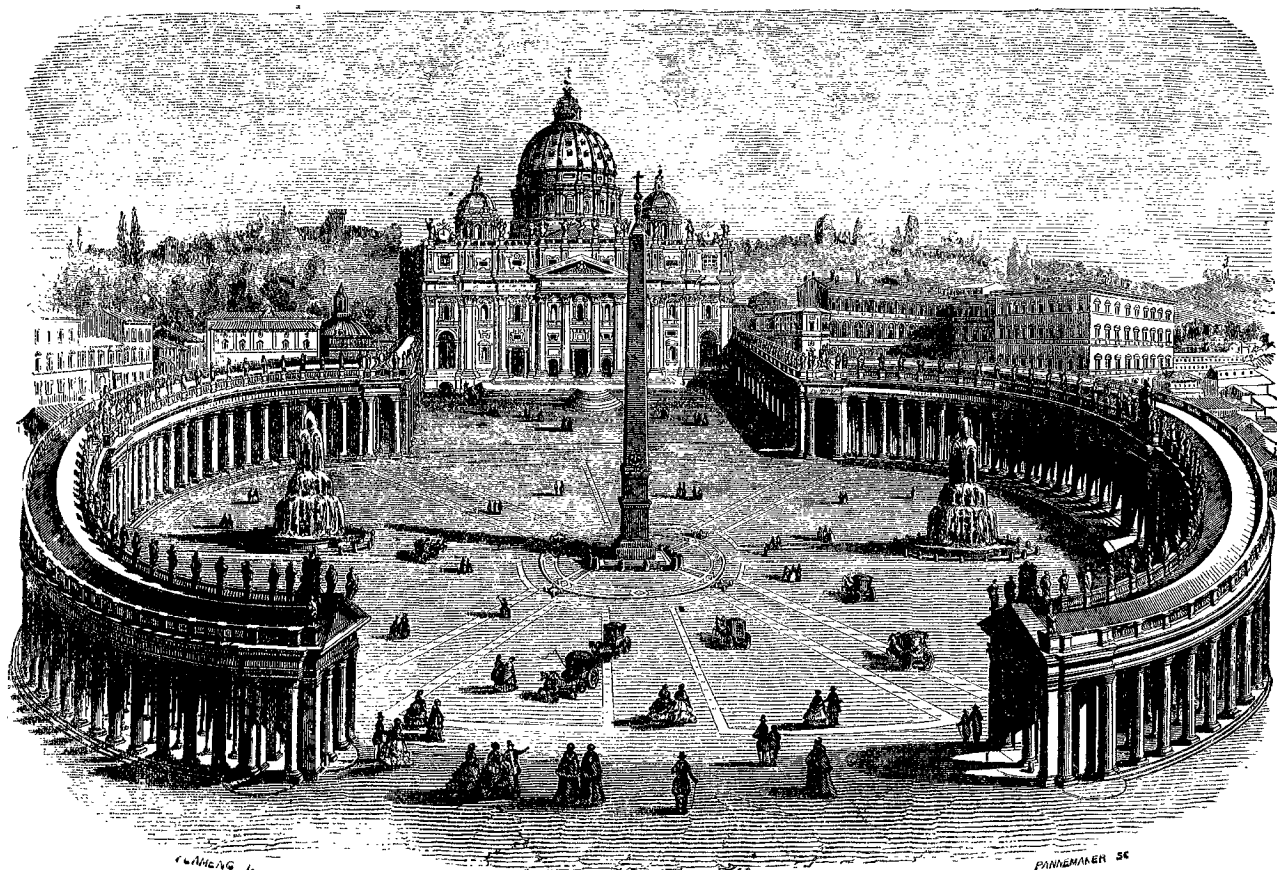
It always has been necessary to take Catholicism seriously into the reckoning; but never anything like so much as now, and the Vatican is out to capture more and more control of world affairs. Whether that is good or bad I leave it to others to decide, remaining in my rôle of recorder—a recorder who has long been a close student of politics, living and moving about chancelleries, listening to statesmen, and trying to catch the thought of diplomatists. Diplomats, statesmen, officials of chancelleries, if they do not always speak the language of the Vatican, are quite conscious of its new energy, and are, even when they are personally hostile to Catholicism as a religion, anxious to employ it as a political instrument in their own favor. It is precisely this anxiety of the statesmen to use the Vatican that increases its force, so that today it is hardly an exaggeration to say that it controls the world in a much more real and widespread way than any other individual government. Governments are striving, each from its own center, to control the world, and are keenly realizing how powerless they are in the confusion of things—how their writ does not run far or effectively beyond their own realm; whereas the Vatican, which has no territorial realm, which has only a center, has its spiritual kingdom everywhere.

Power of the Vatican

To it politicians, no matter what their creed, are turning for help. It is impossible to preserve order in the complex and topsy-turvy universe without its influence. It is so vital a factor in restoration that even Protestant (or rather agnostic) Englishmen like Mr. Balfour are asking that the moral authority of the Vatican be utilized on the League of Nations in order to make the league something of a reality; that even

the anti-Catholic rulers of France are willing to make any concessions that public opinion would stand to enlist the diplomatic support of the Pope in the government of Alsace-Lorraine and the formation of a great Catholic bloc in Central Europe to counterbalance the aggressive and Protestant Prussia; that even the Italian king and authorities are seeking something more than "frozen enmity"—a real reconciliation—with the Pope, who regards them as usurpers on his proper territory, because without papal assistance they may be swallowed up in the revolutionary vortex; that even—but we shall see how manifold are these manifestations of a new respect for the political power of the Curia.

Before proceeding to elaborate these statements and show their practical importance for America, let us consider for a moment how inevitable is this revival. There have been bad blunders made by the political directors of the Holy See, and there has been great opposition to them, with some reversals of fortune perhaps not altogether deserved. But nothing could rob this tremendous organization, with its 300,000,000 of adherents forming a solid bloc in almost every civilized country, of its influence on affairs. The church, unlike any other except the Mohammedan Church, is a world-wide institution. All other forms of Christianity are essentially national, with the possible exception, on a much smaller scale, of Christian Science. Rome stands eternal, and if the papal possessions are gone, the influence of Rome transcends all question of territory. It has no frontiers. The orders of Rome mean more than the orders of any other outside authority, and often mean more than the orders of the inside authority; and this power goes everywhere. It is shut up in no water-tight department of state.



THE WORLD CENTER OF ROMAN CATHOLIC INFLUENCE
St. Peter's, the Largest Cathedral in the World, in the center;
The Vatican, or Papal Residence, at the right.

It would be strange, indeed, if no use were made in the political sphere of this might. During the war, national passions on either side were naturally predominant, and the church could only play second fiddle. It was impotent. But now its powers, transmitted from one center through an endless chain of functionaries, an unbroken, trained hierarchy, will have an amazing potency for good or evil, according to whether the Vatican policy is wise or foolish.

Power in the United States

The Czech can be affected by the same decision of the same authority as the Irish-born American. There is certainly no other power to compare with that of the Vatican, in spite of its vicissitudes of the last hundred years or so. And in point of numbers the church controlled from Rome is growing at an incredible rate. Take the case of America. There were in 1910 something over 12,000,000 members; in 1915 nearly 14,000,000, and in the last year 16,000,000. I am giving official figures. It would be hard to match this progress, and if the church has grown so remarkably in America, it has always been far and away the largest individual church, the Protestant bodies being broken up into a score of sects.

In the Presidential election the weight of such a body swung in any direction is devastating for the other side. Now if there is any cause dear to the Vatican, in which this mass of electors could be employed, would it not be extraordinary if the mass were not thus employed? There is often an absence of a clear-cut issue, but the Irish question supplied an issue. Although on the whole the papal court has refrained from direct and overt interference in this problem, which may embroil England and America, yet there could not but be sympathy with Catholic Ireland and some resentment toward England, which had refused independence to the Green Isle—or should one now say the Bloody Isle?

Sixteen million active adherents! What a wonderful voting organization, and how could the Vatican fail to direct in some measure the policies of candidates, of the eventual president? That in fact this pressure was used is well known. Individual priests like Dr. Mannix, of course, mean something, but prove nothing. He helped the fiery crusade; but he is a single and rather compromising person, and it is perhaps good tactics to repudiate him. What is much more important is the general attitude of Catholic agents of all kinds, an attitude that is not expressed in wild gestures, but in quiet work.

Influence in Ireland

In Ireland itself the influence of the priesthood may be more clearly discerned. All who have had occasion to visit that unhappy country have borne testimony to the responsibility of the priests for the strength of the national movement. It is not my purpose to assess the moral values of the fact; they may have done, for what I have to say, a bad or good work; they may have been right or wrong; but that the Vatican could have exercised a decisive influence—and in fact did—on events is obvious. The interest of the Vatican as conceived by Cardinal Gasparri,

who is the astute political director, is to obtain the largest measure of liberty for Catholic populations everywhere in the world, in order that Catholicism itself may be strengthened in a religious sense and in its diplomatic relations with the courts and foreign offices.

"For many ages [we may quote from the Statesman's Year Book] until Pius IX's reign, with some comparatively short breaks, the popes or Roman pontiffs bore temporal sway over a territory stretching across mid-Italy from sea to sea and comprising an area of some 16,000 square miles, with a population finally of some 3,125,000 souls. Of this dominion the whole has been incorporated with the Italian kingdom. Furthermore, by an Italian law dated May 13, 1871, there was guaranteed to His Holiness and his successors forever, besides possessions of the Vatican and Lateran palaces and the villa of Castel Gandolfo, a yearly income of 3,225,000 lire, or £129,000, which allowance (whose ar-



POPE BENEDICT XV

rears would in 1915 amount to 145,125,000 lire, or £5,805,000, without interest) still remains unclaimed and unpaid.

"The central administration of the Roman Catholic Church is carried on by a number of permanent committees called Sacred Congregations, composed of cardinals, with consultants and officials. There are now eleven Sacred Congregations, viz., Holy Office, Consistorial, Discipline of the Sacraments, Council, Religious, Propaganda Fide, Index, Rites, Ceremonial, Extraordinary Ecclesiastical Affairs, Studies. Besides these there are several permanent commissions, for example, one for Biblical studies, another for historical studies, another for preservation of the faith, in Rome, another for codification of canon law. Furthermore, the Roman Curia contains three tribunals, to wit, the Apostolic Penitentiary, the Supreme Tribunal of the Apostolic Signature, and the Sacred Roman Rota; and, lastly, various offices, as the Apostolic Chancery, the Apostolic Datary, the Apostolic Chamber, the Secretariate of State, etc.

"The states wherewith the Holy See maintains diplomatic relations were (before the break-up of Europe) Austria-Hungary, Bavaria, Belgium, the Netherlands, Portugal, Prussia, Russia, Spain,

and the United Kingdom (1914), together with most of the American republics, except the United States and Mexico."

Thus it will be observed that there is, in spite of the alleged loss of temporal, or rather of territorial, power, a state department at the Vatican to which are attached ambassadors. Now, it is precisely the number of ambassadors or other ministers attached to the Holy See which will serve to prove the reality of the diplomatic power of the Pope and the extent of that power.

France and the Vatican

One of the outstanding facts for me in European politics—if not in its ultimate results and its multiple reactions altogether the most important fact—is the renewal of French relations with the Vatican. As I write, this resumption of relations is practically accomplished. There is a strange reversal of policy in France—for France has been for two generations bitterly anti-clerical. The triumph of the Vatican is one of the most surprising events for all who have known the violent opposition of France, and of the very ministers who are now turning to Rome, to anything that savored of Vaticanism. The explanation is simple. It is that French diplomacy imperatively calls for the aid of the Vatican for its fulfilment; and the Vatican in return, of course, demands French recognition and French representation. Almost without a murmur, France, for whom republicanism has always meant anti-clericalism, has accepted this new orientation. The man in the café may not always understand the complicated machinery, he may not know why the diplomatic wheels turn as they do, but he does understand that conditions have changed, and he is inclined to forget past quarrels with a dim belief that it is better for France to turn Romeward.

What the man in the café does not altogether comprehend, the politician knows. He knows what are the guiding lines of French policy. He knows that it may be regarded as influenced by four main considerations, especially in Central Europe,—social, commercial, military, and Catholic, and the greatest of these is Catholic. It is upon Catholicism that all the rest depend, and the Vatican saw its opportunity and made its bargain. In Middle Europe it is supreme.

Alliance Against Bolshevism

First, France is anti-Bolshevist as is no other country in the world. That is to say, she is actively and consistently so. There have been attempts to make peace with Bolshevism in every other country: in France, never. It is the Catholic party—the Bloc National contains many elements, all republican, most of them now impregnated with Catholicism, which is the most implacable opponent of Bolshevism—that directs this resistance. M. Jacques Bainville, one of the ablest of all writers on foreign affairs in France, wrote the other day these words, which certainly deserve quotation:

"Will France not dare to be that which she really is, and that which she has appeared to all the world since her rupture with Bolshevism—that is to say, the country of resistance and of

counter-revolution? Why pretend, why blush? It is a fact. It is a fact so clear that the epithet 'reactionary' is applied to us everywhere. In the present state of the world it is for us to guard that description. It brings us sympathetic agreement more and more, since there is only France which will consent to bear that name, since there is a growing need of order that only France can satisfy."

M. Millerand was more downright than was ever M. Clemenceau. Last year I was in the habit of meeting an American diplomatist when there was question of the famous Nansen letter offering to feed Russia. Day after day M. Clemenceau found excuses for not signing it. He pleaded this and urged that—he must consult an expert, or he must consult a minister. I think it was the tenth day when I was informed: "We are tired of this procrastination: today the letter will be put before him by Colonel House, and he will be told that, if he does not sign, the letter will at once be given to Dr. Nansen and the press without his signature." M. Clemenceau, faced with this ultimatum, signed. Today M. Millerand would not sign. He is not afraid, even though France were to stand alone among the great powers, to proclaim that France is impenitently anti-Bolshevist.

She was led by this anti-Bolshevist spirit to attempt to form a ring of states around Russia. The idea of a Catholic confederation was bound to arise. Immediately there grew up at the Quai d'Orsay the notion that the Danubian states might be welded together. Unfortunately, interests clashed. Rumania, Czecho-Slovakia, Jugo-Slavia, formed what is known as the Petite Entente, because they were afraid of the proposed French grouping of Catholic Bavaria, Austria, and Hungary. That only helped to give body to the idea. France established herself in Hungary, as her Danubian headquarters; and quickly commercial considerations reinforced the social consideration, for the advantages of controlling that magnificent waterway, which is the key to the commerce of a dozen countries, are obvious. There was also the military, that is to say the more strictly political, consideration. All these things fit in with the Catholic conception which now impels French policy.

Policy in Central Europe

We shall understand why the Vatican is so valuable to France if we remember that France considers that there are two political necessities in the new Europe. The first is the dismemberment of Germany—that chimera which haunts many minds; and the second is the construction of some solid geographical unity in Central Europe, where the sledge-hammer policy of pounding Austria-Hungary into a powder of little states is believed to have been a blunder. The capital fault of the Versailles Treaty was to grind Austria to dust and to assure at the same time the unity of the Reich. That the treaty consecrated this unity is perhaps the greatest grievance that France has against M. Clemenceau. There is little hostility, indeed there is much sympathy, felt for docile Austria, and it is clear that Austria's junction with Bavaria and Bavaria's detachment from Germany would satisfy

at once the two parts of the present French political conception.

Under M. Millerand, in spite of the treaty, there has been, and there will continue to be, this return to the ancient French plan of denying the Bismarckian unity, of attempting to destroy it, by means of a *rapprochement* under French auspices of the Catholic populations of southern Germany and the Catholic population of Austria. If this were accomplished, certainly German hegemony would be gone forever. Indeed, one might look for French hegemony to be definitely established.

It will, I trust, now be clear why France, for its Middle Europe policy, has need of the Vatican, and time alone will show how the project will develop. There dovetail into each other so many advantages—a bulwark against Bolshevism, a control of the commercial waterway of the Danube, the smashing of the power of Germany, and the putting together and consolidation of jig-saw Middle Europe. There is, of course, a Catholic idea which would exist independently of all this; but together the conjunction of reasons is irresistible.

France and Catholic Germans

The general idea, though not all its political consequences, is sustained in Parliament and in the press by M. Maurice Barrès. M. Barrès expounds and defends the theme with his accustomed eloquence, though often with a strange absence of logic. With regard to Germany he would detach all the Catholic states without annexing them. Political annexation of the Rhenish provinces, for example, however much it may be desired, is impossible. But M. Barrès would have a sort of intellectual annexation. France herself must be regarded as a Catholic country: the quarrel with the Vatican is better gradually closed, and there is a distinct *poussée* in the direction of reconciliation.

Nowhere has Catholicism regained something of its lost empire so much as in Middle Europe and in France. The present French ministry is officially represented at functions in which it would not have taken part a few years ago. The return of Alsace-Lorraine, faithful Catholic provinces, has also helped, as I myself pointed out in the English diplomatic review, *The New Europe*, in this new orientation toward Rome. Just as President Wilson distinguished between the German rulers and the German people, the Catholic party (whatever may be its name) is beginning to distinguish between Prussia and the rest of Germany. An intense propaganda is proceeding both sides of the frontiers. Some surprising statements have been made in the most important journals respecting the part that was taken by southern Germany in the war. One would be tempted to believe that southern Catholic Germany had always been on the side of the Allies!

Forces Working for Austria

Let me quote by way of showing that always this Austrian idea—this Catholic idea—was working in France even during the war, a remarkable passage in the remarkable book of M. Jean de Pierrefeu, the writer of the French daily *communiqué*, entitled "G. Q. G." M. de Pierrefeu was at headquarters, and heard the views of Marshal Pétain

and other high officers freely expressed. He writes:

"Pétain was not a partisan of the dissolution of Austria. After the necessary reforms that the Entente should impose regarding the autonomy of peoples, for example, he considered that the empire was alone capable of maintaining union and order between races naturally hostile who, delivered to themselves, would not cease to make war and compromise peace in Europe. He believed in a policy of alliances between France, England, and Austria to counter-balance Germany, especially if Germany were not divided. As we can no longer lean on Russia, which is in a state of anarchy for twenty years, he held, it is necessary to put our money on Austria. France must always have a friend in the East!"

The friend in the East is at present Hungary, but there must be an extension of the scheme, and always the good offices of the Pope are needed. Is it surprising, then, that there should be the appointment of an ambassador after so many years of rupture? One should remember, too, that Poland, another friend in the East, is Catholic. Why, even in her diplomacy in Asia Minor, France is dependent on the good will of the Pope. It is the French Catholic community of Beirut that gives her the greatest moral claim to control Syria. Certainly France has the largest interests in Europe, and all her interests are bound together diplomatically by Catholicism; and at the center of all the strings is the Vatican.

Situation in Italy

An entirely new situation has arisen in the world, of which Cardinal Gasparri—for he is the political genius of the Vatican—knows how to take legitimate advantage. The Vatican had lost practically all its power: as by a miracle it has regained its old power, and more. In Italy the Church of Rome has tried desperately hard to stay the tide of Red Socialism. It formed the *Partito Popolare Italiano*, or Catholic People's Party, as a counterblow to revolution, and it held the balance of power, making and unmaking ministries. I have written much of it, but I am content on this subject to quote from that reputed observer, E. Sefton Delmer. He says:

"The party, with its 103 members, after the Socialists, is the best organized and best disciplined party in the Italian Parliament. Like the German Centrum, it is the tongue of the parliamentary balance."

A Silician priest named Don Sturzo, known as the new Savonarola, is the creator of this new party. His mission was, by preaching a radical but peaceful revolution, based on Christian Socialism, to forestall the violent revolution that was the dream of atheistic Socialists. He professes that "while recognizing the church, it by no means subordinates its work to the church tenets." Mr. Delmer says:

"In its claim to be independent of the authority of the church, the *Partito Popolare* resembles the Centrum Party in Germany. How far this attitude is a mere political fiction in Italy still remains to be seen. There are those who maintain that the Vatican and the P. P. are two hounds coursing the same hare. . . . In the last few months a sus-

picion has nevertheless arisen that it is in some degree under the control of the Vatican, and this suspicion has sufficed to drive whole groups of its peasant supporters into the fold of its Red opponents. . . . It would certainly be a feather in the cap of the Vatican and of the P. P. if they could succeed in getting people to believe that they are the best guardians of the prestige of Italy, as their present line of action leads one to suppose they fain would do.

"The present juncture in the affairs of Italy and the world is one of intensest interest for the Vatican. The Curia seems to be embarking on an ambitious international policy, which may recoup it for the disappointments suffered under Leo XIII and Pius X. Pope Leo's dream of restoring the moral hegemony of the Papacy by means of great speculative encyclicals remained unrealized. It is a long stride from the abstract economics of his socialistic address, '*Rerum Novarum*,' 1891, to the practical economics of the P. P. in 1920. Pope Pius X, in his honest naïve battle against science and the 'corrosive modern spirit,' still further weakened the bastions of the Vatican. Benedict XV, with the eagle-eyed Cardinal Gasparri, a new Rampolla, at his side, now once more strives to reach the goal of Leo XIII; not, however, by an appeal to the philosophic and learned, but to the same audience as that addressed by the politicians. Whether labor can be won back to the church in the new way remains to be seen. . . . In both home and foreign policy the Vatican and Italy are on the threshold of new evolutions. A new drama is being brought on to the great romantic stage of the Mediterranean. In that drama the Vatican and the *Partito Popolare* are destined to play important parts."

That is a striking pronouncement. With it I entirely agree. Catholic Socialists—reform parties as distinct from and in opposition to revolutionary parties—are to be found everywhere in Europe. Perhaps, after all, the Vatican can do good political as well as diplomatic work. The opportunity for Catholic Socialism or Popularism arises in Poland, in Belgium, in the Baltic States, in Germany—even in England, and perhaps in America.

The Vatican and the League of Nations

But I hasten to discuss another most important proof of the progress of Vaticanism, namely, the League of Nations. The Vatican denies that any steps have yet been taken to obtain admission into the League, and one must accept that denial. Nevertheless, there is always a loophole in any diplomatic denial, and it remains true that the subject has been considered, and that even now semi-official conversations are going on which it is hoped will result in the representation of the Vatican on the council of the League of Nations.

Now such a claim raises the difficult question of whether Benedict XV is or is not the holder of temporal rights. For the members of the League, as it was originally conceived, are nations. The Pope no longer possesses any territorial power except over the little quarter of Rome in which he is circumscribed. In what capacity, then, could he sit upon the League which is to settle the political affairs of the world?

Obviously his presence—I mean his presence by proxy—would imply his authority openly acknowledged in international politics, and would indeed consecrate the triumph of the Vatican.

But there are those in Europe who argue that the League is not so much an association of nations as an organization placed above the nations. Its authority is a moral authority, its power is a spiritual power, its weapons are persuasion and not force. However this may be, the Vatican asserts that in this domain it must indeed be recognized as a controlling influence in the lives of men and of countries. The pronouncements of the Pope would be respected by many people. The pronouncements of the League would be respected by many people. But the Vatican and the League speaking with the same voice would be irresistible. Who would care to defy the united verdicts?

Ruler of the World

The trouble is that the representation of the Vatican would be taken to mean the predominance of the Vatican. Assume that the League is a moral authority: how would it be possible to relegate the Pope to a back seat? And what would the Protestant sects, the Protestant peoples, to say nothing of the Mohammedans and the Buddhists, think if Roman Catholicism were alone admitted? In the articles of M. Aulard, a well-known French authority who is a free-thinker, which have brought up this subject in France, it is held that: first, Roman Catholicism would take precedence of all other religions and philosophies; second, that the Vatican would take precedence of every chancellery in the world. The Vatican on the League of Nations would be the real ruler of the universe! It is only necessary to read the encyclical letter sent out by the Pope in May to see that that is precisely his conception of the rôle of the church.

Indeed, anybody who believes that the Holy See has renounced its purely temporal rights will find how mistaken he is on reading this letter. The salient passage is:

"We voice once more the protests of our predecessors, and demand with even greater insistence, now that peace has been re-established between the nations, that the improper situation in which the head of the church is placed should cease."

The Pope underlines the fact that he makes no tacit renunciation, and intends more than ever to fight against the abnormal position in which the Papacy was put in 1871. But the letter nevertheless is one which makes for reconciliation. The Pope gives express permission to Catholic princes to visit the Italian king. That is its most notable point. Nothing is surrendered of papal authority, but still the antagonism between the two Italian "monarchs" is not to be kept alive.

When the unity of the Italian kingdom was established, fifty years ago, there were two rival sovereigns at Rome. The Pope would not consent to the reduction of his kingdom, but this reduction was forced upon him. The conditions which I have quoted earlier in this article were simply imposed. But never did the Pope accept them. Never has the Vatican profited by the allowance

made, and an enormous sum of money is now due. It was the venerable Pius IX who defied the Italian parliament which, in 1871, fixed the law that established the independence of the spiritual power while taking away the temporal power of the Vatican and confining the Pope almost as a prisoner in a limited area. It was not the same kind of captivity as Napoleon had subjected the Pope to, when that master of Europe quarreled with a predecessor of Pius IX; but in spite of the apparently friendly terms in which the law was couched, the Pope could not but consider it as a hostile act. Ever since, the Vatican and the Quirinal have existed on terms of "frozen enmity."

French Anti-Clericalism

Apparently the Vatican was no longer to take any part in world politics, but it nevertheless enjoyed great respect, and its effective power was still considerable. A much worse blow than the loss of territory was the loss of prestige in France, which was then the stronghold of Catholicism, that followed the defeat of the French by the Germans.

France had always, in spite of unhappy incidents, supported the Vatican, and the power of the priests was enormous. But when Napoleon III fell and the Third Republic was formed, there was a reaction. The priests were alleged to be anti-republican. Republicans, therefore, became anti-clerical. In the upheaval which followed the disaster of Sedan, it became the fashion to find traitors and to suspect treachery. Gambetta declared war on the priests. Jules Simon, a French prime minister, brought in anti-church legislation. Marshal MacMahon, a Catholic president, drove Simon from office. Parliament was up in arms against the president, and in its turn smashed MacMahon. The clerical party had a stronghold in the schools, and particularly in the villages. The war became fierce. In 1880 Jules Ferry expelled the Jesuits from France. Waldeck-Rousseau began to take disciplinary measures against the religious orders. The Vatican seemed to have no *point d'appui* in Europe.

When Emile Combes came into power, he was ruthless. France was in a paroxysm of anti-clerical excitement. It should be particularly noted that it was M. Briand who disendowed the church, and M. Millerand who liquidated the monasteries; for if one remembers their part in these stirring times when strife between the Vatican and the Quai d'Orsay was at its height, and then remembers that precisely the same statesmen who did so much against the church are the ones who are now striving for a renewal of relations with Rome, some idea of the present remarkable change of opinion and of the political situation of the Vatican will be realized.

Those who in those days were the most bitter enemies of the Vatican are now its friends. Why? Because France has need of the Vatican to use its influence in Catholic countries, while the Vatican has need of France to support its newly acquired political power.

What brought the quarrel between France and the Vatican to a head was the visit of President Loubet to the Italian king. This was an affront to papal dignity, for the king of Italy was a usurper, according to ecclesiastical opinion, and certainly under the Con-

cordat signed by Napoleon, Loubet seems to have been wrong. However, the breach is now being healed, because the Pope in his letter gives permission for such visits. Italy is pleased, and so is France.

Change Since the War

During the war the Vatican in the political sense sank lower than ever. The dilemma was obvious. How could the church take either the French or the German side? Catholics in either country would have been deeply offended. The Vatican could only be neutral, but it thereby lost a great deal of its authority, already so badly shattered by this long struggle with France, just as America would have lost all moral authority if she had persisted in her attitude of neutrality.

But after the war the wheel turned suddenly. Everywhere Catholic parties are in the ascendant. The canonization of Joan of Arc at Rome struck the public imagination. That was a great spectacular demonstration. Those of us who saw that mighty procession and assisted at that solemn ceremony, at once realized that we were at the beginning of a new epoch for the church. France in particular was flattered by this canonization of her national heroine. There was a complete change of attitude. When to this popular impulse toward friendship there is added the diplomatic necessity of papal good will, in Catholic Alsace-Lorraine, in the buffer state of Poland, in the Catholic countries of Middle Europe, in Syria, indeed, everywhere, there is no wonder that France follows the example of England, and arranges to send a representative to the Vatican. There will be a papal nuncio at Paris before long, and, with the new alliance between France and Rome, the Vatican must be regarded as having conquered a foremost place in world politics, a place which she will undoubtedly strengthen in the near future.

AUTHOR'S NOTE.—As the real basis of Vatican power is the union with France, it is interesting to read the following document furnished as a report to the French government by M. Noblemaire, deputy, regarding the resumption of relations between Paris and Rome:

"1. The relations must have a normal and permanent character and be assured by an ambassador regularly accredited. The principle of diplomatic reciprocity is not contested. The sending of a nuncio to Paris will take place with a maximum delay of one year after the arrival of the ambassador at Rome, when the two governments will have put themselves completely in accord upon the choice of the person and the moment of his entry in France.

"2. France affirms her desire to continue her traditional policy of protection of the Catholics in the Orient, and claims in return the preservation of prerogatives and privileges constantly recognized by the church to official representatives of France in Palestine, in Syria, in Constantinople, and all the Levant. France shows the same desire to maintain her rights in the Far East, and generally everywhere where her interests and those of the Holy See encounter each other.

"3. In the new Europe the work of treaties, inspired by ideas of justice and

autonomy of peoples, can be sensibly fortified by the pacifying action of such a high moral power as the Papacy; and France, which affirms her firm will to assure an international peace which will be stable and durable, asks expressly that the Holy See will use all its influence to aid her in the attainment of such a legitimate object and thus contribute to the universal pacification.

"4. The resumption of relations with the Holy See will not imply any modification of existing French legislation in respect of worship, schools, and religious associations. The French government does not pretend to receive the advantages which resulted from the Concordat of 1801. It awaits, however, in consequence of the renewal of relations, the decision of the Roman Curia to restore, in respect of the choice of bishops, the treatment of France as the most favored nation among those who have representatives at the Holy See, and who are in analogous conditions to those of France.

"5. All possibility of misunderstanding must in advance be removed for the day when the president of the republic will be induced to return the visit to the king of Italy that the king made to the nation and the French army. It is after that visit to the Quirinal, and proceeding from the French embassy attached to the Holy See, that the chief of the French state will proceed to the Vatican, following the example set by many other chiefs of state, and this procedure will not be considered as constituting the least lack of courtesy toward the Holy See, to which should be testified all legitimate deference."

The conclusion is that the embassy shall be at once set up. S. H.

* * *

DEATH OF SISTER EDITH BRUCE

SISTER EDITH E. BRUCE fell asleep in Jesus on October 12, at the Evelyn Hall Nursing Home, Mussoorie, North India, after a painful illness.

While the executive board for Southern Asia was meeting at Poona on August 26, the brethren were informed of the serious nature of Sister Bruce's illness. At that time it seemed possible

that she might be able to return to America before undergoing the operation it was thought would be necessary, and the board at once made arrangements accordingly. It was found later that it would be best to have the operation performed in India. About the beginning of October, she was taken to Mussoorie by Brother and Sister R. A. Hubley.

Those who were with Sister Bruce state that, after reaching Mussoorie, she seemed to be much better than could have been expected, up to October 8; but she was suddenly taken with one of the severe and painful attacks to which she had been subject for some time. The workers at Mussoorie took her at once to the Evelyn Hall Nursing Home, where the very best medical attention is given. The severity of the attack continued for days. Eventually the doctors decided that an immediate operation was advisable. Sister Bruce's condition was such that it seemed that she could not live long unless some relief could be given her.

The operation was performed on October 11, with the civil surgeon, Colonel Baird, and Drs. Dowler and Cluffe in attendance.

Together with Elder I. F. Blue and Elder Hubley, the writer had the privilege of visiting Sister Bruce both before and after the operation, and of praying with her and speaking of the blessedness of the Christian's hope in Christ, and of hearing her testimony to the constancy of her faith and her submission to the will of the Lord.

Sister Bruce seemed to rally well after the operation, and hopes of her recovery were entertained; but on the next day her condition became serious. Brother Blue and the writer, with Brother and Sister Hubley, knelt around the bedside of the sufferer and offered petitions in her behalf to the throne of grace.

Soon after midday of October 12 our esteemed and beloved sister fell asleep in Jesus.

The next day we laid her to rest in the Mussoorie cemetery. Quite a number of our workers, and the students and teachers from the Annfield school were present. Elders Blue, Enoch, Hubley, and the writer took part in the service, which was a very touching one. We were reminded by the presence of the students from Annfield of the years of Sister Bruce's devoted labor there. All our hearts were deeply stricken.

The writer spoke briefly on the passage, "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15), and referred to the circumstances connected with the return of Sister Bruce to India only a little more than two years ago, and her labors since that time. Elder Enoch, who was in India during the first period of Sister Bruce's service in this country, some twelve years ago, spoke very feelingly as he reviewed the labors of the Lord's servant during those years.

Sister Bruce was born in the United States fifty-four years ago, and leaves sorrowing relatives in America, to whom we extend our sincere sympathy in this bereavement.

We laid her to rest on the quiet slope of the lower ranges of the mighty Himalayas, until those ancient mountains shall catch the gleam of the bright morning when Jesus shall come to re-



EDITH E. BRUCE

deem from the grave the saints whose death is so precious in His sight, and whose last resting place He marks so tenderly. Our departed sister will then once more join the company of the missionaries of the cross whose lives have been given to India, as the days of their toil end in glorious and eternal victory, and will ascend to meet her Saviour amid the throng of India's sons and daughters who have been saved through the power of the gospel. There she will see of the fruit of her own work of faith and labor of love in Christ, and will be satisfied.

"Saviour, in Thy gracious keeping,
Leave we now Thy servant, sleeping."

W. W. FLETCHER.

* * *

"WHO WILL TAKE MY PLACE?"

IN the death of Mrs. Edith E. Bruce, the cause of God in India has sustained a distinct loss. Another standard bearer has fallen, another gap has been made in the thin line that under God is seeking to advance to the finishing of the work in this needy field. Keenly do her comrades, with whom she shared the task of bringing to India's millions the glad tidings of the gospel of the kingdom, sense the loss of this devoted servant of the Lord.

Sister Bruce had only two months ago completed the second year of her second term of service here. With every passing day her heart became more firmly knit to the work in this land of perishing millions. When she found that her health was too much impaired to continue her labors, she accepted the advice to return to America, where she hoped to be able to help impress upon our young people India's great needs. However, she became so seriously ill as to preclude the possibility of such a long journey.

When convinced that she would soon be called upon to lay down her labor for the Master, she became burdened to write an appeal to our young people, under the above heading, "Who Will Take My Place?" but her exhausted frame was unequal to the task. She then requested the writer to send, in her behalf, this, her dying appeal to the young people of the homeland.

Who will answer this pathetic plea from a heart touched with the love of Jesus, and anguished for the unsaved millions of India who are treading the dark road to eternal oblivion? Who will discern in this pathetic appeal of God's worn servant the still more impressive call of the Lord of the harvest? Some one with a heart touched with living fire will respond to the urgent need presented by God's handmaid. Some one will step into the breach. India needs to have this gap filled without one moment's unnecessary delay.

We who are eyewitnesses of the overwhelming needs, and who see the doors of opportunity opening, with no one to enter, are distressed beyond expression when compelled to turn a deaf ear to the Macedonian pleas. The climax hour of the advent message is upon us. The set time to favor Zion has come. And because the word of God warrants it, we dare to believe that the hour is here when this appeal will be answered a hundredfold, and with such promptness

as will prove worthy of its claims and of our Master's demands.

May God grant that this heart-touching appeal from our dying sister, may make more fervent the already warm missionary spirit manifested among our dear people, and may the stream of recruits toward this needy land be swollen to many times its present volume, and may a still greater spirit of sacrifice be manifested by all in supplying the means to make this possible. We are praying for this; the piteous demands of millions on the brink of eternal ruin implore you to this end; and from the battlements of heaven comes the call of the nail-pierced One to hasten the work of gathering the purchased trophies of His blood.

R. A. HUBLEY.

* * *

PREACHING THE GOSPEL AT HINDU WEDDING FEASTS

AMONG the small villages of the lower Himalayas in India it is often difficult to gather an audience of more than a half dozen, when preaching to the villagers. As the people are nearly all agriculturists, they are engaged in their fields in the daytime, and, as in the days of Christ, they remain with their flocks and herds even at night.

It is for this reason that the writer has gladly accepted invitations to attend Hindu weddings, for at these times one may find large numbers gathered together. The feasting and ceremonies usually occupy several days, and in the times of quiet there is opportunity for both personal and public talks with the people.

In the evenings the real feasting takes place, and after it is over there is opportunity for the missionary to give a stereopticon lecture on any subject he may desire. Thus when the people are free from the cares of their everyday duties, one may present to them the wonderful story which has meant so much to the people of Christian lands.

FLOYD W. SMITH.

* * *

THE NAVAJO INDIAN MISSION

It was the privilege of the writer, in company with Elder H. M. J. Richards, to spend Sabbath and Sunday, December 4 and 5, at the Lake Grove Indian Mission. This mission is about fourteen miles north of Thoreau, N. M., near the Navajo Indian Reservation.

There are about thirty-five thousand Indians in this reservation. All are pagans and worship the sun, except some of the younger people who have received an education in the government schools.

Brother Orno Follett is in charge of this mission. We began work among these Indians about four years ago. Other denominations have been laboring among them for several years. Their method of work has been to establish schools for the children, and while trying to educate them, to bring to them also a knowledge of the Bible. We, too, sought to teach them, but the government schools and the other denominations had not only educated them free of charge, but had given them their food and clothing, keeping them at the schools all the time; and we were not financially able to follow this plan,

neither did we think it the wisest thing to do.

During the last year Brother Follett has spent his time in doing evangelistic and medical missionary work among these people, and five of the Indians have fully accepted the message. These are all adults, and among them is a man, Tom Largo by name, who is the first real pagan from the Navajos to embrace Christianity. He is very enthusiastic over his new-found faith, and longs to bring the truth to his people. His wife and sister have both accepted the message. Of course, he knows nothing of the English language, but is educated after the manner of the Navajos.

This man will be a great help to Brother Follett in teaching the people, and in translating portions of the Bible into the Navajo language. We are hoping the way will soon open for us to get sufficient money to employ him to assist Brother Follett. It does not cost so much to support an Indian as it does a white man. Ten dollars a week is sufficient.

We feel thankful to the Lord that His message has gained an entrance into the hearts of some of these pagan Indians in our own country.

M. LUKENS.

* * *

FAITHFUL IN TRIBULATION

THREE years ago a young native came with his wife to the Tsungwesi Mission and applied for admission. The spirit which is stirring the hearts of the Rhodesian natives caused him to leave his native kraal in quest of an education.

He had not been long at Tsungwesi before he recognized the fact that students on that station were receiving something with their education which was of more value than the ability to read. He soon gave his heart to God, and made such good progress in his studies and his Christian experience that it was hoped he might become fitted for an outschool teacher.

However, after a time his wife became ill; and as is customary among natives, she felt she must return to her mother's kraal. Sorely disappointed as he was, he decided to take her home, and to do what he could for the natives there.

Some months ago the government built a dipping tank in that vicinity, and he was appointed to have charge of it. This was a position of trust which he appreciated, but he told them that he could not look after it on the Sabbath. Because of his refusal to do this, he was imprisoned, and has remained in prison three months.

Surely we have reason for encouragement when we see a converted native faithful under such circumstances.

F. B. JEWELL.

A TOTAL business exceeding \$45,000,000,000 has been transacted by the Bureau of War-Risk Insurance from its creation in 1917 to June 30, 1920. In less than two years the insurance division has written 4,631,993 policies to the amount of \$40,284,892,500, making it one of the largest insurance companies in the world. All the policy holders are the men who served in the army, navy, and marine corps during the World War.

Missionary Volunteer Department

M. E. KERN - Secretary
MATILDA ERICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE
C. A. RUSSELL } - Field Secretaries
J. F. SIMON }

DEAR LITTLE HEADS IN THE PEW

In the morn of the holy Sabbath,
I like in the church to see
The dear little children clustered,
Worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet,
They look in the congregation
Like lilies among the wheat.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

Clear in the hymns resounding
To the organ's swelling chord,
Mingle the sweet young voices,
Eager to praise the Lord;
And I trust that the rising anthem
Has a meaning deep and true,
The thought and the music blended,
For the dear little heads in the pew.

When they hear, "The Lord is my
Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home,—
A place of their own with His people.
He cares for me and for you,
But close in His arms He gathers
The dear little heads in the pew.

So I love in the great assembly
On the Sabbath morn to see
The dear little children clustered,
Worshipping there with me;
For I know that my precious Saviour,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew:
—Margaret E. Sangster.

* * *

THE MISSIONARY HABIT

"THERE'S such a difference in girls," murmured Aunt Ann from the sofa, as she relaxed into the soft depths of the pillows. "I don't know what I should have done if May hadn't come. Iris is as helpless as a baby."

Both girls had looked forward to a happy vacation with Aunt Ann on the farm. They had arrived in the morning, and Aunt Ann had met them with the old wagon, the one grandfather used on his market trips. As she had climbed from the clumsy vehicle, her foot had caught in the reins and thrown her headlong. "Nothing serious," she had gasped. But a bruised hip and an aching ankle had confined her to the sofa.

It was May who knew exactly what to do. She had bathed and bandaged the swelling ankle; she had arranged the pillows with a deft touch; and it was she who had cooked an appetizing dinner for them all. In fact, the household affairs were running as smoothly

under May's supervision as though careful Aunt Ann were at the helm.

And Iris, lovable, pretty Iris, who was just as willing as May—she had helped, but—We all have seen people out of their element, and Iris was out of hers. She simply did not know how. The peeling of a potato was a long, awkward job.

The difference between the two cousins? It had been but a matter of training. Since earliest infancy May had been her mother's helper; Iris, her mother's plaything.

You have sometimes seen a boy handle a needle, a flatiron, or a kettle, as skillfully as a woman; and you have sometimes seen a girl plow as straight a furrow, or drive a nail as vigorously as a man. "Yes," you say, by way of explanation, "John was the only girl his mother ever had, and she has been sick so much, he simply had to learn to keep house;" or, "Mary has had to be her father's right-hand man; he never had any boys." Early training again!

It has been said that a man never makes a brilliant success of anything he has known nothing of until he is twenty-five. The expert swimmer learned to swim as he learned to walk. The brilliant pianist has trained his fingers since he was old enough to control them. Yes, the man who has the earliest start in the race has the best chance to win.

Are we using this principle to the best advantage in the training of our boys and girls? Are they learning from infancy how to do missionary work?

"The light that shines the farthest, shines the brightest nearest home." The home must be the first training school for our children. The spirit of loving helpfulness there, or of tender care for loved pets, is a part of the first grade in the missionary school.

It is just as important, however, that the missionary training be carried on through the years of school. If the Junior Missionary Volunteer Society fails to be an active missionary organ, it is failing to make use of its most sacred prerogative,—that of developing the missionary habit in our boys and girls. They have a right to know how to serve others naturally.

How to make a Junior Missionary Volunteer Society such a training school is apparent. Children learn by doing. They respond whole-heartedly to the inspiration of an active, consecrated teacher or parent.

The kinds of missionary work which children have successfully done are many. The members of the Christian help band visit the sick, carry flowers to the aged, gather and prepare boxes of clothing for our rural schools in the South, split kindling and carry wood or coal for the infirm, and find countless other ways to help those around them. There is not so much danger of finding nothing to do as there is of failure to put forth time and effort to direct and encourage the children to do what they find. Adopt the slogan: "A helpful act a day." Childhood is the habit-forming age. Is it not worth while to help children to form a habit that will bring joy into their own lives, as well as into the lives of those around them?

Then there are great possibilities in the correspondence band. The *Signs of the Times* may be mailed to people who are interested. Such names may be ob-

tained from our colporteurs or Bible workers. The paper should be followed by letters written by the children under the close supervision of an older person. Aside from this phase of the work, there is the missionary letter. A cheery note from a child to some shut-in never fails to bring joy. Very often the conference Sabbath school secretary can furnish names from the list of her home Sabbath school members. Flowers in a letter convey the expression of a loving thought.

Every boy and girl should have definite plans for earning missionary money. The ways are many. Errands, odd jobs, and gardens have been found profitable by some juniors. Others have made dainty articles for sale near Christmas time. The cooking class can often sell its products to advantage. Encourage the children to exercise their ingenuity.

In all, and through all, lead the boys and girls to keep in view the great object of all missionary endeavor,—the giving of the gospel to others. One junior I know, of eleven or twelve years, offers to carry a suitcase, or perhaps an awkward bundle, for any woman he happens to meet so burdened. Invariably he asks the stranger if she is a Christian. In this way he often has an opportunity to give a reason of his hope. The conversation is never forced nor "put on;" it is born of a genuine interest in the soul of another. And who can measure the results of this boy's efforts?

What might not be accomplished if each boy and girl had such a missionary habit? Is it not worth while to hold this as an end to be attained in the training of our Juniors?

HARRIET HOLT.

Publishing Department

N. Z. TOWN - Secretary
H. H. HALL - Associate Secretary
W. W. EASTMAN - Assistant Secretaries
J. H. MCEACHERN -

LET US WORK THE CITIES

THERE are many reasons why our colporteurs should at once enter the cities with our books and magazines. In Matthew 10:23 Jesus says, "When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over [ended or finished, margin] the cities of Israel, till the Son of man be come." These words apply especially just before the time when God's work will be finished and the Son of man shall come. There will be persecution in the cities; but when it comes in one place, we are bidden to flee to another.

The servant of God left us the following instruction concerning conditions in the cities, and our duty to warn them:

"The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. . . . The record of crime and iniquity in the large cities of the land is appalling. . . . and what God's servants do to warn and prepare men for the day of judgment,

must be done quickly."—*Review and Herald*, April 7, 1910.

We are sure the companies to be trained to work the cities include colporteurs, for we read:

"The work of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. . . . From city to city, from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached. To every worker Christ promises the divine efficiency that will make his labors a success."—"Colporteur Evangelist," p. 98.

These words apply with special force just now. Conditions connected with, and growing out of, the World War have contributed to an intensified, congested condition in the cities. The people of all nations are there as they were in Jerusalem on the day of Pentecost. It is the time of the latter rain, the loud cry of the third angel's message. Conditions—national, political, and social—have prepared the minds of many to listen to our message and accept it. The mighty conflict to which we have looked forward for so many years is now here. The work will close up in the cities first, and the people of God will withdraw to the villages, preparatory to fleeing to the mountains and deserts during the plagues.

Now is our day for work in the cities. Let us enter more of them at once.

W. W. EASTMAN.

* * *

AN ENCOURAGING SUMMARY

IN view of the financial depression which our colporteurs have had to meet in nearly every part of North America during the last month, the summary is most encouraging. While the grand total for the United States and Canada is less than that of November last year, a little analysis will show that there has been a decided gain in sales per hour over November last year, in spite of the fact that there were no financial troubles at that time.

This summary shows that the average sales per hour for each colporteur were \$2.46, as against \$1.95 for November last year. But the average hours of each colporteur during the month were only 61, while last November the hours averaged 78. If the average hours worked had been as high this year as last, at the same rate of \$2.46 per hour, the total for North America would have been \$110,312.12, a gain of \$12,431 over November of last year.

The fields abroad show a fine gain, almost 100 per cent over November of last year, and a grand total of more than \$52,000 in excess of the total for the United States and Canada. We are glad to add three new fields this month,—the Southern Union Mission, the Zambesi Mission in Africa, and Jugo-Slavia.

The monthly summaries of our colporteur work are a striking fulfillment of the view given the servant of God back in 1848, that this work was to become like streams of light encircling the world. N. Z. TOWN.

* * *

"GREAT peace have they which love Thy law."

COLPORTEURS' SUMMARY FOR NOVEMBER, 1920

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
Bermuda	1	98	\$ 355.00	\$	517	\$ 98.55	\$ 360.15
E. New York	11	699	1540.25	1109.18	7420	1568.00	552.00
Gr. New York	22	861	4897.28	1901.00	2011	411.65	271.50
Maine	9	364	821.65	3872.80	4057	855.55	262.05
Massachusetts	14	654	1004.30	1420.60	35	5.25	93.60
N. New England	2	50	53.00	312.70	610	124.00	375.15
S. New England	8	376	833.15	1524.17	167	30.05	316.05
W. New York	11	343	720.00	921.28			
Totals	78	3445	10274.63	11061.73	14817	3093.05	2230.50
CENTRAL							
Colorado	11	287	618.45	280.73	1457	271.55	142.35
Inter-Mountain	4	436	1865.80	490.95	12	1.80	3.75
Kansas	7	589	1856.85	945.85	812	166.80	217.80
Missouri	6	356	856.75	1321.30	625	111.45	101.55
Nebraska	4	165	427.40	446.35	755	125.75	58.80
Wyoming	4	168	530.00	813.25	5	.75	16.50
Totals	36	2001	5655.25	4298.43	3666	678.10	812.30
COLUMBIA							
Chesapeake	12	1173	2047.00	1845.30	2050	408.60	591.00
District of Columbia	2	91	1726.10	2327.95	838	165.70	88.25
E. Pennsylvania	21	969	2594.75	2171.80	481	88.35	229.65
New Jersey	19	1005	4271.84	2287.12	657	102.15	524.55
Ohio	30	2053	5635.34	3843.10	1920	411.90	585.30
Virginia	21	920	3327.95	4977.61	1187	238.05	37.80
W. Pennsylvania	11	675	2184.46	3306.75	1158	222.20	250.05
W. Virginia	20	1135	4864.75	6475.89	505	120.75	314.55
Totals	136	8021	26652.19	27235.52	8796	1752.70	2571.15
EASTERN CANADIAN							
Maritime	4	163	282.75	1149.75	100	25.00	42.00
Ontario	12	700	1225.00	743.60	335	81.25	253.65
Quebec	3	254	455.35	.....	.....	.....	195.00
Newfoundland	1	44	471.20	577.00	.....	.....	.....
Totals	20	1161	2434.30	2470.35	435	106.25	490.65
LAKE							
Chicago	12	812	2491.95	1087.45	5170	1160.50	289.50
E. Michigan	7	488	696.49	1442.75	1253	226.95	234.00
Illinois	14	1098	1907.05	1926.10	820	128.00	361.80
Indiana	19	1395	2555.70	2437.70	1154	208.10	184.35
N. Michigan	4	158	627.65	697.15	10	2.00	36.45
N. Wisconsin	11	1029	2845.75	1842.00	209	36.45	34.35
S. Wisconsin	7	440	1203.10	683.95	52	7.80	267.15
W. Michigan	7	321	724.25	52.75	903	160.45	115.05
Totals	81	5741	13051.94	9669.85	9571	1930.25	1522.65
NORTHERN							
Iowa	7	538	1126.95	868.15	2578	446.70	956.40
Minnesota	6	464	1018.40	962.85	2226	374.90	589.35
N. Dakota	..	.....	.....	.....	336	50.40	42.00
S. Dakota	..	.....	.....	484.95	205	31.25	22.95
Totals	13	1002	2145.35	2315.95	5345	903.25	1610.70
NORTH PACIFIC							
Montana	3	243	616.45	.....	115	19.75	61.50
S. Idaho	4	199	285.15	.....	115	22.25	28.80
S. Oregon	3	46	53.25	.....	112	19.80	9.00
Upper Columbia	9	336	829.30	.....	1377	221.55	48.05
W. Oregon	5	251	794.70	.....	315	57.25	606.00
W. Washington	6	301	818.10	.....	3617	690.05	260.85
Totals	30	1376	3396.95	.....	5651	1030.65	1009.20
PACIFIC							
Arizona	2	49	103.60	847.45	5	.75	7.50
California	9	115	613.20	200.70	1406	221.10	294.90
C. California	3	114	429.35	1182.80	382	63.40	115.65
N. Calif. and Nevada	10	265	1020.50	567.25	125	23.75	305.70
S. California	6	393	881.00	1150.90	3541	651.15	388.20
S. E. California	7	385	2020.85	111.30	350	55.50	69.90
Utah	3	93	99.25	.....	105	25.75	.....
Totals	40	1414	5167.65	4060.40	5914	1041.40	1181.85
SOUTHEASTERN							
Carolina	22	2693	4450.85	6335.00	1444	359.40	12.75
Cumberland	12	1441	3345.60	2236.85	420	95.50	139.05
Florida	..	.....	.....	2661.95	666	119.00	80.85
Georgia	9	459	50.40	2439.83	855	219.75	33.75
Totals	43	4593	7846.35	13673.63	3415	794.55	266.40
SOUTHERN							
Alabama	17	432	998.00	1352.80	86	18.50	60.00
Kentucky	14	1219	2881.75	2515.95	372	90.30	84.00
Louisiana	16	1122	2281.50	3523.20	340	69.50	116.25
Mississippi	10	1526	267.50	602.38	30	4.50	15.30
Tennessee River	12	1052	1631.30	1237.50	2094	418.50	15.00
Totals	75	5351	8060.05	9231.83	2922	596.30	290.55
SOUTHWESTERN							
Arkansas	13	497	546.50	353.50	1945	477.75	42.75
N. Texas	9	250	121.20	3365.80	573	128.45	92.25
Oklahoma	20	1151	3224.00	2950.95	1243	251.65	310.65
S. Texas	6	528	887.05	1830.50	164	29.60	144.30
Texico	9	687	2270.55	105.00	140	23.50	3.90
Totals	57	3113	7049.80	8605.75	4065	910.95	593.85
WESTERN CANADIAN							
Alberta	..	.....	.....	1712.80	90	16.50	86.55
British Columbia	..	.....	.....	344.00	150	25.50	98.25
Manitoba	4	164	322.50	1986.05	650	97.50	421.50
Saskatchewan	..	.....	.....	1214.35	.....	.....	97.35
Totals	4	164	322.50	5257.20	890	139.50	703.65
Foreign and miscel.							
Mailing list					15487	2675.75	680.55
					15059	3077.25	2363.85

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	91	4149	\$14056.89	\$11441.98	70950	\$2028.15	\$1563.64
British	45	2674	5343.83	4673.15	7187	5097.11	5028.08
Scandinavian	90	11628	21445.85	13514.82	13174	2219.20	236.25
Latin	12	1082	1624.16	1052.77	5819	314.40	361.90
S. African	33	22640	6305.42	4544.50	8949	229.64	102.00
S. Union Mission	10	....	1108.26	....	....	....	....
Zambesi	1	....	44.64	....	....	....	....
Japan	7	841	269.10	238.55	413	230.55	344.70
S. China	5	....	548.21	....	663	207.58	....
Guatemala	3	218	345.42	....	....	....	....
Korea	....	....	....	1315.92	....	....	....
Philippine	....	....	....	3211.95	....	....	22.00
Malaysian	....	....	....	7017.83	....	....	1978.13
E. China	....	....	....	889.00	....	....	1115.30
C. China	....	....	....	347.00	....	....	228.00
Jamaica	6	633	854.35	1556.00	....	....	....
Cuban	10	398	1280.15	8860.80	1526	233.30	....
Mexican	7	261	274.50	302.05	600	67.05	234.24
W. Caribbean	....	....	....	434.15	....	....	245.40
S. Caribbean	....	....	....	685.42	....	....	....
S. Brazil	42	4093	3729.63	6120.77	219	65.08	277.02
N. Brazil	28	2051	907.89	1171.07	101	11.54	565.37
Venezuela	....	....	....	1372.60	....	....	....
Inca	....	....	....	435.65	....	....	21.10
Austral	....	....	....	6900.42	....	....	417.78
Honduras	2	155	286.35	....	28	4.20	....
N. E. India	7	816	....	....	1007	27.33	....
East German	142	9922	21905.18	....	22055	5375.75	....
C. European	107	12076	28597.93	....	13806	3017.29	....
West German	118	11489	24739.58	....	31238	6340.84	....
Jugo-Slavia *	19	2140	12070.00	....	6940	2020.00	....
Foreign Totals	785	87266	145737.34	76086.40	257675	27488.96	12740.86
Total for North America	613	37382	92056.46	97880.64	96033	18729.95	16327.85
Grand total	1398	124648	237793.80	173967.04	353708	46218.91	29068.71

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57.	
Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 209,079 copies, value \$11,663.01.	
March, 1919, 299,791 copies, value \$11,586.79; Mar., 1920, 148,072 copies, value \$10,628.20.	
April, 1919, 238,209 copies, value \$11,450.55; April, 1920, 326,154 copies, value \$16,355.24.	
May, 1919, 273,406 copies, value \$14,702.11; May, 1920, 160,701 copies, value \$4,121.33.	
June, 1919, 226,895 copies, value \$11,551.60; June, 1920, 44,271 copies, value \$5,550.25.	
July, 1919, 226,895 copies, value \$10,136.13; July, 1920, 329,412 copies, value \$21,040.09.	
Aug., 1919, 236,632 copies, value \$13,904.69; Aug., 1920, 214,390 copies, value \$19,483.07.	
Sept., 1919, 276,324 copies, value \$13,541.32; Sept., 1920, 215,058 copies, value \$18,541.81.	
Oct., 1919, 296,803 copies, value \$15,713.97; Oct., 1920, 275,229 copies, value \$35,878.41.	
Nov., 1919, 195,776 copies, value \$12,740.86; Nov., 1920, 257,675 copies, value \$27,488.96.	

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January †	137723	127788	131934	July	97824	218770	227140
February	134197	105253	* 80037	August	230127	156199	109354
March	180187	129575	154887	September	164573	179007	306443
April	150131	225992	191598	October	103332	146615	117291
May	117178	159621	1120491	November	177861	107042	96033
June	220177	224707	2983800	December	146646	150484	....

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112583.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	244584.54	245806.24
June	151199.10	174415.86	237914.24	276413.96	381166.18	480868.75
July	170546.02	192033.15	265004.04	336262.65	581282.95	720933.25
August	119773.18	143185.26	203010.27	207615.34	342737.50	437337.11
September	78364.70	96001.38	172855.15	137462.98	231475.12	349418.19
October	76102.58	85128.41	116501.72	133893.11	199530.88	400422.05
November	69660.16	86245.56	107545.23	101093.49	173967.04	237793.80
December	69145.88	71060.56	87121.50	117592.42	181193.54	....
Totals	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	....

* For two months.

"LIFE AND HEALTH" IN A NEW DRESS

As already announced, beginning with January, 1921, *Life and Health* will contain 32 pages and cover, the same size page as the *Watchman*, and will sell for 25 cents a copy, the same as the *Watchman* and the *Signs* magazine. The editors have fulfilled their promise, and have produced a very attractive magazine, in both matter and make-up, one that will be worth many times more than the price.

"The people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's

preparation. They wield an untold influence in the interests of health and temperance and social-purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people."—*"Testimonies for the Church," Vol. VII, p. 136.*

This quotation contains instruction of which we need to be reminded often. Shall we not give the *Life and Health* its rightful place, and make special efforts to get it into the homes of the people during 1921?

N. Z. TOWN.

* * *

"THANKS be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of His knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life."

Religious Liberty Department

C. S. LONGACRE - Secretary
W. F. MARTIN - Field Sec. for West

SLEEPING IN THE SIGNAL TOWER

The Present Agitation

THE Lord's Day Alliance, the International Reform Bureau, and the National Reform Association are carrying on a nation-wide campaign in favor of a national Sunday law which they propose to introduce into Congress during the next session. They are now actively working to secure the passage of the Temple Sunday Bill introduced into the House of Representatives for the District of Columbia. As soon as they get this bill through for the District, they expect to secure a Sunday law for the whole nation. The proposed national Sunday law is a very drastic one. The penalties attached for its violation by corporations, go so far as to confiscate their property and to prohibit the firm from ever operating again.

The reformers, of course, do not expect that Congress will pass such a drastic measure. What they do hope to accomplish by this agitation is to get Congress to accept a compromise—a "middle ground between the two extremes," as they call it. Here is where the real danger lies, and we shall have to educate the public men and the citizens of the whole United States upon the real principles involved, as this question is destined to be placed before all the people for final decision.

Now is the time for our people to acquaint themselves with the principles of religious liberty, so that we may be prepared to respond and meet the great issue when it comes. The public mind has been awakened as never before to the dangers that threaten the liberties of the people.

It is a solemn responsibility to be placed in a signal tower to warn vessels passing in the dark of the dangerous rocks just ahead of them. To go to sleep in the tower on a stormy night, when approaching vessels are in sight, is a negligence which cannot be readily forgiven.

Every Seventh-day Adventist minister and conference official is a watchman in the signal tower. We are now passing through a stormy night, and the worst is yet to come. How many of us are flashing out the danger signals to the passing vessels, and pointing out the treacherous rocks just ahead? Thank God, some are wide awake, and are responding nobly to the S. O. S. calls for help.

In the Sunday law agitation which has been sweeping the whole country and threatening it as never before with a flood of drastic Sunday laws, some have been working almost night and day to answer the opening calls for assistance coming from all directions. Never before has the newspaper world thrown its doors open so wide and given us such an opportunity to make the fundamental principles of civil and religious liberty known through the medium of the press, as it has during the present campaign by the churches for Sunday legislation.

But how many of our ministers have taken advantage of this opportunity to set the true principles of religious liberty before the public? We fear some have been sleeping at the switch, and have let the train of opportunity pass by without even a warning of danger ahead.

Some have written us that they would have liked to preach upon the subject of religious liberty, but as they had not preached upon it for years, they really did not know how or what to present. Others have said they did not know how to write for the press upon this subject. They wanted us to furnish them with material at once, not having time to work up something of their own suitable for use.

Some are fulfilling the statements in the spirit of prophecy relative to negligence in the study of the principles of religious liberty. Sister White saw that many of our people and ministers were entirely unprepared to meet the issue when the final crisis should come. But we are thankful for the good work that has been done and is being done by those who are awake to the pending issues. God has greatly blessed their efforts.

There is still opportunity to redeem the time. We have prepared some excellent ammunition for use in this campaign. The new book, "Freedom, Civil and Religious," handsomely illustrated, has just come from the press. This book promises to have a tremendous sale, and is especially adapted to meet the present issue. A special religious liberty number of the *Present Truth* has been prepared for this purpose. It ought to be circulated by the million. The current number of the *Liberty* magazine is also designed to offset the efforts of the Sunday law advocates. Its attractive covers will assure it a welcome in every American home. Two new religious liberty leaflets have been prepared, one entitled, "Sunday Laws, Their Development and Object," and the other, "Blue Laws, Are They Right or Wrong?" These ought to have a large general circulation. They are small enough to carry in a vest pocket, and should be handed out as you meet people by the way.

An opening to a wonderful field of opportunities has providentially been granted us, to give the warning against the formation of the image of the beast. May God anoint our eyes with the heavenly eyesalve that we may see! What we do, we must do quickly. Let us sow the seeds of truth like the leaves of autumn, and give the people meat in due season.

Brother, sister, if you are asleep at the switch, wake up. If we act now, we may avert a great calamity that otherwise could not be retarded. The time of trouble may be deferred if we set the real issue before the people. We are God's messengers, and we must not neglect to deliver our message when it is due. The religious liberty message is now due.

C. S. LONGACRE.

* * *

Six persons have recently united with the church at South West City, Mo. C. G. Bellah reports the baptism of six at Poplar Bluff.

W. A. McCUTCHEN reports the baptism of five new believers at Moultrie, Georgia.

Home Missionary Department

C. V. LEACH - Secretary
H. K. CHRISTMAN - Assistant Secretary
MRS. J. W. MACE - Office Secretary

THE MODEL CHURCH—NO. 11

In preceding articles we have studied briefly two important lines of activity which will be represented in the Layman's Missionary Movement, namely, opening the word of God to the people, and medical missionary work in its various phases. In the development of a symmetrical program in our churches, another important agency has been provided in the order of divine Providence. That agency is the printed page.

In practically every phase of the world's activities the printed page has come to be one of the most indispensable agencies of modern times. It becomes apparent, too, that as the membership of our churches rises in a great forward movement to finish the work, the printed page will be a most effective instrumentality in advancing the cause of God.

An Agency Foretold in Prophecy

"The gospel must first be published among all nations." Mark 13:10. The "Man of Galilee" portrayed the program of the future years. He referred to the destruction of Jerusalem, the fearful conditions in the world, and the dangers which would threaten His followers as they approached the end of time. This portrayal of human events would have presented a most gloomy picture if the promise had not been given that the gospel should "be published among all nations."

Centuries passed following this prophecy of the Saviour. It seemed that the world was plunged into the darkest night in the annals of human history. The Papacy ruled the world, in both civil and religious matters. The light of gospel truth was almost totally eclipsed, and the forces of evil seemed for a time to reign supreme. But even during this period of papal supremacy, God had a care for His work. The prophecy must be fulfilled. "The gospel must first be published among all nations."

It was during the darkest hours of religious despotism and persecution, when many were facing discouragement and despair, that the art of printing was developed, and its facilities, crude as they were, became a potent agency in the work of the Reformation.

The Printed Page and the Reformation

It was left to Martin Luther, perhaps more than any other man in the Reformation of the Middle Ages, to demonstrate the value and power of the printed page. He utilized the printing press extensively for the purpose of heralding abroad the good news of salvation. To him it was the most formidable agency available in kindling the fires of the Reformation in the remotest sections of the world. We have his own words to this effect: "Printing is the latest and greatest gift by which God enables us to advance the things of the gospel."

The student of history cannot fail to recognize the hand of Providence in the

events of those wonderful times. The world saw the dawning of a new day. The Reformation had begun, and its influence was to reach to the utmost bounds of earth. The printing press proved to be the one solution of the problem of spreading the gospel. The printed page could be multiplied manyfold, and placed in the hands of the people. This was done, and the historian has given a record of marvelous results:

"The moment of their publication was singularly opportune; pilgrims from all the surrounding states were then assembled at Wittenberg. Instead of buying an indulgence they bought Luther's 'Theses,' not one, but many copies, and carried them in their wallets to their own homes. In a fortnight these propositions were circulated over all Germany. They were translated into Dutch, and read in Holland; they were rendered into Spanish, and studied in the cities and universities of the Iberian peninsula. In a month they had made the tour of Europe. 'It seemed,' to use the words of Myconius, 'as if the angels had been their carriers.' Copies were offered for sale in Jerusalem. In four short weeks Luther's tract had become a household book, and his name a household word in all Europe. . . .

"The very darkness of the age helped to extend the circulation and the knowledge of the 'Theses.' The man who kindles a bonfire on a mountain top by day will have much to do to attract the eyes of even a single parish. He who kindles his signal amid the darkness of night will arouse a whole kingdom. This last was what Luther had done. He had lighted a great fire in the midst of the darkness of Christendom, and far and wide over distant realms was diffused the splendor of that light; and men, opening their eyes on the sudden illumination that was brightening the sky, hailed the new dawn."—"The History of Protestantism," Rev. J. A. Wylie, LL. D., Vol. I, p. 267.

We are able to recognize two prominent features of the work accomplished during the early dawn of the Reformation: First, the rapidity with which the movement spread, reaching practically to the ends of the earth; second, the place occupied by the laity in the promulgation of the message of the hour.

Because of the fact that prominent Reformers were few, and religious leaders—monks, priests, or prelates—could not be depended upon to carry its cause to the masses, it remained for the laity, the common people, to spread the light and dispel the darkness everywhere. The voice of Luther and his associates could reach only a comparatively small number of people, but the printed page, carried and spread by thousands of the laity who had espoused the cause, could find its way to the ends of the earth in a few months. This factor, perhaps more than any other, accounts for the wonderful record of those eventful times.

A Divine Provision for the Present Hour

To the people of God today has been intrusted the task of finishing the work of the Reformation. It is the greatest task ever committed to any people in all history, and it is essential that every available facility in the line of human inventions should be utilized in the finishing of the work. Just as Luther and

his associates found in the printed page an invaluable aid in the work of the Reformation, so today we dare not underestimate its value and importance.

We feel certain that the printed page will occupy no small place in sounding the loud cry of the third angel. "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*"Testimonies for the Church," Vol. VII, p. 140.* We shall realize a marvelous fulfilment of these words only when the great army of men and women comprising the membership of our churches are fully awake, and scattering this mighty agency, the printed page, in all the world. The circulation of literature must become a part of the work of every church member. While pursuing our daily tasks in life's busy routine, we should improve every opportunity to place the "silent messenger" in the hands of our fellow men, and thus shed a ray of light across their darkened pathway.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor."—*Id., Vol. IV, p. 390.*

The circulation of our message-filled tracts, periodicals, magazines, and books is inseparably connected with the missionary activities of our people in this Layman's Movement. In the printed page is provided an agency which all can use in some way to enlighten souls in darkness. We have reached the time for a great forward movement, in which the printed page shall be scattered "like the leaves of autumn."

"The Lord gave the word: great was the company [margin, *army*] of those that published it." Ps. 68:11. God has given to this people the message that will answer the crying needs of a sin-sick world at this hour. That message has been reproduced a hundred-fold, yea, a thousand-fold; and at this hour the greatest need is "the army of those" who will publish it abroad.

Again we look to our churches, whose members comprise the "army" of Prince Emmanuel, and we are assured that just as the common people were God's chosen agency to carry the Reformation to triumph, so the lay members of the church of God today will be the most potent factor in carrying the banner of the cause to final victory.

H. K. CHRISTMAN.

Appointments and Notices

COLLEGE OF MEDICAL EVANGELISTS

A special meeting of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, Calif., Sunday, Jan. 30, 1921, at 10 a. m.

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

J. W. Christian, Pres.
S. S. Merrill, Sec.

"SPIRIT WORLD ON THE WIRE?"

The world-wide interest in spiritism has been keenly stimulated by an announcement through the press that Thomas Edison, the prince of inventors, is diligently working on an apparatus by which he hopes to communicate with the spirit world. The February Signs magazine covers his story and that of spiritism in two strong articles.

"Edison Tries to Get Spirit World on the Wire," by George W. Rine.

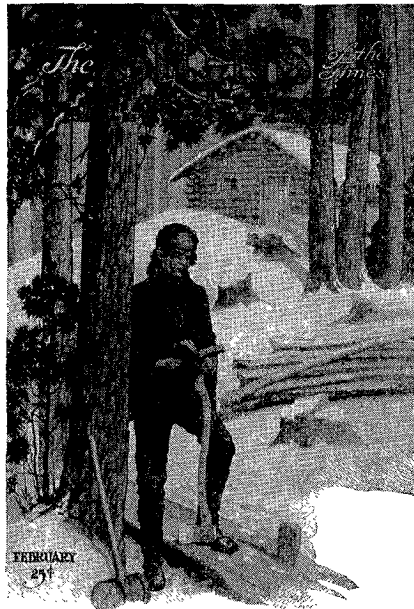
"Who Sired Spiritism?" by Milton C. Wilcox.

The eleven other articles that make up a well-balanced menu are:

"Socialism an Unworkable Philosophy," by George McCready Wilcox.

"Evolution Repudiated by Reptiles, Birds, and Fishes," by Horace G. Franks.

"Up! Get You Out of the Cities!" by Arthur W. Spalding.



"John Faulkner Faces His God," a story of the judgment day, by Ruth Lees Olson.

"The Blues, the Devil's Favorite Imps," by Uthai Vincent Wilcox.

"Living the Victorious Life," by Matilda Erickson Andross.

"Europe's Religious Awakening," by Guy Dail.

"Christianity Incomplete Without Christ's Second Coming," by C. F. McVagh.

"Lovers of Pleasure More Than Lovers of God," by William G. Wirth.

"Opinion Changing Regarding Vegetarianism," by G. H. Heald, M. D.

"The Rite of Initiation into the Christian Church," by Francis D. Nichol.

The Signs magazine is rapidly winning its way among business, professional, and thinking people of all classes. It deals with the vital questions before the world, and tells its readers what is coming on the earth.

Retail price, 25 cents; five to forty-five copies, 11 cents each; fifty or more copies, 10 cents each. Order of your tract society.

RELIGIOUS LIBERTY AND SUNDAY LAW LITERATURE

Answering urgent demands from the field, Present Truth is issuing two special numbers, one on Sunday Laws and the other on Religious Liberty. Both of these will belong in the regular 1921 series. They will be ready to mail February 1. No. 27 will deal with Sunday Laws in all their claimed religious and civil phases, especially adapting its contents to the present general agitation for the revival of the old Sunday blue laws; No. 28 will deal with the principles of Religious Liberty. Though this number is not due until February 15, it will be ready to mail with No. 27 on February 1.

As the Sunday law question is being discussed in the daily papers, from thousands of pulpits, in many State legislatures, and even in Congress, and as the principles of religious liberty, almost forgotten in many

places, are seriously involved in the consideration of the revival of the old-time Sunday regulations, we now have an unparalleled opportunity for effective educational work with these two special numbers of **Present Truth**.

We ought, at least, to put these two special numbers of **Present Truth** into the homes of the people in all places where we have churches. It is the cheapest and latest material we have on these two subjects, and it is made attractive in form. With these numbers of **Present Truth** we can, with a small amount of money, reach millions of people with "the entering wedge" phases of our special message.

All orders should be sent in through conference tract societies at once, in order to insure having the papers on hand when needed in the local campaign work. The demand for papers will be large, but orders will be filled as they come in, as far as possible. The regular new bulk prices will apply on these special numbers.

* * *

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the seventeenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held at Takoma Park, Md., at 7 p. m., March 1, 1921, for the election of seven trustees for a period of two years, to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association. By order of the board of trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.

* * *

REQUESTS FOR PRAYER

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

A brother, giving no address, asks prayer that he may be healed of severe stomach trouble of many years' standing.

A sister who gives no address asks prayer for healing from a serious illness; also for the conversion of her daughter.

* * *

ADDRESS WANTED

Information concerning the whereabouts of Katrine Schwarz, from Warenburg, Russia, is desired by her sister, Mrs. Paul Walter, care of Förster, Wäuselwitzerstrasse 34, Strehlen, Russia.



WASHINGTON, D. C., JANUARY 20, 1921

EDITOR - FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS
C. P. BOLLMAN C. A. HOLT

ASSISTANT EDITOR - KENNETH L. GANT

SPECIAL CONTRIBUTORS

A. G. DANIELLS L. R. CONRAD I. H. EVANS
W. T. KNOX J. L. SHAW E. E. ANDROSS

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

SHALL WE PROVE LOYAL TO OUR LORD AND HIS CAUSE?

THE financial reaction and depression that follows great wars has now begun in the United States. It began in Europe with the signing of the armistice, and it is safe to say that in some ways it has brought greater hardship and suffering to the masses than they experienced during the war. It still holds the nations of Europe in its iron grip, with little indication of releasing them.

No one expects the reaction in the United States to be anything like as severe as it has proved to be in Europe, but since it began in this country a few months ago, thousands of men have been thrown out of employment. It is reported that at the present time there are 2,500,000 men out of work. The prices of live stock and products of the soil have fallen below the cost of production. This has brought great loss and embarrassment to farmers and live stock growers. And the inability of farmers to meet their obligations has put the finances of hundreds of banks in a dangerous condition, causing scores to close temporarily.

So grave has the situation become that our greatest financiers are making earnest efforts to save the country from a serious panic. Two large companies, each representing a hundred million dollars, have been formed to help stabilize the commerce and finances of the world.

How critical this depression may become, and how long it will continue, no one can tell. Some leading financiers assert that we have already reached the worst, and that normal conditions will be restored quickly. Others take a far more serious view. Mr. Vanderlip, of New York, who is considered one of our most trustworthy leaders of world finance, was asked a few days ago by the editor of *Leslie's Weekly* to give the public his views of the outlook for 1921. This is Mr. Vanderlip's statement:

"I can see nothing that would indicate that we are going to have an immediate surcease from the present unrest. On the other hand, each succeeding day brings increasing realization of the intricacies and difficulties that world business men must face in the effort to get back to anything approximating pre-war conditions. It is much wiser, it seems to

me, frankly to recognize the seriousness of the obstacles, to endeavor to understand them, and to formulate sound constructive measures, than it is to adopt an attitude of optimism having no sound basis upon which to rest. . . .

"The real work lies ahead, and men never faced greater tasks. All the patience and wisdom it is possible to bring to bear are needed. The situation needs, in the first place, clear-eyed understanding, and then a knowledge of sound principles, so that we are not led astray by fallacious reasoning that will invent hopeful but unsound measures. It is of great importance, too, I believe, that men in positions of leadership should have a world-wide vision, and that they should not reach conclusions based only on a narrow domestic view.

"There are exterior conditions that will profoundly influence the course of our affairs. We cannot escape them, I believe, and in evolving a program we should guard against merely localized views."

Now it is evident that our people throughout the country will be affected by this financial depression. Already we feel its grip tightening. Our mechanics, our farmers, our colporteurs, are all sustaining heavy losses. This is bringing serious embarrassment to many of our institutions and conferences. Naturally, this may be expected to reduce our income for foreign missions.

I believe the majority of our people will feel more serious over the loss that may come to our institutions, conferences, and mission fields, than over any personal loss that may come to them. Our views of life, our way of living, our economies, will help us wonderfully to stand a financial strain. This will make it possible for us to save the cause of God from great loss. And this should press heavily upon every heart. We must not forget God; we must not prove untrue to His great cause in the earth. Until this depression set in, we enjoyed great prosperity. We all opened our hands to receive all that the good providences of God sent to us. Now we should cheerfully open our hands in giving to the cause of Him who has given to us so liberally all these years. In this attitude is hidden the secret of our security and prosperity in the perilous times ahead. Brethren and sisters, let us show our loyalty to God and His cause by strong support of the work committed to us. A. G. DANIELLS.

* *

A good word comes from Elder F. W. Spies, telling how the work is reaching out into the heart of Brazil. A letter had come in from one of the canvassers in Matto Grosso, stating that while canvassing he had found ten families in the interior of that state keeping the Sabbath. This company is one hundred miles from the railway. He says, "One does wonder sometimes how the truth gets into these out-of-the-way places. The first thing you know there is a big company of our people where you had no knowledge of the truth's having gone." Brother Spies then mentions another company farther south in Matto Grosso, 120 miles away from the other one. To reach these people means many days of horseback riding. We shall be on the lookout for another word from Brother Spies after he has visited this part of Brazil.

ELDER CHARLES THOMPSON is leaving Washington this week to attend the general meeting in Cuba.

* *

A SPECIAL number of *Present Truth*, devoted to a discussion of the principles involved in the Sunday law agitation, will soon be issued. Read the announcement on page 31.

* *

A CABLE from Shanghai under date of January 7 announces the death of Mrs. Amelia C. Cossentine, wife of R. M. Cossentine, who had for some time been seriously ill at the Shanghai Sanitarium. Brother and Sister Cossentine went to Manchuria in 1918, and since then have been earnestly working in that field. This death comes not only as a sad loss to the Mission Board and to relatives in America, but also to our work and workers in China. To all we extend our sympathy.

* *

ON the S. S. "China," January 8, the following workers sailed from San Francisco for the Orient: Mr. and Mrs. L. H. Olson and their baby, for India; Mr. and Mrs. E. J. Kraft, for Japan; and Mr. Harley Anderson, for the Philippines. Brother Olson will engage in native work in India, spending probably the first year or two in language study. Brother Kraft takes the work of field missionary secretary in Japan. Brother Anderson will take the superintendency of the Manila publishing house.

* *

WE direct particular attention to the article in our World-Wide Field Department, on "The Vatican's New Place in World Politics." While this article is somewhat lengthy, it will repay careful perusal on the part of our readers, especially our workers. Mr. Huddleston writes apparently from the viewpoint of an impartial observer and close student. Undoubtedly strong influences are operating at the present time to rehabilitate the power of the Vatican. It is well for us as students of prophecy to keep in touch with these movements.

* *

ELDER F. A. DETAMORE speaks a good word in a recent letter regarding the workers who have been sent to Malaysia. He says: "We welcome Brother and Sister King to Singapore, and also Brother Beecham, who is now looking after the Malay boys who are selling the first edition of 'Our Day' in the Malay language. Brother Roger Altman is making splendid progress in the study of the Malay language. Brother Baumgartner is taking the oversight of the first school building in Singapore, which we hope to have ready for the opening of our school the middle of next January. Brother Hendershot has been giving his undivided time to the study of the language, and hopes to be able to teach it when school begins. Our publishing house has been working day and night to fill the orders for 'Our Day' in Malay, and has been hard pressed to keep up with the sales. Brother Evans writes me that he and Elders Lacey and MacGuire will soon be in our field for several months' itinerary previous to the holding of our biennial meeting the latter part of February."